THE CAMBRIDGE KANT LEXICON

Immanuel Kant is widely recognized as one of the most important Western philosophers since Aristotle. His thought has had, and continues to have, a profound effect on every branch of philosophy, including ethics, metaphysics, epistemology, aesthetics, political philosophy, and philosophy of religion. This *Lexicon* contains detailed and original entries by 130 leading Kant scholars, covering Kant's most important concepts as well as each of his writings. Part I covers Kant's notoriously difficult philosophical concepts, providing entries on these individual "trees" of Kant's philosophical system. Part II, by contrast, provides an overview of the "forest" of Kant's philosophy, with entries on each of his published works and on each of his sets of lectures and personal reflections. This part is arranged chronologically, revealing not only the broad sweep of Kant's thought but also its development over time. Professors, graduate students, and undergraduates will value this landmark volume.

Julian Wuerth is Associate Professor of Philosophy at Vanderbilt University. He is author of *Kant on Mind, Action, and Ethics* (2014) and *Kant's Questions: What Should I Do?* (forthcoming), and co-editor of *Perfecting Virtue: New Essays on Kantian Ethics and Virtue Ethics* (Cambridge, 2011).

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EDITED BY

Julian Wuerth

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For Liz

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Contributors

Uygar Abaci, Pennsylvania State University

Henry Allison, Emeritus, University of California, San Diego, and Boston University

R. Lanier Anderson, Stanford University

Anne Margaret Baxley, Washington University in St. Louis

Hanno Birken-Bertsch, independent scholar

Adam Blazej, Columbia University

Ian Blecher, Hunter College, City University of New York

Claudia Blöser, Goethe University Frankfurt

Gábor Boros, Károli Gáspár University, Budapest

Garrett Bredeson, University of Colorado Boulder

Angela Breitenbach, University of Cambridge

Andrew Brook, Carleton University

Emily Carson, McGill University

Sari Carter, Florida Atlantic University

Brian Chance, Oklahoma School of Science and Mathematics

Andrew Chignell, Princeton University

Yoon Choi, Marquette University

Michael Church, Emeritus, University of British Columbia

Robert Clewis, Gwynedd Mercy University

Alix Cohen, University of Edinburgh

Wiebke Deimling, Clark University

Georges Dicker, College at Brockport, State University of New York

Katherine Dunlop, University of Texas at Austin

Corey Dyck, University of Western Ontario

Elizabeth Edenberg, Baruch College, City University of New York

Jeffrey Edwards, Stony Brook, State University of New York

Dina Emundts, Free University of Berlin

Peter Fenves, Northwestern University

Sam Fleischacker, University of Illinois at Chicago

Katrin Flikschuh, London School of Economics

Juliet Floyd, Boston University

Eckart Förster, Johns Hopkins University

Michael Forster, Bonn University/University of Chicago

Michael Friedman, Stanford University

Patrick Frierson, Whitman College

Courtney Fugate, American University of Beirut

Sebastian Gardner, University College London

Gabriele Gava, University of Turin

George di Giovanni, McGill University

Keren Gorodeisky, Auburn University

Theodore Gracyk, Minnesota State University Moorhead

Jeanine Grenberg, St. Olaf College

Michelle Grier, University of San Diego

Paul Guyer, Brown University

Robert Hanna, independent philosopher

Gary Hatfield, University of Pennsylvania

Thimo Heisenberg, Bryn Mawr College

Fiacha Heneghan, Vanderbilt University

Beatrix Himmelmann, Arctic University of Norway, Tromsø

Otfried Höffe, Emeritus, Eberhard Karls University of Tübingen

Desmond Hogan, Princeton University

Christoph Horn, University of Bonn

Rolf-Peter Horstmann, Humboldt University of Berlin

Robert Howell, University at Albany, State University of New York, and Moscow State University

Anja Jauernig, New York University

Robert N. Johnson, University of Missouri

Brent Kalar, University of New Mexico

Toni Kannisto, University of Oslo

Patricia Kitcher, Columbia University

Pauline Kleingeld, University of Groningen

Heiner F. Klemme, Martin Luther University of Halle-Wittenberg

Jessica Leech, King's College London

Robert B. Louden, University of Southern Maine

Huaping Lu-Adler, Georgetown University

Katalin Makkai, Bard College Berlin

Colin Marshall, University of Washington

Samantha Matherne, Harvard University

Takunda Matose, Vanderbilt University

Jennifer Mensch, Western Sydney University

Melissa Merritt, University of New South Wales

Jon Mikkelsen, Emeritus, Missouri Western State University

A. W. Moore, University of Oxford

Kate Moran, Brandeis University

Pablo Muchnik, Emerson College

Sasha Mudd, Universidad Católica de Chile

G. Felicitas Munzel, University of Notre Dame

Steve Naragon, Manchester University

Dalia Nassar, University of Sydney

Susan Neiman, Einstein Forum in Potsdam

Alexandra Newton, University of California, Riverside

Karen Ng, Vanderbilt University

Angelica Nuzzo, Brooklyn College and the Graduate Center, City University of New York

Stephen Palmquist, Hong Kong Baptist University

Lawrence Pasternack, Oklahoma State University

Derk Pereboom, Cornell University

Julia Peters, Eberhard Karls University of Tübingen

Jonathan Peterson, Loyola University

Jeppe von Platz, University of Richmond

Konstantin Pollok, Johannes Gutenberg University of Mainz

Frederick Rauscher, Michigan State University

Andrews Reath, University of California, Riverside

Paul Redding, University of Sydney

Elizabeth Robinson, independent scholar

Andrew Roche, Centre College

Michael Rohlf, Catholic University of America

Tobias Rosefeldt, Humboldt University of Berlin

Timothy Rosenkoetter, Dartmouth College

Georg Sans, Munich School of Philosophy

Steffi Schadow, University of Bremen

Ulrich Schloesser, Eberhard Karls University of Tübingen

Martin Schönfeld, University of South Florida

Dennis Schulting, independent scholar

Heiner Schwenke, Max Planck Institute for the History of Science

Oliver Sensen, Tulane University

Lisa Shabel, Ohio State University

Susan Shell, Boston College

Houston Smit, University of Arizona

Nicholas F. Stang, University of Toronto

Thomas Sturm, Catalan Institution for Research and Advanced Studies (ICREA) and Autonomous University of Barcelona

Daniel Sutherland, University of Illinois, Chicago

Thomas Teufel, Baruch College and the Graduate Center, City University of New York

Jens Timmermann, University of St. Andrews

Mark Timmons, University of Arizona

Jeffrey Tlumak, Emeritus, Vanderbilt University

Clinton Tolley, University of California, San Diego

Jennifer K. Uleman, Purchase College, State University of New York

Alberto Vanzo, independent scholar

Helga Varden, University of Illinois at Urbana-Champaign

Michael Walschots, Trent University

Eric Watkins, University of California, San Diego

Robert Wicks, University of Auckland

Marcus Willaschek, Goethe University Frankfurt

Eric Wilson, Georgia State University

Reed Winegar, Fordham University

Allen Wood, Indiana University Bloomington

Julian Wuerth, Vanderbilt University

Falk Wunderlich, Martin Luther University of Halle-Wittenberg

John Zammito, Rice University

Günter Zöller, Ludwig Maximilian University of Munich

Rachel Zuckert, Northwestern University

Preface

Already within his own lifetime, Immanuel Kant achieved renown as one of the leading philosophers of all time. Just as quickly, however, his philosophy gained notoriety as one of the most difficult to understand. Even Kant's contemporary and friend, the great German rationalist philosopher Moses Mendelssohn, complained in a letter to Kant about the "nerve-juice-consuming" (*Nervensaftverzehrende*) nature of Kant's philosophy (C, 10:308 [April 10, 1783]/CEC:190). One problem is Kant's highly technical terminology. Another is the highly systematic nature of Kant's philosophy, combined with its sheer size: individual parts of Kant's philosophy, including its words, doctrines, and works, are interconnected in a vast systematic whole spanning his recorded thought from across four decades, so that the meaning of these individual parts often remains obscure when considered in isolation. With such interpretive obstacles in the path of Kant's readers, it was not long before Kant lexicons appeared, in both German and English.

There are four main reasons for *The Cambridge Kant Lexicon*:

1. *Systematic scholarship* Kant scholarship is evolving, with more widespread appreciation today than ever for the systematic nature of Kant's philosophy. The Cambridge Edition of the Works of Immanuel Kant has facilitated this evolution with its translations and updated editorial apparatuses regarding a wide range of Kant's recorded thought, including much that went unpublished during Kant's own lifetime. This lexicon likewise promotes this evolution, with entries that consistently draw on a broad range of Kant's recorded thought from across all his periods. Because the volume is a reference source, and as such should be especially easy to use, it departs from standard citation practice by providing citations not only to the authoritative German-language Academy edition (*Akademie Ausgabe* or Ak.) but also to the English-language Cambridge Edition volumes.
2. *Multiauthorship* This is the only multiauthor English-language Kant lexicon. The lexicon's advisory board identified over a hundred leading Kant scholars to compose entries on Kant's key philosophical concepts, doctrines, and works.
3. *Overview of Kant's Philosophy* The commitment of the present lexicon to a systematic approach to the study of Kant's philosophy extends beyond the use of a wide range of sources within individual entries on philosophical concepts and doctrines in Part I. Because an overview of Kant's broader philosophy and its development over the decades is often vital to an understanding of Kant's individual philosophical concepts and doctrines in his system of philosophy, Part II provides, for the first time in one volume, (a) entries on each of Kant's published works, (b) entries on each of Kant's six sets (as recognized by the Academy edition) of personal reflections (*Reflexionen*), in the areas of anthropology, ethics, metaphysics, philosophy of right, physics and chemistry, and theology, and (c) entries on each of the nine sets (as recognized by the Academy edition) of student transcriptions of Kant's lectures, in the areas of anthropology, encyclopedia, ethics, geography, mathematics, metaphysics, natural right, physics, and theology. By contrast with Part I, which is arranged alphabetically,

Part II is arranged chronologically. This provides readers with an overview not only of Kant's works but also of the arc of Kant's development and the location within this development of any given work.

4. *Affordability/convenience* As a single volume, this lexicon remains relatively affordable and convenient to use.

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On a personal note, my deepest thanks go to my parents, Hans and Ursula Wuerth, to my children, Eva, Emma, and Silas, and to Elmer and Bonny Niles. Finally, my thanks, above all, to Elizabeth Niles, for all of her love and support.

Abbreviations

Abbreviations of Sources in Kant's Collected Works

A [1798]	*Anthropology from a Pragmatic Point of View* (Ak. 7: 117–333 / Cambridge Edition, *Anthropology, History, and Education*, pp. 227–429) (*Anthropologie in pragmatischer Hinsicht*)
AB [1788–9]	Anthropology Busolt (Ak. 25: 1431–531 / Cambridge Edition, *Lectures on Anthropology*, pp. 511–24)
AC [1772–3]	Anthropology Collins (Ak. 25: 1–238 / Cambridge Edition, *Lectures on Anthropology*, pp. 11–26)
AF [1775–6]	Anthropology Friedländer (Ak. 25: 465–728 / Cambridge Edition, *Lectures on Anthropology*, pp. 37–256)
AM [1784–5]	Anthropology Mrongovius (Ak. 25: 1205–429 / Cambridge Edition, *Lectures on Anthropology*, pp. 335–510)
APa [1772–3]	Anthropology Parow (Ak. 25: 239–463 / Cambridge Edition, *Lectures on Anthropology*, pp. 27–36)
APi [1777–8]	Anthropology Pillau (Ak. 25: 729–847 / Cambridge Edition, *Lectures on Anthropology*, pp. 257–80)
C [date of individual letters]	Correspondence (Ak. 10, 11, 12, 13 / Cambridge Edition, *Correspondence*)
CBHH [1786]	*Conjectural Beginning of Human History* (Ak. 8: 107–23 / Cambridge Edition, *Anthropology, History, and Education*, pp. 160–75) (*Mutmaßlicher Anfang der Menschengeschichte*)
CF [1798]	*The Conflict of the Faculties* (Ak. 7: 1–116 / Cambridge Edition, *Religion and Rational Theology*, pp. 233–327) (*Der Streit der Facultäten*)
COE [1756]	"Continued Observations on the Earthquakes that Have Been Experienced for Some Time" (Ak. 1: 463–72 / Cambridge Edition, *Natural Science*, pp. 365–73) (*Fortgesetzte Betrachtung der seit einiger Zeit wahrgenommenen Erderschütterungen*)
CPJ [1790]	*Critique of the Power of Judgment* (Ak. 5: 165–485 / Cambridge Edition, *Critique of the Power of Judgment*) (*Kritik der Urteilskraft*)
CPJFI [1789]	*Critique of the Power of Judgment*, First [unpublished] Introduction (Ak. 20: 195–251 / Cambridge Edition, *Critique of the Power of Judgment*, pp. 1–51) (*Erste Einleitung in die Kritik der Urteilskraft*)
CPR [1781, 1787]	*Critique of Pure Reason*, first (A) and second (B) editions (Ak. 4: 1–251, Ak. 3 / Cambridge Edition, *Critique of Pure Reason*) (*Kritik der reinen Vernunft*)

CPrR [1788] *Critique of Practical Reason* (Ak. 5: 1–163 / Cambridge Edition, *Practical Philosophy*, pp. 133–271) (*Kritik der praktischen Vernunft*)

DDS [1768] *Concerning the Ultimate Ground of the Differentiation of Directions in Space* (Ak. 2: 375–83 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 361–72) (*Von dem ersten Grunde des Unterschiedes der Gegenden im Raume*)

DSS [1766] *Dreams of a Spirit-Seer Elucidated by Dreams of Metaphysics* (Ak. 2: 315–73 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 301–59) (*Träume eines Geistersehers, erläutert durch Träume der Metaphysik*)

E [1756] "History and Natural Description of the Most Noteworthy Occurrences of the Earthquake that Struck a Large Part of the Earth at the End of the Year 1755" (Ak. 1: 429–61 / Cambridge Edition, *Natural Science*, pp. 337–64) (*Geschichte und Naturbeschreibung der merkwürdigsten Vorfälle des Erdbebens, welches an dem Ende des 1755sten Jahres einen großen Theil der Erde erschüttert hat*)

EAT [1794] *The End of All Things* (Ak. 8: 325–39 / Cambridge Edition, *Religion and Rational Theology*, pp. 217–31) (*Das Ende aller Dinge*)

EMH [1764] *Essay on the Maladies of the Head* (Ak. 2: 257–71 / Cambridge Edition, *Anthropology, History, and Education*, pp. 63–77) (*Versuch über die Krankheiten des Kopfes*)

EP [1776/7] "Essays Regarding the Philanthropinum" (Ak. 2: 445–52 / Cambridge Edition, *Anthropology, History, and Education*, pp. 98–104) (*Aufsätze, das Philanthropin betreffend*)

ER [1754] "Examination of the Question Whether the Rotation of the Earth on Its Axis by Which It Brings About the Alternation of Day and Night Has Undergone Any Change Since Its Origin and How One Can Be Certain of This, Which [Question] Was Set by the Royal Academy of Sciences in Berlin as the Prize Question for the Current Year" (Ak. 1: 183–91 / Cambridge Edition, *Natural Science*, pp. 156–64) (*Untersuchung der Frage, ob die Erde in ihrer Umdrehung um die Achse, wodurch sie die Abwechselung des Tages und der Nacht hervorbringt, einige Veränderung seit den ersten Zeiten ihres Ursprungs erlitten habe und woraus man sich ihrer versichern könne, welche von der Königl*)

FS [1762] *The False Subtlety of the Four Syllogistic Figures Demonstrated by M. Immanuel Kant* (Ak. 2: 45–61 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 85–105) (*Die falsche Spitzfindigkeit der vier syllogistischen Figuren erwiesen von M. Immanuel Kant*)

G [1785] *Groundwork of the Metaphysics of Morals* (Ak. 4: 385–463 / Cambridge Edition, *Practical Philosophy*, pp. 37–108) (*Grundlegung zur Metaphysik der Sitten*)

HR [1785] *Determination of the Concept of a Human Race* (Ak. 8: 89–106 / Cambridge Edition, *Anthropology, History, and Education*, pp. 143–59) (*Bestimmung des Begriffs einer Menschenrace*)

ID [1770]	*On the Form and Principles of the Sensible and the Intelligible World* (*Inaugural Dissertation*) (Ak. 2: 385–419 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 373–416) (*De mundi sensibilis atque intelligibilis forma et principiis*)
INTM [1764]	*Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality, Being an Answer to the Question Proposed for Consideration by the Berlin Royal Academy of Sciences for the Year 1763* (Ak. 2: 273–301 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 243–75) (*Untersuchung über die Deutlichkeit der Grundsätze der natürlichen Theologie und der Moral*)
IUH [1784]	*Idea for a Universal History with a Cosmopolitan Aim* (Ak. 8: 15–31 / Cambridge Edition, *Anthropology, History, and Education*, pp. 107–20) (*Idee zu einer allgemeinen Geschichte in weltbürgerlicher Absicht*)
LB [early 1770s]	*Blomberg Logic* (Ak. 24: 7–301 / Cambridge Edition, *Lectures on Logic*, pp. 1–246)
LBu [1789–90]	*Busolt Logic* (Ak. 24: 605–86)
LDW [1792]	*Dohna-Wundlacken Logic* (Ak. 24: 687–784 / Cambridge Edition, *Lectures on Logic*, pp. 425–516)
LH [early 1780s]	*Hechsel Logic* (Cambridge Edition, *Lectures on Logic*, pp. 379–423)
LJ [1800]	*Jäsche Logic* (Ak. 9: 1–150 / Cambridge Edition, *Lectures on Logic*, pp. 517–640)
LPö [1780–2]	*Pölitz Logic* (Ak. 24: 497–602)
LV [early 1780s]	*Vienna Logic* (Ak. 24: 785–937 / Cambridge Edition, *Lectures on Logic*, pp. 249–377)
MD [1792–3]	Metaphysics Dohna (Ak. 28: 611–704 / Cambridge Edition, *Lectures on Metaphysics*, pp. 355–91)
Me [1781–2]	*Menschenkunde* (Ak. 25: 849–1203 / Cambridge Edition, *Lectures on Anthropology*, pp. 281–334)
MH [1762–4]	Metaphysics Herder (Ak. 28: 1–166, 839–931 / Cambridge Edition, *Lectures on Metaphysics*, pp. 1–16)
MK2 [1790–5]	Metaphysics K2 (Ak. 28: 705–838 / Cambridge Edition, *Lectures on Metaphysics*, pp. 393–413)
ML1 [1777–80]	Metaphysics ML1 (Ak. 28: 167–350 / Cambridge Edition, *Lectures on Metaphysics*, pp. 17–106)
ML2 [1790–1]	Metaphysics L2 (Ak. 28: 525–610 / Cambridge Edition, *Lectures on Metaphysics*, pp. 297–354)
MM [1797]	*The Metaphysics of Morals* (Ak. 6: 203–493 / Cambridge Edition, *Practical Philosophy*, pp. 353–603) (*Die Metaphysik der Sitten*)
MMr [1782–3]	Metaphysics Mrongovius (Ak. 29: 745–940 / Cambridge Edition, *Lectures on Metaphysics*, pp. 107–286)
MNS [1786]	*Metaphysical Foundations of Natural Science* (Ak. 4: 465–565 / Cambridge Edition, *Theoretical Philosophy after 1781*, pp. 171–270) (*Metaphysische Anfangsgründe der Naturwissenschaft*)
MoC [1770s]	Moral Philosophy Collins (Ak. 27: 237–471 / Cambridge Edition, *Lectures on Ethics*, pp. 37–222)

MoH [1762–4]	Practical Philosophy Herder (Ak. 27: 1–89 / Cambridge Edition, *Lectures on Ethics*, pp. 1–36)
MoM [1782]	Moral Philosophy Mrongovius (27: 1395–1581 / selections appear in "Moral Philosophy Collins," Cambridge Edition, *Lectures on Ethics*, pp. 46, 68–73, 81–2)
MoM2 [1785]	Morality according to Prof. Kant: Mrongovius's second set of lecture notes (Ak. 29:597–642 / Cambridge Edition, *Lectures on Ethics*, pp. 223–48)
MoP [1782–3]	Practical Philosophy Powalski (Ak. 27: 91–235)
MoV [1793–4]	Metaphysics of Morals Vigilantius (Ak. 27: 475–732 / Cambridge Edition, *Lectures on Ethics*, pp. 249–452)
MPTT [1791]	*On the Miscarriage of all Philosophical Trials in Theodicy* (Ak. 8: 253–71 / Cambridge Edition, *Religion and Rational Theology*, pp. 19–37) (*Über das Mißlingen aller philosophischen Versuche in der Theodicee*)
MVi [1794–5]	Metaphysics Vigilantius (K3) (Ak. 28: 817–38, 29:941–1040 / Cambridge Edition, *Lectures on Metaphysics*, pp. 415–506)
MVo [1784–5]	Metaphysics Volckmann (Ak. 28: 351–459 / Cambridge Edition, *Lectures on Metaphysics*, pp. 287–96)
MvS [1785–9]	Metaphysics v. Schön (Ak. 28: 461–524)
NDMR [1758]	"New Doctrine of Motion and Rest and the Conclusions Associated with It in the Fundamental Principles of Natural Science While at the Same Time His Lectures for This Half-Year Are Announced" (Ak. 2: 13–25 / Cambridge Edition, *Natural Science*, pp. 396–408) (*Neuer Lehrbegriff der Bewegung und Ruhe und der damit verknüpften Folgerungen in den ersten Gründen der Naturwissenschaft*)
NE [1755]	"A New Elucidation of the First Principles of Metaphysical Cognition" (Ak. 1: 385–416 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 1–45) (*Principiorum primorum cognitionis metaphysicae nova dilucidatio*)
NF [1784]	*Naturrecht Feyerabend* (Ak. 27: 1317–94 / Cambridge Edition, *Lectures and Drafts on Political Philosophy*, pp. 73–180)
NM [1763]	*Attempt to Introduce the Concept of Negative Magnitudes into Philosophy by M. Immanuel Kant* (Ak. 2: 165–204 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 203–41) (*Versuch den Begriff der negativen Größen in die Weltweisheit einzuführen*)
NP [1782]	"A Note to Physicians" (Ak. 8: 5–8 / Cambridge Edition, *Anthropology, History, and Education*, pp. 105–6) (*Nachricht an Ärzte*)
OCE [1756]	"On the Causes of Earthquakes on the Occasion of the Calamity that Befell the Western Countries of Europe towards the End of Last Year" (Ak. 1: 417–27 / Cambridge Edition, *Natural Science*, pp. 327–36) (*Von den Ursachen der Erderschütterungen bei Gelegenheit des Unglücks, welches die westliche Länder von Europa gegen das Ende des vorigen Jahres betroffen hat*)
OCS [1793]	"On the Common Saying: That May Be Correct in Theory, but It Is of No Use in Practice" (Ak. 8:273–313 / Cambridge Edition, *Practical*

	Philosophy, pp. 273–309) (*Über den Gemeinspruch: Das mag in der Theorie richtig sein, taugt aber nicht für die Praxis*)
OD [1790]	*On a Discovery Whereby Any New Critique of Pure Reason Is to Be Made Superfluous by an Older One* (Ak. 8: 185–252 / Cambridge Edition, *Theoretical Philosophy after 1781*, pp. 271–336) (*Über eine Entdeckung, nach der alle neue Kritik der reinen Vernunft durch eine ältere entbehrlich gemacht werden soll*)
ODR [1775]	*Of the Different Races of Human Beings* (Ak. 2: 427–43 / Cambridge Edition, *Anthropology, History, and Education*, pp. 82–97) (*Von den verschiedenen Racen der Menschen*)
OFBS [1764]	*Observations on the Feeling of the Beautiful and Sublime* (Ak. 2: 205–55 / Cambridge Edition, *Anthropology, History, and Education*, pp. 18–62) (*Beobachtungen über das Gefühl des Schönen und Erhabenen*)
OOT [1786]	"What Does It Mean to Orient Oneself in Thinking?" (Ak. 8: 133–46 / Cambridge Edition, *Religion and Rational Theology*, pp. 1–18) (*Was heißt: Sich im Denken orientieren?*)
OP [1796–1803]	*Opus postumum* (c. 1796–1803) (Ak. 21, 22 / Cambridge Edition, *Opus postumum*)
OPA [1763]	*The Only Possible Argument in Support of a Demonstration of the Existence of God* (Ak. 2: 63–163 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 107–201) (*Der einzig mögliche Beweisgrund zu einer Demonstration des Daseins Gottes*)
OPM [1786]	*On the Philosopher's Medicine of the Body* (Ak. 15: 939–53 / Cambridge Edition, *Anthropology, History, and Education*, pp. 182–91) (*De medicina corporis, quae philosophorum est* [*Reflexion* 1526])
P [1803]	*Lectures on Pedagogy* (Ak. 9: 437–99 / Cambridge Edition, *Anthropology, History, and Education*, pp. 434–85) (*Pädagogik*)
PAG [1757]	"Plan and Announcement of a Series of Lectures on Physical Geography, with an Appendix Containing a Brief Consideration of the Question: Whether the West Winds in Our Regions Are Moist Because They Travel over a Great Sea" (Ak. 2:1–12 / Cambridge Edition, *Natural Science*, pp. 386–95) (*Entwurf und Ankündigung eines Collegii der physischen Geographie nebst dem Anhange einer kurzen Betrachtung über die Frage: Ob die Westwinde in unsern Gegenden darum feucht seien, weil sie über ein großes Meer streichen*)
PDF1 [1792]	"Public Declaration Concerning Fichte's *An Attempt at a Critique of All Revelation*" (Ak. 12: 359) (*Berichtigung*)
PDF2 [1799]	"Public Declaration Concerning Fichte's *Wissenschaftslehre*" (Ak. 12: 370–1 / Cambridge Edition, *Correspondence*, pp. 559–61) (*Erklärung in Beziehung auf Fichtes Wissenschaftslehre*)
PE [1777/8]	Lectures on Philosophical Encyclopedia (Ak. 29: 3–45)
PG [1802]	*Physical Geography* (Ak. 9: 151–436 / Cambridge Edition, *Natural Science*, pp. 434–679) (*Physische Geographie*)
PGH [1757–9]	Lectures on Physical Geography, Holstein (Ak. 26: 1–320)

PJE [1800]	"Preface to Reinhold Bernhard Jachmann's *Examination of the Kantian Philosophy of Religion*" (Ak. 8: 441 / Cambridge Edition, *Religion and Rational Theology*, pp. 329–34) (*Vorrede zu Reinhold Bernhard Jachmanns Prüfung der Kantischen Religionsphilosophie*)
PM [1756]	*The Employment in Natural Philosophy of Metaphysics Combined with Geometry, of which Sample I Contains the Physical Monadology* (Ak. 1: 473–87 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 47–66) (*Metaphysicae cum geometria iunctae usus in philosophia naturali, cuius specimen I. continet monadologiam physicam*)
PMLG [1800]	"Postscript to Christian Gottlieb Mielcke's *Lithuanian–German and German–Lithuanian Dictionary*" (Ak. 8: 443–5 / Cambridge Edition, *Anthropology, History, and Education*, pp. 430–3) (*Nachschrift zu Christian Gottlieb Mielckes Littauisch-deutschem und deutsch-littauischem Wörterbuch*)
PP [1796]	"Proclamation of the Imminent Conclusion of a Treaty of Perpetual Peace in Philosophy" (Ak. 8: 411–22 / Cambridge Edition, *Theoretical Philosophy after 1781*, pp. 451–60) (*Verkündigung des nahen Abschlusses eines Tractats zum ewigen Frieden in der Philosophie*)
Pr [1765]	"M. Immanuel Kant's Announcement of the Programme of His Lectures for the Winter Semester 1765–1766" (Ak. 2: 303–13 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 287–300) (*Nachricht von der Einrichtung seiner Vorlesungen in dem Winterhalbenjahre von 1765–1766*)
Pro [1783]	*Prolegomena to Any Future Metaphysics That Will Be Able to Come Forward as Science* (Ak. 4: 253–383 / Cambridge Edition, *Theoretical Philosophy after 1781*, pp. 29–169) (*Prolegomena zu einer jeden künftigen Metaphysik, die als Wissenschaft wird auftreten können*)
QWEA [1754]	"The Question, Whether the Earth is Ageing, Considered from a Physical Point of View" (Ak. 1: 193–213 / Cambridge Edition, *Natural Science*, pp. 165–81) (*Die Frage, ob die Erde veralte, physikalisch erwogen*)
R [date of Kant's personal notes, or reflections (*Reflexionen*)]	Kant's personal notes, or reflections (*Reflexionen*) (Ak. 14–23 / Cambridge Edition, *Notes and Fragments*)
Rel [1793]	*Religion within the Boundaries of Mere Reason* (Ak. 6: 1–202 / Cambridge Edition, *Religion and Rational Theology*, pp. 39–215) (*Die Religion innerhalb der Grenzen der bloßen Vernunft*)
RHe [1785]	"Review of Johann Gottfried Herder's *Ideas for the Philosophy of the History of Humanity. Parts I and 2*" (Ak. 8: 43–66 / Cambridge Edition, *Anthropology, History, and Education*, pp. 121–42) (*Recensionen von J. G. Herders Ideen zur Philosophie der Geschichte der Menschheit. Theil 1. 2.*)
RHu [1786]	"Review of Gottlieb Hufeland's *Essay on the Principle of Natural Right*" (Ak. 8: 125–30 / Cambridge Edition, *Practical Philosophy*, pp. 109–17)

	(*Recension von Gottlieb Hufeland's Versuch über den Grundsatz des Naturrechts*)
RJ [1786]	"Some Remarks on Ludwig Heinrich Jakob's *Examination of Mendelssohn's Morning Hours*" (Ak. 8: 151–5 / Cambridge Edition, *Anthropology, History, and Education*, pp. 176–81) (*Einige Bemerkungen zu Ludwig Heinrich Jakob's Prüfung der Mendelssohn'schen Morgenstunden*)
RM [1771]	"Review of Moscati's Work *Of the Corporeal Essential Differences between the Structure of Animals and Humans*" (Ak. 2: 421–5 / Cambridge Edition, *Anthropology, History, and Education*, pp. 78–81) (*Recension von Moscatis Schrift: Von dem körperlichen wesentlichen Unterschiede zwischen der Structur der Thiere und Menschen*)
ROFBS [1764–5]	Remarks in the *Observations on the Feeling of the Beautiful and Sublime* (Ak. 20: 1–181 / Cambridge Edition, *Notes and Fragments*, pp. 1–24) (*Bemerkungen zu den Beobachtungen über das Gefühl des Schönen und Erhabenen*)
RP [1793/1804]	*What Real Progress Has Metaphysics Made in Germany since the Time of Leibniz and Wolff?* (Ak. 20: 253–332 / Cambridge Edition, *Theoretical Philosophy after 1781*, pp. 337–424) (*Welches sind die wirklichen Fortschritte, die die Metaphysik seit Leibnizens und Wolfs Zeiten in Deutschland gemacht hat?*)
RPT [1796]	"On a Recently Prominent Tone of Superiority in Philosophy" (Ak. 8: 387–406 / Cambridge Edition, *Theoretical Philosophy after 1781*, pp. 425–45) (*Von einem neuerdings erhobenen vornehmen Ton in der Philosophie*)
RSc [1783]	"Review of Schulz's *Attempt at an Introduction to a Doctrine of Morals for All Human Beings Regardless of Different Religions*" (Ak. 8: 9–14 / Cambridge Edition, *Practical Philosophy*, pp. 1–10) (*Recension von Schulz's Versuch einer Anleitung zur Sittenlehre für alle Menschen, ohne Unterschied der Religion, nebst einem Anhange von den Todesstrafen*)
RSi [1764]	"Review of Silberschlag's Work: Theory of the Fireball That Appeared on 23 July 1762" (Ak. 2:272a–d, Ak. 8:447–50 / Cambridge Edition, *Natural Science*, pp. 409–13) (*Recension von Silberschlags Schrift: Theorie der am 23. Juli 1762 erschienenen Feuerkugel*)
SCMW [1794]	"Something Concerning the Influence of the Moon on the Weather" (Ak. 8: 315–24 / Cambridge Edition, *Natural Science*, pp. 426–33) (*Etwas über den Einfluß des Mondes auf die Witterung*)
SEMF [1755]	"Succinct Exposition of Some Meditations on Fire" (Ak. 1: 369–84 / Cambridge Edition, *Natural Science*, pp. 311–26) (*Meditationum quarundam de igne succincta delineatio*)
SMD [1796]	"Settlement of a Mathematical Dispute Founded on Misunderstanding" (Ak. 8: 407–10 / Cambridge Edition, *Theoretical Philosophy after 1781*, pp. 447–9) (*Ausgleichung eines auf Mißverstand beruhenden mathematischen Streits*)

SOS [1796]	"From Soemmerring's *On the Organ of the Soul*" with drafts (Ak. 12: 31–5, Ak. 13:397–414 / Cambridge Edition, *Anthropology, History, and Education*, pp. 219–26) (*Beilage zu Soemmerring, Über das Organ der Seele*)
SRL [1797]	"On a Supposed Right to Lie from Philanthropy" (Ak. 8: 423–30 / Cambridge Edition, *Practical Philosophy*, pp. 605–15) (*Über ein vermeintes Recht aus Menschenliebe zu lügen*)
SRO [1759]	"An Attempt at Some Reflections on Optimism by M. Immanuel Kant, Also Containing an Announcement of His Lectures for the Coming Semester 7 October 1759" (Ak. 2: 27–35 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 67–76) (*Versuch einiger Betrachtungen über den Optimismus von M. Immanuel Kant wodurch er zugleich seine Vorlesungen auf das bevorstehenede halbe Jahr ankündigt*)
TE [1749]	*Thoughts on the True Estimation of Living Forces and Assessment of the Demonstrations that Leibniz and Other Scholars of Mechanics Have Made Use of in This Controversial Subject, Together with Some Prefatory Considerations Pertaining to the Force of Bodies in General* (Ak. 1: 1–181 / Cambridge Edition, *Natural Science*, pp. 1–154) (*Gedanken von der wahren Schätzung der lebendigen Kräfte und Beurtheilung der Beweise, deren sich Herr von Leibniz und andere Mechaniker in dieser Streitsache bedient haben, nebst einigen vorhergehenden Betrachtungen, welche die Kraft der Körper überhaupt betreffen*)
ThDB [1783–4]	Danzig Rational Theology According to Baumbach (Ak. 28: 1227–319) (*Danziger Rationaltheologie nach Baumbach*)
ThPö [1783–4]	Philosophical Theology According to Pölitz (Ak. 28: 989–1126 / Cambridge Edition, *Religion and Rational Theology*, pp. 335–451) (*Philosophische Religionslehre nach Pölitz*)
ThVB [1783–4]	Natural Theology Volckmann According to Baumbach (Ak. 28: 1127–225) (*Natürliche Theologie Volckmann nach Baumbach*)
TOB [1798]	"On Turning out Books: Two Letters to Mr. Friedrich Nicolai from Immanuel Kant" (Ak. 8:431–7 / Cambridge Edition, *Practical Philosophy*, pp. 617–27) (*Über die Buchmacherei. Zwei Briefe an Herrn Friedrich Nicolai von Immanuel Kant*)
TPD [1760]	"Thoughts on the Premature Demise of Herr Johann Friedrich Funk, in an Epistle to His Mother" (Ak. 2: 37–44) (*Gedanken bei dem frühzeitigen Ableben des Hochwohlgebornen Herrn, Johann Friedrich von Funk, in einem Sendschreiben an die Hochwohlgeborne Frau, Agnes Elisabeth, verwitt*)
TPP [1795]	*Toward Perpetual Peace* (Ak. 8: 341–86 / Cambridge Edition, *Practical Philosophy*, pp. 311–51) (*Zum ewigen Frieden*)
TPPd [1795]	*Toward Perpetual Peace – draft* (Ak. 23: 153–92 / Cambridge Edition, *Lectures and Drafts on Political Philosophy*, pp. 207–32)
TW [1756]	"New Notes to Explain the Theory of the Winds, in Which, at the Same Time, He Invites Attendance at His Lectures" (Ak. 1:

	489–503 / Cambridge Edition, *Natural Science*, pp. 374–85) (*Neue Anmerkungen zur Erläuterung der Theorie der Winde*)
UNH [1755]	*Universal Natural History and Theory of the Heavens or Essay on the Constitution and the Mechanical Origin of the Whole Universe According to Newtonian Principles* (Ak. 1: 215–368 / Cambridge Edition, *Natural Science*, pp. 182–308) (*Allgemeine Naturgeschichte und Theorie des Himmels oder Versuch von der Verfassung und dem mechanischen Ursprunge des ganzen Weltgebäudes, nach Newtonischen Grundsätzen abgehandelt*)
UTP [1788]	*On the Use of Teleological Principles in Philosophy* (Ak. 8: 157–84 / Cambridge Edition, *Anthropology, History, and Education*, pp. 192–218) (*Über den Gebrauch teleologischer Principien in der Philosophie*)
VM [1785]	"On the Volcanoes on the Moon" (Ak. 8: 67–76 / Cambridge Edition, *Natural Science*, pp. 418–25) (*Über die Vulkane im Monde*)
WIE [1784]	"An Answer to the Question: What is Enlightenment?" (Ak. 8:33–42 / Cambridge Edition, *Practical Philosophy*, pp. 11–22) (*Beantwortung der Frage: Was ist Aufklärung?*)
WPB [1785]	"On the Wrongfulness of Unauthorized Publication of Books" (Ak. 8: 77–87 / Cambridge Edition, *Practical Philosophy*, pp. 23–35) (*Von der Unrechtmäßigkeit des Büchernachdrucks*)

Abbreviations of Volumes of the Cambridge Edition of the Works of Immanuel Kant

CEAHE	*Anthropology, History, and Education*
CEC	*Correspondence*
CECPJ	*Critique of the Power of Judgment*
CECPR	*Critique of Pure Reason*
CELA	*Lectures on Anthropology*
CELDPP	*Lectures and Drafts on Political Philosophy*
CELE	*Lectures on Ethics*
CELL	*Lectures on Logic*
CELM	*Lectures on Metaphysics*
CENF	*Notes and Fragments*
CENS	*Natural Science*
CEOP	*Opus postumum*
CEPP	*Practical Philosophy*
CERRT	*Religion and Rational Theology*
CETP70	*Theoretical Philosophy, 1755–1770*
CETP81	*Theoretical Philosophy after 1781*

Part I

KANT'S PHILOSOPHICAL CONCEPTS

A

A posteriori In the B edition of the *Critique of Pure Reason*, Kant defines "a posteriori" as he is defining its more important contrastive term, "a priori":

> it could well be that even our experiential cognition is a composite of that which we receive through impressions and that which our own cognitive faculty (merely prompted by impressions) provides out of itself … it is therefore at least a question requiring closer investigation … whether there is any such cognition independent of all experience and even of all impressions of the senses. One calls such *cognitions a priori*, and distinguishes them from *empirical* ones, which have their sources a posteriori, namely in experience. (B2 [1787]/CECPR:136)

In providing these definitions, he simultaneously introduces one of the *Critique*'s central projects, viz., establishing that what had been called "empirical" cognition must be understood as having both elements that come (a posteriori) from the senses and a priori elements that are independent of the senses. Besides their source in sensory experience, a posteriori cognitions differ from a priori ones in being contingent and in lacking genuine universality, whereas the a priori are necessary and universal (A1 [1781]/CECPR:127). A posteriori representations are also presented as supplying the "matter" of empirical cognition (A20/B34 = CECPR:156).

Related terms: **A priori**, **Matter** *Patricia Kitcher*

A priori It is a mark of the centrality of the "a priori" to Kant's theoretical philosophy that the introductions to both editions of the *Critique of Pure Reason* begin with definitions of "a priori" and its contrastive term, "a posteriori."

> Experience … tells us … what is, but never that it must necessarily be thus … For that very reason it gives us no true universality … Now such universal cognitions, which … have the character of inner necessity, must be clear and certain for themselves, and independently of experience; hence one calls them a priori cognitions: whereas that which is merely borrowed from experience is … cognized only a posteriori, or empirically. (A1–2 [1781]/CECPR:127)

> [A]lthough all our cognition commences *with* experience, yet it does not … all arise *from* experience. For it could well be that even our experiential cognition is a composite of that which we receive through impressions and that which our own cognitive faculty (merely prompted by sensible impressions) provides out of itself … It is therefore … a question … whether there is any such cognition independent … of all impressions of the senses. One calls such *cognitions a priori*. (B1–2 [1787]/CECPR:136)

A priori cognition contrasts with a posteriori cognition because it is not based on sensory impressions. The 1781 account introduces the a priori by noting a limitation of propositions based on sensory experience. They cannot be truly universal and necessary. The B definition is

cast in terms of the sources of cognition: a posteriori cognitions have their source in sensory impressions; the sources of a priori elements of cognition are the activities of the faculties.

The definitions indicate two ways in which cognitions can be a priori. A proposition that is universal and necessary, e.g., "every alteration has a cause," is a priori. But "even" an empirical proposition, e.g., "the table is brown," is a combination of a posteriori and a priori elements. The two ways in which apriority are involved in cognition set up two ways of defining the epistemological project of the first *Critique*. On one, the goal is to show how the universal and necessary propositions of mathematics, natural science, and metaphysics are possible (B20–2/ CECPR:147–8; see also Pro, 4:280 [1783]/CETP81:75–6).

The question of the "possibility" of a priori cognitions concerns legitimacy. How can universal and necessary propositions be legitimate parts of cognition? After distinguishing a priori cognition, Kant makes another distinction, between "analytic" and "synthetic." In analytic judgments, the predicate concept is "contained in" the subject concept, so the activity of dissecting the subject concept can establish the universal and necessary truth, e.g., that "all bodies are extended" (A7/B11 = CECPR:141). Truths of mathematics, science, and metaphysics are not analytic, however, but synthetic (or so Kant maintains). So the question of the legitimacy of these principles turns on the question of how a synthetic a priori proposition is possible.

In demonstrating the legitimacy of synthetic a priori judgments, "a priori" becomes linked to another key Kantian term, "transcendental": "I call all cognition *transcendental* that is occupied not so much with objects but rather with our mode of cognition of objects insofar as that is to be possible a priori" (A11/B25 = CECPR:149). The legitimacy of a priori cognition is established through a special kind of reasoning that produces transcendental cognition. In the case of a priori concepts and judgments, the reasoning is based on a principle: "[the principle] that they must be recognized as a priori conditions for the possibility of experiences (whether of the intuition that is encountered in them, or of the thinking)" (A94/B126 = CECPR:225). Through reflecting on the necessary conditions for the possibility of experience, philosophers obtain transcendental cognition that the necessary and universal propositions of science and metaphysics are necessary in a different sense. They are necessary for any empirical cognition whatsoever. Such reflection does not depend on evidence of the senses, so the proof of the legitimacy of a priori propositions is a priori, based on reasoning.

The second way that the a priori figures in cognition, as providing elements for "composite" empirical cognitions, sets up a second epistemological goal of finding the a priori "forms of cognition." In this way, apriority is also linked to the distinctive Kantian distinction between form and matter:

> I call that in an appearance which corresponds to sensation its *matter*, but that which allows the manifold of appearance to be intuited as ordered in certain relations, I call the *form* of appearance. ... the matter of all appearance is only given to us a posteriori, but its form must all lie ready for it in the mind a priori and therefore can be considered separately from all sensation. (A20/B34 = CECPR:155–6)

Kant argues that both types of representations that are required for cognition, intuitions given through the faculty of sensibility and concepts of the understanding, have a priori forms: forms of intuitions and forms of judgment (to which the a priori concepts, the categories, correspond). Beyond these two classes, there is another pure, a priori, transcendental

representation, the "I think" that must accompany all representations (A107, A123/CECPR:232, 240; B131–2/CECPR:246–7; A341/B399 = CECPR:411).

Although the *Critique of Pure Reason* defends a priori forms and judgments as legitimate parts of cognition, it "critiques" rationalists for overextending the reach of a priori cognition. They tried to use the a priori method of analyzing concepts to establish claims about God, freedom, and immortality that are beyond the bounds of empirical cognition.

"A priori" is equally ubiquitous in Kant's practical philosophy. The *Groundwork of the Metaphysics of Morals* begins by contrasting empirical and pure philosophy, where the latter involves a priori principles (G, 4:388 [1785]/CEPP:43). When pure a priori philosophy deals with a determinate range of objects, it is called "metaphysics," so ethics is a "metaphysics of morals" (G, 4:388/CEPP:43; cf. MM, 6:216 [1797]/CEPP:371). In addition to ethics proper (i.e., virtue), Kant takes the philosophy of right to involve both analytic and synthetic a priori principles, e.g., the obligation to obey the state and the right of possession (MM, 6:247, 372/CEPP:406, 506).

Despite the parallels that Kant draws between the theoretical and practical cases, there are important differences. Moral laws must apply universally – not just to human beings but to all rational beings, because the laws are not contingent on any special properties of humans (or on particular inclinations) (G, 4:408, 428/CEPP:62, 79). In these senses, they are universal and necessary and so a priori.

A priori moral laws could not be justified through experience. Kant tries to establish them "analytically," by disclosing the moral cognition of ordinary agents and then regressing to the pure a priori principles presupposed by that cognition (G, 4:392, 419–20/CEPP:47, 72). The theoretical problem was to show how pure a priori concepts could legitimately be applied to objects of experience. In the practical case, the hard problem is to show how a pure a priori moral principle that has no connection to human desires or purposes can affect volition and so action. What needs to be shown is that pure reason (and its principles) can determine the will (CPrR, 5:15 [1788]/CEPP:148).

The *Critique of the Power of Judgment* introduces additional synthetic a priori judgments, those of taste. Although a judgment that an object is beautiful is based on the subject's feeling of pleasure in the object, it also "judges this pleasure, as attached to the representation of the same object *in every other subject*, a priori, i.e., without having to wait for the assent of others" (CPJ, 5:288 [1790]/CECPJ:168–9). Even if others do not feel pleasure in the object, they should (CPJ, 5:237/CECPJ:121).

The deduction needed to justify the a priori claim to the necessary and universal agreement in judgments of taste is set up by reflections on the peculiarities of judgments of beauty. They are independent of interests, concepts, purposes, and rules. Given those negative conditions, Kant concludes that pleasure in the object can only be the result of the "free play" of the cognitive faculties (e.g., CPJ, 5:217/CECPJ:102–3). He maintains it is "easy" to justify the necessary and universal validity of the feeling of pleasure, because beauty is not asserted as an objective property of the object. Rather, the deduction merely asserts "that we are justified in presupposing universally in every human being the same subjective conditions of the power of judgment that we find in ourselves" (CPJ, 5:290/CECPJ:171). Beyond reflecting on their distinctive properties, the a priori justification for a priori judgments of taste involves reflecting on the commonality of faculties required for cognition across humans.

Finally, the third *Critique* introduces an a priori, transcendental principle of judgment for cognizing nature (CPJ, 5:181/CECPJ:68; see also CPJFI, 20:232–3 [1789]/CECPJ:34). Despite the apparent contingency of nature in falling under a system of laws, judgment presupposes a principle of purposiveness of nature for the cognitive faculties (CPJ, 5:184–5/CECPJ:70–1).

Related terms: **A posteriori**, **Form**, **Synthetic a priori**, **Transcendental** *Patricia Kitcher*

Abstraction (*Absonderung*, *Abstraction*, *Abstrahieren*, *abstractio*) Abstraction is "negative attention," "a genuine doing and acting" that consists in "the cancelling of certain clear representations" (NM, 2:191 [1763]/CETP70:228; see A, 7:131 [1798]/CEAHE:242–3; AM, 25:1239 [1784–5]/CELA:367). It is an act of "abstracting *from something*," not "abstracting something" (LJ, 9:95 [1800]/CELL:592; see ID, 2:394 [1770]/CETP70:386–7).

Abstraction is central to concept formation. Every concept, as to form, is "a universal representation, or a representation of what is common to several objects" (LJ, 9:91/CELL:589). In this respect, all concepts are "made." Apropos their content (matter), however, concepts may be empirical or pure. A pure concept is "not abstracted from experience but arises rather from the understanding even *as to content*," whereas an empirical one "arises from the senses through comparison of objects of experience and attains through the understanding merely the form of universality" (LJ, 9:92/CELL:590). Therefore, if abstraction figures in the generation of both empirical and pure concepts, it must play different roles in the two cases (see ID, 2:394/CETP70:386–7). Regarding empirical concepts, the task is to identify the "logical acts" (*Handlungen*, *actus*) of the understanding responsible for "the generation of a concept out of given representations" – namely the acts of comparison, reflection, and abstraction (LJ, 9:93–5/CELL:591–3). Through continued logical abstraction we get higher and higher concepts – till the highest one, respecting which no further abstraction is possible (LJ, 9:99/CELL:596–7). Pure concepts cannot be generated this way. Starting with empirically given representations, the ascent through logical abstraction only results in greater degrees of generality (LJ, 9:96–8/CELL:593–6). Pure concepts are not simply more general, however. Rather, they are strictly universal and necessary, so that without them no experience would even be possible. Hence, they must be acquired originally and a priori, in abstraction from *all* experience (OD, 8:215–16, 221–2 [1790]/CETP81:306–8, 311–13).

The abstraction involved in the acquisition of pure concepts is indeed essential to the derivation of all rules (principles, laws) that are to have strict universality (B1–6 [1787]/CECPR:128, 136–9). Abstraction in such cases comes down to an investigation of the relevant object *in abstracto* (as opposed to *in concreto*). For instance, to derive the formal rules of all thinking, logic must study the nature of human understanding merely as the capacity to think, in abstraction from all objects of cognition and their distinctions and from the contingent conditions under which thinking takes place in our minds (Bix/CECPR:106–7; A52–7/B76–82 [1781/7] = CECPR:194–7; LJ, 9:11–16/CELL:527–31). Similarly, moral laws, if they are to hold for rational beings in general, must be derived from the concept of a rational being as such, in abstraction from all empirical conditions of human beings (G, 4:411–12 [1785]/CEPP:64–6) and from all objects of volition (CPrR, 5:109 [1788]/CEPP:227–8).

Only the "speculative understanding" is able to cognize rules completely *in abstracto*, while the "ordinary understanding" always demands examples from experience and so can never have insight into rules a priori (Pro, 4:369–70 [1783]/CETP81:157–9; A, 7:139–40/CEAHE:249–51). Nevertheless, the basic ability to abstract or to look away purposefully

from certain things belongs to human understanding in general (A, 7:138/CEAHE:248–9). This ability, when subordinated to the power of free choice, can contribute to happiness (A, 7:131–2/CEAHE:242–3; AF, 25:488–9 [1775–6]; AM, 25:1240/CELA:367–8).

Related terms: **A priori**, **Categories**, **Concept**, **Form**, **Logic** *Huaping Lu-Adler*

Accident (*accidens*, *Accidenz*) Kant's understanding of this term is based upon the use of the Latin *accidens* in the previous metaphysical tradition and in particular in Alexander Gottlieb Baumgarten's *Metaphysica* (1739/4th ed. 1757), where it is defined as a being that "cannot exist except as a determination of another (in something else) … whose being [*esse*] is belonging [*inesse*]" (§191). As Baumgarten explains, "the existence of an accident is INHERENCE" (§192). This is contrasted principally with substance, which "can exist, although it is neither in something else, nor the determination of something else" (§191), and whose "existence … is SUBSISTENCE" (§192). In the metaphysics lecture notes, Kant routinely adopts these definitions as a basis for expressing his own views (e.g., MMr, 29:770 [1782–3]/CELM:178). Moreover, according to Baumgarten, every accident, insofar as it is an actual being that inheres in a substance, must have a ground of such inherence, which is called power (*vis*) (§197). Hence, a power is not an accident, but rather a substance and something substantial (§198). This can be usefully contrasted with two definitions provided by Christian Wolff, which Kant also drew upon frequently in his writings (e.g., ML2, 28:563–4 [1790–1]/CELM:328): (1) An accident is "nothing other than a limitation" of a substance, i.e., of a thing "which has the source of its alterations within itself" (*Vernünfftige Gedancken von Gott, der Welt, und der Seele des Menschen* [1747], §114); and (2) "A being, however, which is not modifiable," as contrasted with a substance, i.e., "a perdurable and modifiable subject" (*Philosophia prima sive ontologia* [1736], §768).[1] Thus, while Baumgarten defines accidents in terms of their essential *inesse*, Wolff defines them instead as limitations of substance that cannot be modified and so go in and out of existence while the underlying substance, which is variously limited or modified, endures as a kind of substrate.

The concept of an accident characteristic of Kant's mature philosophy is found in the *Critique of Pure Reason*, where it is located in the first division under the categories of relation: "Of Inherence and Subsistence (*substantia et accidens*)" (A80/B106 [1781/7] = CECPR:212). Despite this placement, he later explains that there is no *real* relation between substances and accidents, because accidents are "the determinations of a substance that are nothing other than particular ways for it to exist," or more precisely "the way in which the existence of a substance is positively determined" (A186–7/B229–30 = CECPR:302–3; see also MMr, 29:769/CELM:177–8; ML2, 28:563/CELM:327; R4053, 17:399 [1769]). In *Metaphysics Volckmann*, Kant is similarly reported to have said: "However, accidents are not particular things that exist, but rather only particular ways of considering what exists, and so these do not require support, rather it indicates only the various determinations of one and the same thing. Only substances exist, and these must not be regarded as distinct from the accidents" (MVo, 28:429 [1784–5]). As this quotation indicates, Kant's denial of a real relation between a substance and its accidents is the basis for his rejection of John Locke's general definition of substance as what stands under and supports accidents (*An Essay Concerning Human Understanding*, II, xxiii, 2; see also R5860, 18:371 [1780–9]).

Despite this warning, Kant notes that there remains an important *logical* relation here:

> Nevertheless, thanks to the conditions of the logical use of our understanding, it is still unavoidable for us to abstract out, as it were, that which can change in the

> existence of a substance [i.e., the accidents] while the substance remains, and to consider it in relation to what is really persistent and fundamental, thus this category also stands under the title of relations, but more as their condition than as itself containing a relation. (A187/B230 = CECPR:303)

As determinations of the existence of substance, Kant further explains, accidents are always real, and hence are never negations, which merely "express the non-being of something in the substance" (A186/B229 = CECPR:302; see also MvS, 28:510 [1785–9]; R3778, 17:291 [1764–6]). In the lecture notes, Kant sometimes explains this by emphasizing Baumgarten's definition of accident in terms of *inesse*, noting that something cannot have *inesse* if it does not have an *esse*, i.e., a being or reality (MvS, 28:510). Although Kant regards it as potentially misleading, he also accepts the traditional way of speaking that ascribes a "particular existence" to accidents themselves, which is called "inherence," and is contrasted with the mode of existence belonging to substance, which is called "subsistence" (A186–7/B230 = CECPR:302–3). Nevertheless, substance and accident are not distinct things, and hence the substance–accident relation is narrower than the relation of cause to effect, which also holds between separately existing things (MVi, 29:1003 [1794–5]/CELM:471). Accidents are also distinct from parts, since they are united by a third, not into an aggregate (R5869, 18:372–3 [1780–9]).

As one part of the relational category of substance–accident, Kant argues that the origin of this concept lies in the role it plays in determining the logical function of the categorical judgment with respect to an object in general. As such, an accident is what is necessarily represented as the predicate of a certain subject, which latter is therefore substance (A73–4/B98–9 = CECPR:208–9; MMr, 29:769/CELM:177; MvS, 28:481; MVo, 28:428; ML2, 28:563/CELM:327–8).

In several sets of lecture notes and in the *Opus postumum*, Kant outlines and employs what he refers to as the "scholastic" distinction between *accidens praedicabile* and *accidens praedicamentale* (MVi, 29:1004/CELM:472; MMr, 29:769/CELM:177; MMr, 29:802–3/CELM:156–7; OP, 21:136 [1796–1803]/CEOP:45). The former are defined as accidents of an essence, and since essence is what is necessary in a thing, these are understood to be contingent and merely formal predicates. The latter, however, are defined as accidents of substance, and as such are real things involving existence. The shape of a city square, for example, is an *accidens praedicabile*, while the weight of a body is an *accidens praedicamentale* (MVi, 29:1004/CELM:472). It is clear, however, that Kant prefers to reserve the term "accident" for *accidens praedicamentale* alone, and only this is consistent with his usage in the CPR discussed above (see also R5283, 18:142–3 [1776–8]). In these and other texts, including the CPR, Kant adapts this distinction, referring to the categories as "predicaments" (*Prädicamente*, the German for something *praedicamentale*), and all other pure but derivative concepts as "predicables" (*Prädicabilien*, the German for something *praedicabile*): "Let me be allowed to call these pure but derivative concepts the **predicables** of pure understanding (in contrast to the predicaments [i.e., the categories])" (A82/B108 = CECPR:213; see also RP, 20:271–2 [1793–1804]/CETP81:363; Pro, 4:323–4 [1783]/CETP81:115–16; MVi, 29:984/CELM:453; OP, 22:88/CEOP:193). It is unclear, however, whether this distinction has more than a superficial relationship to the related distinction between kinds of accidents.

In Kant's pre-Critical writings, the term appears surprisingly rarely, and generally in a way consistent with the usage of Baumgarten and Wolff (e.g., PM, 1:479, 482 [1756]/CETP70:56,

59; OPA, 2:90 [1763]/CETP70:134; ID, 2:389 [1770]/CETP70:380). However, R3783 shows that his private view was much closer to the view expressed later in the *Critique of Pure Reason*: "Accidents are not particular things that inhere in the subject, but rather predicates of a subject, i.e., ways in which it exists. The concept of inherence is a logical aid" (R3783, 17:292 [1764–6]; see also R3781, 17:291 [1764–6]).

Kant conceives of accidents in his practical philosophy through an analogy with the theoretical conception outlined above, and thus as something that cannot exist except as inhering in something else. In the *Metaphysics of Morals*, he writes:

> Land (understood as all habitable ground) is to be regarded as *substance* with respect to whatever is movable upon it, while the existence of the latter is to be regarded only as *inherence*. Just as in the theoretical sense accidents cannot exist apart from substance, so in the practical sense no one can have what is movable on a piece of land as his own unless he is assumed to be already in rightful possession of the land. (MM, 6:261 [1797]/CEPP:414)

Similarly, Kant notes that "the rank of nobleman in a state is not only dependent upon the constitution itself; it is only an accident of the constitution, which can exist only by inherence in a state (a nobleman as such is conceivable only in a state, not in the state of nature)" (MM, 6:370/CEPP:503; see also MM, 6:265, 268–70/CEPP:417, 419–21). In R6709, Kant indicates also that the duties included in duties to oneself fall under the concept of accidents (R6709, 19:138 [1772]/CENF:430).

Related terms: **Categories**, **Determination**, **Force**, **Reality**, **Relation**, **Substance**

Note

1. For an example of Kant connecting Baumgarten's and Wolff's definitions of substance, see R5297, 18:147 [1776–8]/CENF:226. Kant employs a Wolffian conception of substance, and hence also of accident, at A144/B183 = CECPR:275.

Courtney Fugate

Acquaintance (*Kenntnis*, *nosco*) Acquaintance is of one of several "degrees of cognition" Kant distinguishes. However, the nature of acquaintance and its place within the taxonomy of degrees of cognition depends on which text one considers. The most important of these texts are the transcripts of Kant's logic lectures. In these texts, which were written by Kant's students, Kant appears to introduce acquaintance as well as the other degrees of cognition as an alternative to the taxonomy of representations commonly used by the Wolffian school, according to which mental contents are either clear or obscure, distinct or indistinct, complete or incomplete, and adequate or inadequate. Both the position of Kant's comments within the lecture notes and the fact that they do not correspond to the content of any of the passages in the logic book Kant used as the basis for his lectures suggest this view. Despite the difficulties associated with using these lectures as evidence for Kant's own views, the notion of acquaintance we find in them is therefore quite likely of Kantian provenance.

According to the *Blomberg Logic*, the earliest instance of the distinction, a person is acquainted with X only if she is able to represent it as falling under a universal concept (LB, 24:133–4 [early 1770s]/CELL:104–5). Acquaintance is here distinguished from both

merely representing (*Vorstellen*) an object and *consciously* representing one (i.e., representing it and being aware that one is so doing) on the one hand and from understanding (*Verstehen*) on the other, the latter of which is characterized as acquaintance "through the understanding" (LB, 24:134/CELL:104). Each of these degrees of cognition is then further distinguished from insight (*Einsehen*) or the "cogni[tion] of something through and by means of reason" (LB, 24:133/CELL:104). In a subsequent passage, conscious representation is identified with knowledge (*Wissen*), comprehension (*Begreifen*) is identified as a further degree of cognition, and the remaining degrees of cognition distinguished so far (with the exception of representation) are ordered from least to greatest: knowledge, acquaintance, understanding, insight, and comprehension (LB, 24:135/CELL:105–6). A third passage adds "representation" to this list as the least degree of cognition and associates each of the six degrees identified thus far with a Latin term, which in the case of "acquaintance" is *nosco* (LB, 24:136/CELL:107). What remains unclear in the *Blomberg Logic*, however, is whether a person can be acquainted with an object merely by representing it as falling under a universal concept or whether one must also be conscious of doing so. It is unclear, for example, whether my implicitly recognizing an object in my path as an obstacle and unconsciously moving to avoid it counts as acquaintance with the object or whether acquaintance demands that I also be aware of having so characterized it.

This ambiguity is also present in the accounts of acquaintance given in the *Busolt Logic* and *Dohna-Wundlacken Logic*. However, the latter also supplements the characterization of acquaintance found in the *Blomberg Logic* by describing acquaintance (albeit somewhat circularly) as a representation of something such that "one is acquainted with it in comparison with others as to their identity and diversity" (LDW, 24:730 [1792]/CELL:466; cf. LBu, 24:636 [c. 1789–90]). One reasonable interpretation of this somewhat cryptic passage is that a person is acquainted with X only if (i) she represents it by means of at least one universal concept and (ii) is able to distinguish it from other objects or kinds of objects. The *Dohna-Wundlacken Logic* also omits knowledge from the degrees of cognition and introduces perception (*Wahrnehmung*), which is characterized as representing something "with consciousness," placing it between representation and acquaintance in the taxonomy.

The more nuanced sense of "acquaintance" introduced in the *Dohna-Wundlacken Logic* is then retained in the *Jäsche Logic*, which for the first time makes clear that acquaintance does *not* require conscious representation. This latter claim is consistent with the discussion of acquaintance in the earlier logics, but it is not found explicitly in them. The *Jäsche Logic* also distinguishes acquaintance from both perception and cognition (*Erkenntnis*), characterizing the latter as being "acquainted with something *with consciousness*" (LJ, 9:65 [1800]/CELL:570). Finally, the *Jäsche Logic* uses the contrast between acquaintance and cognition to illustrate the difference between the mental abilities of humans and animals. While the former are capable of both acquaintance and cognition, the latter are capable only of acquaintance.

Apart from the considerations mentioned in the first paragraph, it is primarily the *Jäsche Logic*'s use of acquaintance and cognition to contrast animal and human mental abilities that suggests that acquaintance is one piece of an array of conceptual distinctions intended to supplement or replace the Wolffian division of representations. According to this tradition, a representation of X is clear only if a person is able to distinguish X from other objects and distinct only if a person is also aware of the features in virtue of which X is so distinguished. Kant draws on these distinctions in *The False Subtlety of the Four Syllogistic Figures* to contrast human and animal mental abilities and

argues, in contrast to Georg Friedrich Meier's view in *Versuch eines Lehrgebäudes von den Seelen der Thiere* (1749), that animals are not capable of distinct cognition (FS, 2:59–60 [1762]/ CETP70:103–4). The view the *Jäsche Logic* expresses in terms of the difference between acquaintance and cognition thus appears to be a descendent of the view Kant expresses in the *False Subtlety* in terms of the more traditional distinction between clear and distinct ideas.

Given the early date of the *False Subtlety*, the view Kant expresses there also provides some evidence, although hardly conclusive, that his conception of acquaintance and its relation to the other degrees of cognition remains relatively stable over the decades despite the variations found in the logic transcripts to which this entry has drawn attention.

Related terms: **Appearance**, **Apprehension**, **Belief**, **Cognition**, **Knowledge**, **Logic**, **Opinion**, **Perception** *Brian Chance*

Aesthetic (*Ästhetik*) There are two significant senses in which Kant uses the term "aesthetic," a wider and a narrower sense. In the 1781 *Critique of Pure Reason*, Kant uses the term "aesthetic" to refer to the domain of sensibility as such, one of the crucial pillars of all our knowledge. In this sense, the term "aesthetic" can be taken to designate "only that the form of sensibility (how the subject is affected) necessarily adheres to [a representation of an object]" (CPJFI, 20:221 [1789]/ CECPJ:24). In the 1790 *Critique of the Power of Judgment*, however, Kant uses "aesthetic" to refer more narrowly to judgments that are based merely on feeling (*Gefühl*), and thus are inherently subjective, indeterminate, and noncognitive (CPJFI, 20:206–8/CECPJ:11–13; cf. ML1, 28:247 [1777–80]/CELM:63). In this narrower sense, the term can be taken to designate "the relation of a representation not to the cognitive faculty but to the feeling of pleasure and displeasure" (CPJFI, 20:222/CECPJ:24).

In the *Critique of Pure Reason*, Kant follows the lead of Alexander Gottlieb Baumgarten in employing "aesthetic" to denote the sensible component of knowledge in general. A "transcendental aesthetic," according to Kant, is "a science of all principles of a priori sensibility" (A21/B35 [1781/7] = CECPR:156; see also MMr, 29:799, 802, 832 [1782–3]/ CELM:153, 156, 190; LB, 24:31 [early 1770s]/CELL:19). Sensibility (*Sinnlichkeit*) is "the capacity (receptivity) to acquire representations through the way in which we are affected by objects" (A19/B33 = CECPR:155; see also MMr, 29:797, 880/CELM:151, 249; A, 7:141 [1798]/CEAHE:251). The representations so acquired are designated "sensations" (A20/B34 = CECPR:155; see also MMr, 29:882/CELM:250–1; LB, 24:235/CELL:187). A transcendental aesthetic is possible, Kant believes, because sensations have a *formal*, a priori element, the "pure intuitions" of space and time (A20/B35 = CECPR:156). In the theory of the first *Critique*, the realm of the "aesthetic" is limited to the passive or receptive side of our knowledge, which must somehow be brought together with the active side, the understanding. Since judgments, on this view, belong to the understanding, a theory of judgment lies outside the purview of the Transcendental Aesthetic (cf. A69/B94 = CECPR:205).

It was only by employing a narrower conception of the aesthetic that Kant was able to later put forth a theory of "aesthetic judgment" (although it should be noted that the principal elements of this theory can be found in many comments predating 1781). Baumgarten had viewed aesthetics not only as the branch of epistemology dealing with the cognitive perfection specific to the senses (as opposed to the understanding), but also as the theory of the beautiful and practical poetics. In a footnote to the first (1781) edition of the *Critique*, Kant initially rejected this narrower interpretation of "aesthetics" as a "critique of taste" (A21n./

CECPR:156n.). He feared that taste was not susceptible to a proper scientific treatment, for "the putative rules or criteria [of taste] are merely empirical as far as their sources are concerned, and can therefore never serve as a priori rules according to which our judgment of taste is directed" (see also LV, 24:812 [early 1780s]/CELL:270–1; LJ, 9:15 [1800]/CELL:530; R1579, 16:19 [1760/5?]/CENF:28; R5081, 18:81–2 [1776–8]/CENF:210). Kant understood Baumgarten to be claiming that "aesthetic" philosophy can not only specify the a priori sensible conditions of knowledge, but also deduce a priori normative precepts for the formation and guidance of taste. However, Kant insists that any such "rules of taste" are a posteriori, and thus philosophy is powerless to provide them. By the time of the second (1787) edition, however, Kant qualified his earlier blanket rejection, and in the *Critique of the Power of Judgment* he is prepared to accept the legitimacy of using "aesthetics" as a term for the critique of taste. However, Kant retains his opinion that no *determinate*, a priori rules are possible in this domain (B35/CECPR:156). In fact, its indeterminateness is key to what makes a judgment aesthetic. An aesthetic judgment is merely *subjective*, in a stronger sense than the one stipulated in the Transcendental Aesthetic in the first *Critique*. Kant notes that there is a sense in which the sensible part of any representation of things is "merely subjective," in that it does not, in and of itself, contain a determinate reference to an object (CPJ, 5:188–9/CECPJ:75; see also CPJ, 5:207/CECPJ:92). In order for such an objective reference to be present, the sensible intuition must be brought under a determinate concept, and thereby made objectively determinate. However, the feeling of pleasure or displeasure designates nothing objective, but is merely the way "in which the subject feels itself as it is affected" (CPJ, 5:204/CECPJ:89). A judgment based merely on a feeling of pleasure or displeasure, therefore, is by its very nature an *indeterminate* judgment. It neither contains a reference to an object nor purports to do so. As such, it is subjective in a stronger sense than determinable empirical judgments. (See also CPJ, 5:282, 284–5/CECPJ:163–5.)

The main types of aesthetic judgment Kant considers are judgments of the agreeable, the beautiful, and the sublime. The agreeable is "that which pleases the senses in sensation"; it "belongs to subjective sensation" and "excites a desire for objects of the same sort" (CPJ, 5:205–7/CECPJ:91–2). It is the sort of pleasure – Kant calls it "gratification" – that is the effect of the way our body is stimulated by natural causes (CPJ, 5:210/CECPJ:95; see also CPJ, 5:331/CECPJ:207–8). Since such causes can work in idiosyncratic ways, it is merely a "private feeling" which is "restricted to [one's] own person" (CPJ, 5:212/CECPJ:97; see also ML1, 28:248/CELM:64).

In the cases of the beautiful and sublime, Kant advances the notion that merely aesthetic judgments, despite being noncognitive, are capable of having a normative status. Both of these types of aesthetic judgment contain an intrinsic claim to universal validity that distinguishes them from judgments of the merely agreeable. A judgment of the beautiful is based on the judging, with pleasure, of the mere form of an object, "without a concept" (CPJ, 5:222, 290, 219/CECPJ:107, 170, 104). A judgment of the sublime involves the estimation in sensation of the "great" (*gross*), or "that in comparison with which everything else is small" (CPJ, 5:250/CECPJ:134). The nature of the claim to normativity in aesthetic judgment can be illustrated using the beautiful as an example. The judgment of the beautiful is a "judgment of taste" based on a "sensation of satisfaction" (CPJ, 5:203–5/CECPJ:89–90). But when someone calls something "beautiful," as opposed to merely "agreeable," the judgment is "without any interest" and "its validity for everyone can be presupposed" (CPJ, 5:204, 212/CECPJ:90, 97; see also ML1,

28:251/CELM:67). Kant also expresses that the distinction between the agreeable and the beautiful is as a distinction between "empirical" and "pure" aesthetic judgments, respectively (CPJ, 5:223/CECPJ:108; see also CPJ, 5:266/CECPJ:150).

Related terms: **Aesthetic idea**, **Agreeable**, **Beautiful**, **Feeling**, **Judgment of taste**, **Pleasure**, **Sensation**, **Sublime**, **Taste**, **Transcendental aesthetic** *Brent Kalar*

Aesthetic idea (*ästhetische Idee*) Toward the end of the first, aesthetic part of his 1790 *Critique of the Power of Judgment*, Kant explains that "Beauty (whether it be beauty of nature or of art) can in general be called the *expression* of aesthetic ideas" (CPJ, 5:320 [1790]/CECPJ:197). Kant offers this definition of beauty as part of his discussion of genius and the nature of the arts in §§43–53 of the Deduction of Pure Aesthetic Judgments. The doctrine of aesthetic ideas is an important addition to Kant's earlier "Definition[s] of the beautiful" (CPJ, 5:211/CECPJ:96) in terms of four interrelated "moments" of the judgment of taste (in §§5, 9, 17, and 22 of the Analytic of the Beautiful).

An aesthetic idea is *aesthetic*, hence related to sensibility, first, because it is "an *intuition* (of the imagination)" (CPJ, 5:342/CECPJ:218; cf. CPJ, 5:314, 316, 322, 342, 343/CECPJ:192, 194, 199, 218, 219). Qua intuition of the imagination, an aesthetic idea is sensible in the broad sense first encountered in the Transcendental Aesthetic of the *Critique of Pure Reason* (A21–2/B35–6 [1781/7]/CECPR:156). An aesthetic idea is aesthetic, second, because it cannot be subsumed under concepts (see below). This unconceptualizability entails that an aesthetic idea cannot be referred to determinate objects. As a result, an aesthetic idea must be considered a modification of the state of the subject and, so, is sensible in the narrower sense of being related to feeling (CPJ, 5:204/CECPJ:89). Kant captures this by noting that, qua unconceptualizable intuition, an aesthetic idea is an "inner intuition of the imagination" (CPJ, 5:343/CECPJ:219; see also CPJ, 5:203–4, 314/CECPJ:89, 192). An aesthetic idea is aesthetic, third, in consequence of its signature relation to beauty. Accordingly, an aesthetic idea is sensible in the still narrower sense of being related to the distinctive feeling of pleasure connected with the exercise of the aesthetic power of judgment in the *Critique of the Power of Judgment* (CPJ, 5:211/CECPJ:96).

If an aesthetic idea is an inner intuition of the imagination, then – according to Kant's taxonomy of representations (A320/B376–7/CECPR:398–9) – an aesthetic idea is *not* an idea. At most, an aesthetic idea can in certain respects be like an idea. Kant offers two reasons, one positive, one negative, why "One can call such representations of the imagination ideas" (CPJ, 5:314/CECPJ:192). Kant explains that, positively, "[aesthetic ideas] seek to approximate a presentation of concepts of reason" (CPJ, 5:314/CECPJ:192). This formulation is ambiguous. It can mean that an aesthetic idea approximates the *manner of presentation* (i.e., the form) of a rational idea, or it can mean that an aesthetic idea approximates the sort of *thing presented by* (i.e., the content of) a rational idea. The distinction here is one between the kind of representation an aesthetic idea *is* and the *use* to which that kind of representation may be put. Kant's negative "and indeed principal" reason for calling an aesthetic idea an *idea* sheds light on this (CPJ, 5:314/CECPJ:192). Kant says of aesthetic ideas that "no concept can be fully adequate to them" (CPJ, 5:314/CECPJ:192; see also CPJ, 5:342/CECPJ:218). Specifically, while an aesthetic idea triggers cognitive attempts to subsume it under concepts and, in this way, gives rise to a fruitful play of concepts (CPJ, 5:314–17/CECPJ:192–4), it cannot in fact be so subsumed. Kant calls such a conceptually fecund yet unconceptualizable inner intuition "an *inexponible* representation of the imagination" (CPJ, 5:342/CECPJ:218). Its inexponibility means that an

aesthetic idea lacks the logical (inferential, etc.) articulation not only for conceptual subsumption but, *a fortiori*, for the presentation of the ideational content of concepts of reason. If an aesthetic idea is relevantly like a rational idea, then this can only be because it approximates the maximizing character of ideas of reason (this is the source of its unconceptualizability). As Kant puts the point, the imagination here "mimics the precedent of reason in attaining to a maximum" (CPJ, 5:315/CECPJ:193, translation emended). An aesthetic idea is a striving, albeit an intuitive striving, toward unity or "completeness" (CPJ, 5:315/CECPJ:192) or a *totalizing* (idea) *vision* (aesthetic).

Because it is an "idea . . . of a coherent whole of an unutterable fullness of thought" (CPJ, 5:329/CECPJ:206), an aesthetic idea can be seen to "strive toward something lying beyond the bounds of experience" (CPJ, 5:314/CECPJ:192). In striving for intuitive completeness, the imagination here creates "another nature, out of the material which the real one gives it" (CPJ, 5:314/CECPJ:192). Given this world-making tendency, the totalizing vision of an aesthetic idea serves as a human analogue to the workings of an intuitive intellect, whose intellection similarly proceeds on the basis of "the intuition of a whole as such" (CPJ, 5:407/CECPJ:276).

But an aesthetic idea is an imperfect analogue to intellectual intuition. Our finite intellect's totalizing vision, while striving for completeness, necessarily remains incomplete. This deficiency is at the heart of aesthetic ideation's relation to beauty. Ever striving for totality but never arriving at it, an aesthetic idea stimulates rather than forestalls attempts to bring its unconceptualizable vision under concepts. Accordingly, it generates precisely the necessarily open-ended but enjoyable play of our faculties that, for Kant, marks our experience of beauty. It is for this reason that beauty is the cognitive "*expression*" (CPJ, 5:320/CECPJ:197), in judgment, of our engagement with aesthetic ideas.

Partly as a result of this relation to beauty and partly as a result of their inherent drive toward completeness, these nature-transforming inner intuitions play an important role in art. For art, as Kant here understands it, is the attempt to "make sensible" (CPJ, 5:314/CECPJ:192) either rational ideas (e.g., heaven, hell, eternity, creation; cf. CPJ, 5:314/CECPJ:192) or certain multifaceted empirical concepts (e.g., death, envy, vice, love, fame; cf. CPJ, 5:314/CECPJ:192) or combinations thereof. Aesthetic ideas lend themselves to being sensible presentations of such notions because of their *formal* similarity to the maximizing propensity of rational ideas. Their hook into the *content* of such notions, by contrast, is provided only indirectly, by way of illustrations of conceptual "implications" (CPJ, 5:315/CECPJ:193) of those ideas or of instances of those concepts. One of Kant's examples is the rational idea of divine omnipotence. A conceptual implication of this idea is the concept of the deity's "mastery over the elements." A sensible representation of that conceptual implication – e.g., Jupiter's eagle clutching a thunderbolt – can then, *pars pro toto*, serve as illustration, also, of the larger idea of divine power (CPJ, 5:315/CECPJ:193). Kant calls such illustrations of implications of rational ideas "(aesthetic) attributes" (CPJ, 5:315/CECPJ:193). While aesthetic attributes are thus derivative of the content of rational ideas, their finitude entails that they cannot reflect the nature of those ideas as "concept[s] of a maximum" (A320/B376–7 = CECPR:398–9). Aesthetic attributes can, however, provide the "material" (CPJ, 5:314/CECPJ:192) on which an aesthetic idea's totalizing vision may be exercised. Aesthetic attributes thus effectively mediate between rational ideas (from whose content they derive) and aesthetic ideas (whose intuitive nature they share), thereby offering an avenue, however indirect, for both the content and the form of a rational idea to find sensible expression.

This sensible presentation of a rational idea requires "finding" (CPJ, 5:317/CECPJ:194) suitable conceptual implications of the idea and suitable aesthetic attributes to illustrate those implications as well as "hitting upon" (CPJ, 5:317/CECPJ:194) and giving "expression" (CPJ, 5:317/CECPJ:194) to an inspired integration of these elements in an intuition that inherently strives for completeness. The "finding," "hitting upon," and "expressing" involved in this is the work of artistic genius (CPJ, 5:317/CECPJ:194).

Related terms: **Aesthetic**, **Art**, **Beautiful**, **Genius**, **Idea**, **Intuition** *Thomas Teufel*

Affect (*Affect*) In his 1798 *Anthropology from a Pragmatic Point of View*, Kant tells us that "the feeling of pleasure or displeasure in the subject's present state that does not let him rise to *reflection* (the representation by means of reason as to whether he should give himself up to it or refuse it) is *affect*" (A, 7:251/CEAHE:353–4), and in his 1797 *Metaphysics of Morals* that "Affects belong to *feeling* insofar as, preceding reflection, it makes this impossible or more difficult. Hence an affect is called *precipitate* or *rash* (*animus praeceps*)" (MM, 6:407/CEPP:535).

Kant classifies all mental states into three groups, namely, cognitions, feelings, and desires, and the first thing to note about his definition of "affect" is that he classifies affects as *feelings* (*Gefühle*). As feelings, affects accordingly do not refer to objects, as do cognitions (*Erkenntnisse*), nor objects as we would like them to be, as do desires (*Begehrungen*); affects instead refer "to the constitution of the subject" and whether there is a "promotion [or a] hindrance to life," or a promotion or hindrance to desire, as life is just our capacity for active (not idle) desire, or choice. Thus an affect is a state in which we either feel a promotion or hindrance to life, which amounts to a feeling of pleasure or displeasure, respectively: "The feeling of the promotion of life is pleasure, and the feeling of the hindrance of life is displeasure" (ML1, 28:245–7 [1777–80]/CELM:62–3).

Because Kant believes that life in us is threefold, depending on the degree of *spontaneity* that is involved, he accordingly recognizes three kinds of promotion of life and thus three kinds of pleasure. Thus Kant divides life in us into the purely active "spiritual" sort, the reactive "human" sort, and the passive "animal" sort (ML1, 28:248/CELM:64). And he in turn divides the respective feelings of the promotion or hindrance of these forms of life into three sorts, namely, "spiritual" feelings of pleasure and displeasure, which are feelings of "approval," or "moral feelings"; "human" feelings of pleasure and displeasure, which are feelings of what "pleases," or "taste"; and "animal" feelings of pleasure and displeasure, which are feelings of "gratification," or "sensible feelings" (e.g., R1512, 15:836 [1780–4]/CENF:525; CPJ, 5:203–11 [1790]/CECPJ:89–96). Affects are feelings of the *lowest*, passive, "animal" sort. These animal sorts of pleasure and displeasure, or feelings of "gratification" (*Vergnügen*) or "non-gratification" (*Mißvergnügen*) (ML1, 28:248/CELM:64; G, 4:427 [1785]/CEPP:78), are also feelings of what is "agreeable" and of what is "painful" (AC, 25:167 [1772–3]). This lower sort of pleasure, or gratification, is merely "subjective" and "private," whereas the higher forms of pleasure are objective (MMr, 29:890 [1782–3]/CELM:258; APi, 25:788 [1777–8]).

But not all lower pleasures and pains are affects; instead, only those lower pleasures and pains that *lack reflection* are affects. Affects thus involve our momentary inability to "compar[e] this feeling with the sum of all feelings" so that we "give ourselves over to feelings," lose perspective, and thereby "shut out the sovereignty of reason" (A, 7:251/CEAHE:354; also Me, 25:1115 [1781–2]; MM, 6:407/CEPP:535). Kant also occasionally divides affects into *sthenic* affects,

which "come from strength" and "excite the vital force," and *asthenic* affects, which "come from weakness" and "relax the vital force" (A, 7:255/CEAHE:357). Examples of affects are laughing, weeping, joy, sadness, grief, fright, startling, and shame.

Across his philosophy, Kant's discussions of affects consistently stress the distinction between affects and passions, and here Kant charges Baumgarten with conflating affects and passions (Me, 25:1115) while he credits Hutcheson with first noting this distinction (Me, 25:1115; APa, 25:413 [1772–3]). Most fundamentally, this distinction consists in the fact that affects are *feelings* whereas passions are *desires*. Kant also repeatedly notes that while affects *precede* reflection, passions *presuppose* reflection, so that we here give ourselves up to an inclination, accepting it and even building principles on it (MM, 6:408/CEPP:535–6). Despite their differences, passions share with affects the property of "shut[ting] out the sovereignty of reason" (A, 7:251/CEAHE:354).

As the last comments suggest, affects and passions are both problematic morally, in Kant's view, and for this reason Kant frequently discusses them in the context of his ethics. Kant tells us that affects, like other inclinations, oppose *virtue*; moreover, they also oppose *happiness*, given that, in rendering us blind to alternatives, they keep us from effectively pursuing the means to our happiness, and they even oppose *skill*, given that, in rendering us blind, they undermine our ability to act on our affect itself (APa, 25:412–13). In opposing virtue, however, affects are a mere lack of virtue, an oversensitivity or childishness, rather than vice proper, in that here our reason is simply unable to master our emotions. And here it is interesting to note that this inability to master our emotions is a lack of virtue even where the affect regards the moral law, so that we experience what Kant calls "enthusiasm"; for even here, we have lost control (CPJ, 5:272 [1790]/CECPJ:154), and the result is that we "turn the government of virtue into tyranny" (MM, 6:409/CEPP:537). The negative duty associated with affects is that of "moral apathy." Moral apathy does not render us apathetic in general, so that we have no feelings, but instead renders us free specifically of affects. Moral apathy is thus just one part of a broader negative educational goal of *discipline*, whereby we restrain our wild and thoughtless animality. In his *Lectures on Pedagogy*, Kant argues that education should play its part in training the young to achieve this discipline (P, 9:441–3, 452 [1803]/CEAHE:437–8, 446). Whereas affects are a mere lack of virtue, passions, by contrast, are a proper vice, because we willingly submit to them.

Passions are also more detrimental to freedom and morality precisely because of this willing submission, as here we may have no desire to free ourselves from these passions, as in the case of the passion of hatred (e.g., MM, 6:408–9/CEAHE:535–6). By contrast, affects are fleeting, and indeed we welcome their passing, as in the case of the affect of anger. Kant also notes that, whereas passions tend to have a negative impact on our health, affects can actually have a positive and enlivening impact (OPM, 15:940 [1786]/CEAHE:184; A, 7:261–3/CEAHE:362–4).

Related terms: **Desire**, **Feeling**, **Pleasure** *Julian Wuerth*

Agreeable (*angenehm*) According to the *Critique of the Power of Judgment*, something is agreeable if it "pleases the senses in sensation" (CPJ, 5:205 [1790]/CECPJ:91; R989, 15:434 [1785–9?]/CENF:520–1; see also A, 7:230 [1798]/CEAHE:333, though Kant here points only to the "senses" and not to "sensation" [*Empfindung*]). This means not only that an agreeable object gives rise to pleasure but that it also gives rise to this feeling directly through an "objective representation of the senses" (CPJ, 5:206/CECPJ:92; or just "impressions of the

senses" CPJ, 5:206/CECPJ:91–2). In his notes, Kant specifies that when we represent an agreeable object, we take pleasure in the matter of our representation (R681, 15:303 [1769–70]; R1796, 16:118–19 [1769–70]/CENF:531; R1891, 16:150 [1776–8?]/CENF:539).

Whether or not something is agreeable can vary by individual (CPJ, 5:212/CECPJ:97; CPJ, 5:291–2/CECPJ:171–2; R712, 15:316 [1771?]/CENF:495; R715, 15:317 [1771?]/CENF:495; AM, 25:1316 [1784–5]/CELA:425). That is, agreeableness does not have general validity (R1796, 16:118–19/CENF:531). Experiencing something as agreeable is "combined with interest" (CPJ, 5:205/CECPJ:91). And Kant spells this out by saying that an agreeable object "excites a desire for objects of the same sort" (CPJ, 5:207/CECPJ:92).

Kant contrasts what is "agreeable" with the "good" (G, 4:413 [1785]/CEPP:67; CPrR, 5:58 [1788]/CEPP:187) as well as with both the "good" and the "beautiful" (see CPJ, 5:204ff./CECPJ:90ff.; CPJ, 5:222/CECPJ:107; Letter to Markus Herz, C, 10:129 [February 21, 1772]/CEC:132; R673, 15:298–9 [1769–70]/CENF:491–2; AM, 25:1316/CELA:425). The three "are all entirely the same as far as the effect on the feeling of pleasure is concerned" (CPJ, 5:206/CECPJ:91), that is, all of them result in a feeling of pleasure. But the faculties and representations involved in producing the pleasure differ from one another. We take pleasure in the good "by means of reason alone, through a mere concept" (CPJ, 5:207/CECPJ:92; cf. R1796, 16:118/CENF:531; R1512, 15:836 [1780–4]). And we take pleasure in beauty through the imagination and the understanding engaged in free play (CPJ, 5:217ff./CECPJ:102ff.; or, as Kant puts it differently, through "reflection," R989, 15:434 [1785–9?]/CENF:520–1, and "taste," R1796, 16:118/CENF:531). Kant's notes indicate that the form of our representation is responsible for pleasure in beauty (R681, 15:303; R1796, 16:118/CENF:531; R1891, 16:150/CENF:539). Unlike the agreeable, the good and the beautiful have general validity, for all human beings in the case of the beautiful and for all rational beings in the case of the good (CPJ, 5:210/CECPJ:95; R1796, 16:118/CENF:531). Since Kant presents the good, like the agreeable, as "combined with interest" (CPJ, 5:207/CECPJ:92), the two together form a contrast with the beautiful, which Kant introduces as disinterested (CPJ, 5:204/CECPJ:90).

Related terms: **Beautiful**, **Desire**, **Feeling**, **Interest**, **Pleasure**, **Sensation**

Wiebke Deimling

Amphiboly (*Amphibolie*) An amphiboly in general is an ambiguity that affects a term or concept. Kant primarily uses this expression to signify various ambiguities of so-called "concepts of reflection," ambiguities that we are prone to overlook due to some easily committed confusions. In his Critical period, he identifies amphibolies of this kind in both his theoretical and his practical writings. (In the *Opus postumum*, which one may describe as falling in his post-Critical period, Kant repeatedly comments on an amphiboly of concepts of reflection concerning the confusion of mechanical with dynamical principles of matter, which is to be avoided in the transition from the *Metaphysical Foundations of Natural Science* to physics. See OP, 21:545, 644, 637 [1796–1803]; OP, 22:285, 286, 290, 558–9, 570.)

The chapter entitled "On the Amphiboly of the Concepts of Reflection through the Confusion of the Empirical Use of the Understanding with the Transcendental" in the *Critique of Pure Reason* contains Kant's longest and deepest treatment of a philosophically important amphiboly (A260–90/B316–46 [1781/7] = CECPR:366–82). The concepts of reflection under scrutiny in this chapter are the concepts of identity and diversity, of agreement and opposition, of the inner and outer, and of the determinable (matter) and the determining (form). These concepts govern our comparisons of

objects and their properties that we engage in prior to ascribing certain determinations to these objects in our judgments about them. The mentioned concepts are subject to an ambiguity because they have different meanings depending on whether the objects to which they are applied are objects of the pure understanding (*intelligibilia*, noumena) or objects of sensibility (*sensibilia*, phenomena).

Intelligible objects are identical if, and only if, the concepts that express their qualitative and quantitative intrinsic properties are identical. But there can be numerically distinct sensible objects that are indistinguishable with respect to all of their qualitative and quantitative intrinsic properties, as for example two intrinsically indiscernible water droplets that are located at different places in space (A263–4/B319–20 = CECPR:368–9; cf. A281–2/B337–8 = CECPR:377). In the intelligible realm, the only kind of opposition of properties is the opposition of a positive property P and its negation not-P; intelligible objects that have both a positive property and its negation are impossible. But in the sensible realm, there is an additional kind of opposition of positive properties, namely, of directional properties, as we may call them, whose effects cancel each other out without thereby rendering the object that has them impossible. For example, a sensible object can have both a motive force whose effect, if unimpeded, would be to move the object with a speed of 10 miles per hour to the west, and a motive force whose effect, if unimpeded, would be to move the object with a speed of 10 miles per hour to the east. These two motive forces are opposed to each other and their effects cancel each other out, with the result that the sensible object in question remains at rest (A264–5/B320–1 = CECPR:369; cf. A282/B338 = CECPR:378). The essential or inner properties of intelligible objects are coextensive with their intrinsic and nonrelational properties. But sensible objects have only extrinsic and relational properties, which means that their inner or essential properties must also be extrinsic or relational (A265–6/B321–2 = CECPR:369; cf. A282–6/B339–42 = CECPR:378–9). Finally, according to pure concepts, the determinable (the matter) always logically precedes the determination (the form). But with respect to sensible objects, the determination (the form) is logically prior to the determinable (the matter); in particular, space and time, which are the forms of sensible objects, are prior to these objects, since they are forms of our sensibility through which objects are first given to us (A266–8/B322–4 = CECPR:369–70).

Given these ambiguities, in order to ensure a proper comparison of objects and their properties, we first need to determine, through "transcendental reflection," whether we are dealing with objects of the pure understanding or objects of sensibility.

> But since, if it is not the logical form but the content of concepts that is concerned, i.e., whether the things themselves are identical or different, in agreement or in opposition, etc., the things can have a twofold relation to our power of cognition, namely to sensibility and to understanding, yet it is this place **in which** they belong that concerns **how** they ought to belong to each other, then it is transcendental reflection, i.e., the relation of given representations to one or the other kind of cognition, that can alone determine their relation among themselves, and whether the things are identical or different, in agreement or in opposition, etc., cannot immediately be made out from the concepts themselves through mere comparison (*comparatio*), but rather only through the distinction of the kind of cognition to which they belong, by means of a transcendental reflection (*reflexio*). (A262/B318 = CECPR:367, boldface original)

Without transcendental reflection, and without the recognition that phenomena are distinct from noumena, one runs the risk of being caught in various paralogisms, or fallacious syllogisms, in which "object" functions as the middle term but is understood as intelligible object in

one premise, and as sensible object in the other (R5552, 18:218–19 [1778–9? 1780–3?]/ CENF:236–7).

Kant identifies this confusion of phenomena with noumena as one of the main errors that lies at the heart of the Leibnizian philosophy, an error that Kant calls "a transcendental amphiboly" and regards as responsible for the Leibnizians' misguided commitment to some of their most fundamental principles.

> Without this [transcendental] reflection I can make only a very insecure use of these concepts [identity and diversity, agreement and opposition, etc.], and there arise allegedly synthetic principles, which critical reason cannot acknowledge and that are grounded solely on a transcendental amphiboly, i.e., a confusion of the pure object of the understanding with the appearance. (A269–70/B325–6 = CECPR:371; A278–9/B334–5 = CECPR:376)

More specifically, since the Leibnizians identify sensible objects or appearances with confusedly perceived noumena, and since they do not regard sensibility as a self-standing cognitive faculty that is distinct in kind from the understanding, they believe that certain principles for noumena that can be derived on the basis of the concepts of reflection, understood as appropriate for noumena, apply to all objects whatsoever, including sensible objects. These principles include most prominently: (1) the principle of the identity of indiscernibles, according to which objects that agree with respect to all of their intrinsic properties are identical (A264/B320 = CECPR:368; cf. A271–2/B327–8 = CECPR:372); (2) the principle that positive properties necessarily do not oppose each other (A272–4/B328–30 = CECPR:373); (3) the principle that all composite things must be composed of simple substances or monads (A265–6/B321–2 = CECPR:369; cf. A274–5/B330–1 = CECPR:373–4); (4) the principle that space and time are nothing but orders in the community of substances and their states (A267–8/B323–4 = CECPR:370; cf. A275–6/B331–2 = CECPR:374–5). According to Kant, the Leibnizians are mistaken on two counts: they believe that, based on mere concepts, they can come to know the properties of, and principles that govern, things in themselves, and they believe that these principles also apply to appearances. It is the latter error that he blames on the failure of the Leibnizians to appreciate the amphiboly of the concepts of reflection (A276/B332 = CECPR:375).

Although Kant focuses his discussion on the transcendental amphiboly of the Leibnizians, it is worth noting that there are different ways in which one can confuse noumena and phenomena. Locke is guilty of a version of this confusion as well, but in contrast to the Leibnizians, who mistake phenomena for confusedly represented noumena, Locke mistakes noumena for abstractly represented phenomena by regarding the concepts of the understanding as worked over, glorified ideas of sensation.

> Lacking such a transcendental topic, and thus deceived by the amphiboly of the concepts of reflection, the famous Leibniz constructed an **intellectual system of the world**, or rather believed himself to cognize the inner constitution of things by comparing all objects only with the understanding and the abstract formal concepts of its thinking. . . . In a word, Leibniz **intellectualized** the appearances, just as Locke totally **sensitized** the concepts of the understanding. (A270–1/B326–7 = CECPR:372, boldface original)

The concept of reflection, of whose ambiguity Kant warns us in the *Metaphysics of Morals*, in the chapter entitled "On the **Amphiboly** in **Moral Concepts of Reflection**, Taking What is

a Human Being's Duty to Himself for a Duty to Other Beings," is the concept of a duty to somebody else. This concept can mean either a duty that we have toward/against (*gegen*) somebody else, or a duty that we have with respect to (*in Ansehung von*) somebody else. In the first case, the duty in question is owed to somebody else who has a claim on us in virtue of his/her endowment with a rational will. In the second case, the duty in question is owed to ourselves. So, if we overlook the indicated ambiguity, we might be led to mistake a duty against ourselves for a duty against somebody else.

> A human being can therefore have no duty to any beings other than human beings; and if he thinks he has such duties, it is because of an *amphiboly* in his *concepts of reflection*, and his supposed duty to other beings is only a duty to himself. He is led to this misunderstanding by mistaking his duty *with regard to* other beings for a duty *to* [*gegen*] those beings. (MM, 6:442 [1797]/CEPP:563, emphasis original)

Related terms: **Identity**, **Noumenon**, **Reflection**, **Understanding** *Anja Jauernig*

Analogies of experience (*Analogien der Erfahrung*) This is Kant's title for the three arguments in the "System of the Principles of Pure Understanding" in the *Critique of Pure Reason* in which he seeks to prove the permanence of substance and the universality of causation among successive states of substances and of interaction between simultaneous states of substances. These are supposed to be the conditions of the possibility of our experience; as Kant states in the second edition formulation of the general principle of the Analogies, "**Experience is possible only through the representation of a necessary connection of perceptions**" (B218 [1787]/CECPR:295). Time is the most general form of the intuitions that provide the content of experience; in the first instance, time is the form of inner sense (A2–3/B37 [1781/7] = CECPR:157), but since intuitions of outer objects (the form of which is space) are also present in inner intuition, time is also part of the form of outer sense as well. Thus experience requires or even consists in the determinate relation of everything represented in both inner and outer sense in time, and the Analogies are proven by showing that they are the conditions of the possibility of such relation, or what Kant calls "time-determination." This is made explicit in the first edition statement of the general principle of the Analogies: "As regards their existence, all appearances stand a priori under rules of the determination of their relation to each other in **one** time" (A176/CECPR:295). As Kant explains the general strategy of the Analogies in the first edition of the *Critique*, "in the original apperception all of this manifold" of our empirical intuition, "so far as its temporal relations are concerned, is to be unified . . . This **synthetic unity** in the temporal relation of all perceptions, **which is determined a priori**, is thus the law that all empirical time-determinations must stand under rules of general time-determination, and the analogies of experience . . . must be rules of this sort" (A177–8/B220 = CECPR:297); as he says in the second edition, "the determination of the existence of objects in time can only come about through their combination in time in general, hence only through a priori connecting concepts" (B219/CECPR:296). Kant's claim is that since time itself and determinate relations in it cannot be immediately perceived (B225/CECPR:300), time-determinations must be grounded on a priori concepts of features of or relations among the objects represented in time. Specifically, the persistence of time is represented by the permanence of substance; the objective succession of states of affairs in time is grounded in causal relations among them; and the objective simultaneity of states of affairs in time is grounded on interaction among them (A177/B219 = CECPR:296).

In the *Critique*, Kant's explanation for his unusual use of the term "analogies" to designate these principles is itself an analogy to mathematical analogy. In mathematics, he states, analogies "are formulas that assert the identity of two relations of magnitude, and are always **constitutive**, so that if two members of the proportion are given the third is also thereby given, i.e., can be constructed" (A179/B222 = CECPR:298). In other words, mathematical analogies have the form "*a* is to *b* as *b* is to *c*," and if values are given for *a* and *b* then the value of *c* can be determined. "In philosophy, however, analogy is not the identity of two **quantitative** but of two **qualitative** relations, where from three given members I can cognize and give a priori only the **relation** to a fourth member but not **this** fourth **member** itself, although I have a rule for seeking it and a mark for discovering it there" (A179–80/B222 = CECPR:298). For example, the concept of causation and the rule that every objective succession of states of affairs has a cause does not tell me what the cause of that succession is, but tells me to seek a state of affairs from which that succession always follows and assures me that there must be one; what that cause is, however, can only be determined by empirical research (B165/CECPR:264).

In the evolution of the *Critique*, however, Kant had introduced the idea of analogy to make a more general point, namely that there is an analogy between the way we conceive of the self and the way we conceive of external objects. In the sketches from the mid 1770s known as the *Duisburg'sche Nachlass*, Kant conceived of the basic acts of thought as the attribution of a predicate to a subject, the attribution of several predicates to a subject in succession, and the attribution of several predicates to a subject simultaneously, and then explored, without deciding between them, the possibilities that these forms of judgment are in the first instance applied to our own minds and then by analogy to our thought about external objects, but also these are first the ways in which we conceive of external objects and then by analogy our own minds. In the first case, "The three relations in the mind require three analogies of appearance, in order to transform the **subjective functions** of the mind into objective ones and thereby make them into concepts of the understanding, which give reality to the appearances" (R4675, 17:648 [1775]/CENF:161); in the second case, "in all mere intuition there is magnitude, in all appearances substance and *accidens*, in their alteration cause and effect, in the whole of them interaction. Thus these propositions are valid of all objects of experience. The very same propositions also hold for the mind with regard to the generation of its own representations" (R4679, 17:664 [1773–5]/CENF:172). Either we conceive of objects in analogy to the mind, or we conceive of the mind in analogy to objects. As Kant's thought developed, he came up with the argument that we transform subjective experience, in which everything is successive but everything can be freely altered by imagination (B233/CECPR:304), into the representation of an objective world, or experience proper, by subjecting the succession of our intuitions in inner sense to the concepts of substance, causation, and interaction – the principles that substance is permanent, every succession has a cause, and simultaneous states of affairs are in interaction. However, he kept the name "analogies" for the rules by which indeterminate subjective experience is transformed into experience of a determinate, objective world. This explanation of Kant's use of the term makes more sense than his analogy with mathematical analogy, which brings out that the principles are regulative rather than constitutive (A178–9/B221–2 = CECPR:297) but does not suggest their function in the constitution of objective experience.

After outlining his general strategy, Kant states three separate principles of time-determination and proofs for each, the former of which are revised and the latter expanded in the second edition of the *Critique*. The First Analogy, the "**Principle of the Persistence of**

Substance," is stated as "All appearances contain that which persists (**substance**) as the object itself, and that which can change as its mere determination, i.e., a way in which the object exists" in the first edition (A182/CECPR:299), and restated as "In all change of appearances substance persists, and its quantum is neither increased nor diminished in nature" in the second (B224/CECPR:299). It would be a fallacy to infer that because every experience is an experience of some state of *some* substance there is *one* substance underlying all determinations and their changes, but Kant does not commit this fallacy. His argument is that the persistence of substance is the condition of the possibility of the experience of duration itself and of all change within duration, so that there is nothing that can count as the experience of the origination or cessation of substance itself, only of its states: "in all alterations in the world" that we can experience as such "the **substance** remains and only the **accidents** change" (A184/B227 = CECPR:301) – whatever the number of substances might ultimately be, one or many. Kant suggests two different arguments for his principle, although both are epistemological in character. One is that since "Our **apprehension** of the manifold of appearance is always successive, and is therefore always changing," we need something "**which always exists**, i.e., something **lasting** and **persisting**," to represent time itself, which itself endures "while all change and simultaneity are so many ways . . . in which that which persists exists," and this is substance, as "the **substratum** of the empirical representation of time itself (A182–3/B225–6 = CECPR:300). The other argument says nothing about the condition for experiencing the persistence of time itself, but holds that the only way we can distinguish mere succession in our perceptions from objective change is by regarding the latter as alteration of a substance which is first in one state and then in another; we cannot simply perceive some state of affairs to come into existence out of nothing because "an empty time that would precede is not an object of perception" (A188/B231 = CECPR:303). Thus we can experience accidents to change but cannot perceive substances to go into or out of existence, and in that sense the quantum of substance or substances, whatever it is, can only be experienced as constant. Of course, what it is that actually endures through all change, whether atoms, smaller particles, strings, or attractive and repulsive forces, can only be determined through empirical research; the principle of the persistence of substance remains an analogy that tells us to look for what endures through change but not what it is.

The argument of the Second Analogy builds upon the argument of the First Analogy. In the first edition, Kant states the "**Principle of temporal sequence according to the law of causality**" as "Everything that happens (begins to be) presupposes something which it follows in accordance with a rule" (A188/CECPR:304); in the second, as "All alterations occur in accordance with the law of the connection of cause and effect" (B232/CECPR:304). Kant's concept of causation is just the concept of succession in accordance with a rule; unlike Hume, he does not include spatial contiguity as part of the definition of causation, perhaps in order to avoid problems with the notion of action at a distance. Kant's argument, restated half a dozen times, is then that while our raw experience is always of a succession of appearances, imagination can apparently always vary the order of these experiences; thus raw experience cannot tell us whether a ship is moving upstream or downstream because we can always picture it upstream before we picture it downstream or vice versa. In order for us to experience a determinate objective event, say the ship sailing downstream, we have to assume some rule that says that in these initial conditions only this sequence of states of affairs is possible, or that "the apprehension of one thing (that which happens) follows that of the other (which precedes) **in accordance**

with a rule." On the basis of such a rule, I can infer that the ship must have been downstream after it was upstream, i.e., that it was sailing downstream, and therefore also that my perception of it as downstream must have followed my perception of it upstream; thus the order of my perceptions was not arbitrary and cannot simply be varied by imagination after all (A192–3/B237–8 = CECPR:306–7). There is such a thing as the irreversibility of perceptions after all, but it is not immediately given; it can only be inferred from the irreversibility of objective states of affairs, which can in turn be inferred only from causal laws. Once again, however, although the concept and principle of causation are given a priori, particular causal laws are not, but must themselves be discovered. Kant has little to say about how they are discovered, although he hints at the systematicity of the laws of nature as a condition for the discovery of particular laws in the Appendix to the Transcendental Dialectic and in the Introduction to the *Critique of the Power of Judgment*.

Kant's treatment of the Third Analogy is briefer than that of the Second Analogy. The "**Principle of simultaneity, according to the law of interaction, or community**" is that "All substances, insofar as they are **simultaneous**, stand in thoroughgoing community (i.e., interaction with one another)" (first edition) (A211/CECPR:316), or that "All substances, insofar as they can be perceived in space as simultaneous, are in thoroughgoing interaction" (second edition) (B256/CECPR:316). The explicit reference to space in the second edition version is crucial for Kant's argument, which is basically that since we cannot simultaneously *perceive* two states of affairs at two different places in space (at least at a certain distance), we can judge that two states of affairs at different places are simultaneous only if they interact or stand in community, that is, if the existence of each state of affairs at that moment is dependent on that of the other at that same moment. Kant stresses that this is a condition for empirical knowledge of simultaneity: "only under this condition can those [states of] substances be empirically represented as **existing simultaneously**" (A212/B259 = CECPR:318).

But the same is true for each of the Analogies: they state the a priori conditions for empirical knowledge of the persistence of time itself and of particular relations of succession and simultaneity of objective states of affairs in time.

Related terms: **Accident**, **Apprehension**, **Causality**, **Community**, **Experience**, **Force**, **Relation**, **Substance**, **Synthesis** *Paul Guyer*

Analysis (*Analysis*, *Zergliederung*) Analysis, generally, serves to make explicit or otherwise clarify the tacit commitments of some given starting point. Kant argued in the 1764 *Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality* (INTM) that metaphysics should consist principally in the analysis of concepts (note also Kant's usage at OPA, 2:156, 157, 158 [1763]/CETP70:195, 196, 198; NM, 2:202 [1763]/CETP70:239). Kant's views about conceptual analysis are closely related to his claims about the definition and exposition of terms, particularly in philosophy. Whereas mathematics deals with "arbitrary" concepts that require "construction" in space and time, metaphysics deals with "given" concepts – and chiefly concepts that are given not empirically but rather a priori. "In philosophy, the concept of a thing is always given, albeit confusedly or in an insufficiently determinate fashion"; the task of analysis is to bring out the "characteristic marks" (*Merkmale*) which, in contemporary parlance, comprise the intension of the given concept (INTM, 2:276–7/CETP70:248–9). However, analytic *definitions* of given concepts are impossible since there is no way to establish that an exhaustive account of the content of the

concept has been reached (A732/B760 [1781/7] = CECPR:640; cf. LJ, 9:142 [1800]/CELL:632–3). Ultimately, Kant claims that only the analytic "exposition" of terms is possible, which provides a valid but not exhaustive account of the content of the concept (A729/B757 = CECPR:638; cf. INTM, 2:280/CETP70:252, where Kant notes that concepts such as *space* and *time*, *pleasure* and *pain*, *desire* and *aversion* admit only of partial analysis).

Analytic judgments are produced by the analysis of concepts (A718/B746 = CECPR:632): what is predicated of a given subject concept in an analytic judgment is "already thought" in that concept, "though confusedly" (A7/B11 = CECPR:141; see also Pro, 4:266 [1783]/CETP81:62). Kant also speaks of the analysis of cognitions (INTM, 2:282/CETP70:255), phenomena (DSS, 2:370 [1766]/CETP70:356; A278/B334 = CECPR:375), and experience – indeed, claiming in a 1792 letter to J. S. Beck, that the *Critique of Pure Reason* carries out an "analysis of experience in general" (C, 11:313/CEC:398). But he also claims, in the *Critique*, that its Transcendental Analytic carries out an "analysis [*Zergliederung*] of the faculty of understanding itself" (A65–6/B90 = CECPR:202). Although Kant generally uses the Latinate *Analysis* interchangeably with the German *Zergliederung* (the latter term preponderating in earlier work), etymologically the term *Zergliederung* has teleological implications: it is the term that one would use to refer to the dissection of an animal, say, into its functional parts. Thus here Kant suggests that he will proceed on the assumption that the faculty of understanding is an organized whole. The projected analysis is therefore not an analysis of given concepts (which can never be complete), but rather the articulation of the faculty of understanding as an organized whole into its functional parts, i.e., its constitutive principles as a cognitive capacity.

Kant also distinguishes between analytic and synthetic methods, or arguments. The analytic method of the *Prolegomena*, for instance, takes as given the actuality of certain bodies of rational cognition, such as pure mathematics and pure natural science; and it argues regressively to identify the a priori representations on which these sciences implicitly rely (Pro, 4:274–5/CETP81:70; note here the contrast with the synthetic method of the *Critique*). Something similar is claimed for the argument of the first two sections of the 1785 *Groundwork of the Metaphysics of Morals*, which aim to uncover the commitment to the categorical imperative that is already present in common moral thought (G, 4:445/CEPP:93).

Related terms: **Judgment: power of**, **Synthesis** *Melissa Merritt*

Analytic and synthetic judgments (*analytische und synthetische Urteile*) Kant uses the terms "analytic" and "synthetic" to mark two distinctions – one applied to methods of proof and the other to judgments. The former was traditional in the exact sciences since antiquity: synthetic arguments proceed "top down," moving from more general principles toward more specific conclusions; analytic arguments work "bottom up," establishing a claim by verifying all its consequences. By contrast, the distinction between analytic and synthetic *judgments* treated here is largely novel with Kant. It aims to capture a notion of *conceptual truth* by distinguishing propositions that are true (or false) in virtue of their concepts alone (analytic judgments) from those that are not (synthetic).

The distinction is central to Kant's formulation of the organizing question for his entire critical project – the "real problem of pure reason," "on the solution of [which] . . . metaphysics now stands or falls" – which asks "**How are synthetic judgments a priori possible?**" (B19 [1787]/CECPR:146; see also Pro, 4:276 [1783]/CETP81:72–3). He therefore introduces it early in the Introduction to the *Critique*:

> In all judgments in which the relation of a subject to the predicate is thought (if I consider only affirmative judgments, since the application to negative ones is easy) this relation is possible in two different ways. Either the predicate *B* belongs to the subject *A* as something that is (covertly) contained in this concept *A*; or *B* lies entirely outside the concept *A*, though to be sure it stands in connection with it. In the first case I call the judgment **analytic**, in the second **synthetic**. (A6/B10 [1781/7] = CECPR:141)

The key idea in this definition is concept *containment*. For Kant, a concept is a *general*, *mediate* representation; it captures what an object can have in *common* with others *through* some "mark" that represents the common feature (see A320/B377 = CECPR:399; A68–9/B93–4 = CECPR:205–6; LJ, 9:91 [1800]/CELL:589; *see* **Concept**, **Intuition**). A "mark" is a partial representation, which carries some proper part of the content of a more encompassing representation. A concept can therefore be thought of as composed out of a group of marks, through which it represents what falls under it: for example, the concept <body> incorporates marks like <extended>, <impenetrable>, <material>, <moveable>, and so on, through which it represents bodies as having these features. The concept thus "contains" these marks; they form its "content" (LJ, 9:95/CELL:593). While later readers have found obscurity in this notion of containment, it was a perfectly standard idea in Kant's contemporary logic (e.g., it also served as the basis of Leibniz's theory of true judgment), and in Kant's hands it was developed into a rigorous, rule-governed logical theory of conceptual relations (see Anderson 2015, 45–74).

Kant's first treatment also characterizes analyticity in two other ways:

> Analytic judgments are thus those in which the connection of the predicate is thought through identity, but those in which this connection is thought without identity are to be called synthetic judgments. One could also call the former **judgments of clarification**, and the latter **judgments of amplification**, since through the predicate the former do not add anything to the concept of the subject, but only break it up by means of analysis into its component concepts, which were already thought in it (though confusedly); while the latter on the contrary add to the concept of the subject a predicate that was not thought in it at all. (A6–7/B10 = CECPR:141)

Kant thus offers three definitions: (1) a judgment is analytic if and only if the predicate is "contained" in the subject; (2) a judgment is analytic if and only if it is "thought through identity," or can be known on the basis of the principles of identity and contradiction alone (see A151/B190 = CECPR:280); and (3) analytic judgments "clarify" a subject concept via analysis of its content, whereas synthetic ones connect new content to the subject term in a way that "amplifies" knowledge. Kant's mature doctrine of analyticity remained remarkably stable, and later treatments echo all three ideas from the foundational account (see, e.g., Pro, 4:266–70/CETP81:62–8; OD, 8:228–33, 245–6 [1790]/CETP81:318–22, 331–2; RP, 20:322–3 [1793/1804]/CETP81:404).

Kant clearly took these three definitions to be equivalent, but later philosophers have disagreed, and each definition has defenders who take it to be fundamental. Kant's own explanations of the identity/contradiction and explicative/ampliative ideas in the foundational passage do tend to collapse back onto the notion of concept containment: for example, analytic

judgments are clarifying *because* their predicates "do not add anything to the subject" beyond what was "already thought in it" (A7/B11 = CECPR:141). The containment definition of analyticity highlights the sense in which analyticity is *conceptual* truth (it depends on conceptual content, or what the concepts *contain*); by contrast, the definition in terms of identity/contradiction assimilates analyticity to logical truth more generally. The containment definition also makes the most direct contact with Kant's apparent target. Leibniz and his followers claimed that (at least in a perfected system of metaphysics) *every* truth would be expressible through containment among concepts: Kant aims to show that their program must fail because there are (many and important) irreducibly synthetic judgments that could never be expressed in such purely analytic terms. The "real problem of metaphysics" is then to explain how the synthetic judgments can be known.

Even though it seems to have been central for Kant, the containment definition presents prima facie logical problems. First, Kant's formulation applies only to affirmative judgments. But at A6/B10 = CECPR:141, Kant insists that the extension to negative judgments "is easy"; affirmative analytic judgments are true if the subject contains the predicate and false if the subject *excludes* it, while negative analytic judgments are true if the subject excludes the predicate and false if the predicate is actually contained in the subject. Thus, the containment idea is better understood as a containment/exclusion account of conceptual truth (Proops 2005). Second, the containment definition apparently restricts the analytic/synthetic distinction to categorical (subject–predicate) judgments, whereas Kant himself is keen to insist that not all judgments can be reduced to that form (B141/CECPR:251; LJ, 9:104, 122/CELL:601, 616–17), and importantly, that central cases of synthetic judgment like the principle of causality itself, along with its instances, would normally take hypothetical (not categorical) form. This problem has led some to prefer the definition through identity and contradiction. Since the third definition focuses on the power of synthetic judgments to expand our knowledge, it is preferred by scholars (Allison 2004) who take Kant's interest in conceptual truth to be primarily epistemological rather than logical.

Kant's pre-Critical use of "analytic" and "synthetic" was more epistemological than his mature definitions. For example, in the so-called Prize Essay and *Inaugural Dissertation*, Kant speaks of analytic and synthetic *methods of concept formation* in a way that extends the traditional "directional" sense of the distinction: synthesis combines simpler (higher) concepts to form more complex notions; analysis begins from complex concepts and resolves them into simpler components (INTM, 2:276–7 [1764]/CETP70:248–9; ID, 2:387–9 [1770]/CETP70:377–9). But this account of concept formation's role in cognition does not yield irreducibly different types of judgment because the two processes are reversible: whatever synthesis can combine, analysis can resolve, and vice versa. Kant's early distinction thereby fails to distinguish conceptual truth sharply from nonconceptual (synthetic) claims, which Kant came to realize in two late 1760s *Reflexionen*, concluding that his early distinction was "arbitrary" (R3928, 17:350 [1769]/CENF:96–7; see also R3920, 17:344–5 [1769]/CENF:94). This threat was important, because as long as Leibnizians could hold out hope of recasting any apparent syntheticity into analytic form (by identifying perfected scientific concepts revealing some underlying containment), Kant's distinction could not yet block their conceptualist metaphysical program. By the time of the *Critique*, therefore, Kant was careful to lodge the analytic–synthetic distinction in (permanent) logical features of the proposition known (the relation of containment, identity, or

exclusion among constituent terms) rather than in any features of our epistemological procedures.

The same philosophical ends are served by Kant's choice to focus attention on decisive arguments for the syntheticity of knowledge in mathematics and metaphysics. Since mathematics is exact, a priori knowledge, any result that it is synthetic could hope to be definitive (no improved formulation of mathematics is to be expected, which might reveal an analytic basis). Similarly, if Kant can show, as he repeatedly claims to do in the Transcendental Dialectic (*see* **Transcendental dialectic**), that the core claims of metaphysics must be synthetic, then he will have undermined the guiding hope of Leibnizian rationalism to expose the rational structure of the world by framing metaphysics as a system of strictly conceptual truths.

Related terms: **Analysis**, **Concept**, **Determination**, **Intuition**, **Judgment: power of**, **Logic**, **Synthesis**, **Synthetic a priori** *R. Lanier Anderson*

Analytic and synthetic method (*analytische und synthetische Methode*) In the Preface to the second edition of the *Critique*, Kant tells us that "the concern of this critique of pure speculative reason consists in that attempt to transform the accepted procedure of metaphysics . . . It is a treatise on the method, not a system of the science itself; but it catalogs the entire outline of the science of metaphysics, both in respect of its boundaries and in respect of its entire internal structure" (Bxxii–xxiii [1787]/CECPR:113). "Cognition, as science, must be arranged in accordance with a method" (LJ, 9:139 [1800]/CELL:630), in contrast with a mere "aggregate" of cognitions. This tracks Kant's distinction between "method" and mere "procedure." Kant also contrasts method with "manner," where "the unity of cognition rests on empirical rules," which also can only produce an aggregate of cognitions, not a system.

> *Method* is the unity of a whole of cognition according to principles . . . [and when this unity is] in accordance with universal principles of experience . . . [we] can produce a system, in that we discover the nature of the whole through the connection of the manifold . . . One can distinguish method or the mode of cognition from exposition or style . . . One needs method for thought, style for exposition . . . The method of thought has to be grounded on certain cognitions that are suited to the cognition of unity. (LH, 114 [early 1780s]/CELL:416–17; the LH manuscript was discovered after publication of the Academy edition but is partly reproduced in CELL to replace a missing section of the Vienna Logic [also early 1780s])

At least from 1764 until the end of his career, Kant, infrequently in published writings but consistently in student transcriptions of lecture notes on logic, makes a distinction between *analytic* and *synthetic method*. His generic formulation of the distinction from the early 1770s until 1800 remains essentially the same. The *Jäsche Logic* is representative:

> *Analytic* is opposed to *synthetic* method. The former begins with the conditioned and grounded and proceeds to principles (*a principiatis ad principia*), while the latter goes from principles to consequences or from the simple to the composite. The former could also be called *regressive*, as the latter could *progressive* . . . Analytic method is more appropriate for the end of popularity, synthetic method for the end of scientific and systematic preparation of cognition. (LJ, 9:149/CELL:639)

Its section on a universal doctrine of method (LJ, 9:139–50/CELL:630–40) helps contextualize our focal distinction. The *Dohna-Wundlacken Logic* reinforces:

> The doctrine of method contains precepts for the possibility of a system of cognition of the understanding and of reason . . . *Methodus* – the way a cognition can attain scientific form . . . In philosophizing one can proceed synthetically or analytically . . . A science is a cognition that [is] derived from certain principles and fits together in a system. (LDW, 24:779–80 [1792]/CELL:511–12)

So too the *Hechsel Logic*:

> [T]here is no science that does not need to be expounded scientifically, although subsequently I can hide the scientific form somewhat if I wish to accommodate others . . . With synthetic method one begins with principles of reason and proceeds towards things that rest on principles[;] with analytic method one proceeds toward principles from things that rest on principles . . . Synthetic method is the most perfect of all[;] but when I accommodate myself to the capacity of other men, then I begin with their common concepts, seek a rule based on these, then seek to draw a common *principium*, and thus I climb from lower cognitions to high ones . . . Analytic method is also a means of discovery and of exposition, in that I speak popularly. The true method of exposition is synthetic, however, for even if I have thought the thing analytically, the synthetic method is what first makes it a system. (LH, 115–16/CELL:418–19)

(See also sections 422–6 of Georg Friedrich Meier's *Excerpts from the Doctrine of Reason* [*Auszug aus der Vernuftlehre*, 1752], the textbook Kant used at least thirty-two times between 1756 and 1796, on which he made extensive notes, Ak. 16:786–9; LB, 24:290–1 [early 1770s]/CELL:235–6; and as relevant when *transcendental* logic, not pure general logic, is the focus, Chapter I, Section IV of "Transcendental Doctrine of Method," A782–94/B810–22 [1781/7] = CECPR:665–71.)

So, for Kant, a *system* is "the unity of manifold cognitions under one idea" of a whole (A832/B860 = CECPR:691); it is the form of a *science* in the strict sense, as contrasted with *common* cognition, where proceeding systematically we see in advance any gaps that remain in our cognition (LV, 24:831 [early 1780s]/CELL:287). So scientific inquiry is directed according to a *method*, not just a *manner* or *style* (LJ, 9:139/CELL:630), and only critique can successfully give rise to a system, and so to a science of either the speculative or practical use of pure reason, a science of nature or morals.

This is the framework for understanding the relationship between the *Critique* and the *Prolegomena* highlighted by the latter's classification that it proceeds analytically whereas the *Critique* (A and, anticipatorily, B editions) *must* follow the synthetic method (Pro, 4:274–5 [1783]/CETP81:70).

The first three parts of the *Prolegomena* deal respectively with the conditions of the possibility of mathematics and pure natural science as synthetic a priori cognitions, and with metaphysics *in general*, construed as a natural propensity of human reason to seek explanatory totality. All three are assumed to be actual, though only subjectively actual in the case of metaphysics in general. The presentation of these parts seems straightforwardly to fit the analytic method as prescribed. It is the question, "How is metaphysics as ['objectively' actual] science possible?"

that renders the previous analytic method inappropriate, and the synthetic method of a critique of pure reason inescapably required for the eventual actualization of such a science.

Kant writes,

> In the *Critique of Pure Reason* I worked on this question *synthetically*, namely by inquiring within pure reason itself, and seeking to determine within this source both the elements and the laws of its pure use, according to principles . . . a system that takes no foundation as given except reason itself, and that therefore tries to develop cognition out of its original seeds without relying on any fact whatever. (Pro, 4:274/CETP81:70)

It is the "science . . . of an a priori judging reason" (C, 10:340 [August 7, 1783]/CEC:198), theoretical reason's "scientific and fully illuminating self-knowledge" (A849/B877 = CECPR:700), in which reason examines its own capacity, extent, and boundaries (Axii/CECPR:101; Bxxxv/CECPR:119).

This non-reliance on any (given, objective) fact or unjustified presupposition accounts in part for the unique power of the synthetic method of the *Critique*. But it does not follow that all the component arguments or explanations of an essentially synthetic work are synthetic, so long as the non-reliance condition is preserved.

As the Introduction to the *Blomberg Logic* representatively concludes: "Logic contains the rules of the use of our understanding and our reason, then. Thus everything else stands under it. It opens the way to all other sciences" (LB, 24:26/CELL:14). Kant makes it clear that logic is a canon, providing "universal rules that serve as foundations for the sciences" (LJ, 9:77/CELL:580), whether the science be metaphysics, mathematics, or natural science, rather than being an organon, or "a directive as to how a certain cognition is to be brought about . . . [which] requires, however, that I already be acquainted with the object of the cognition that is to be produced according to certain rules" (LJ, 9:13/CELL:528), which acquaintance logic does not have, precisely because logic as such abstracts from all particular objects. One crucially revealing difference between the *Critique* and the *Prolegomena* is that, unlike the *Prolegomena*, which begins with the assumption of the actuality of pure natural science and then regresses to the categories as its condition, the *Critique*'s Deduction advances not from science as actual but from mere pure general logic to the categories, leaving open the question of the applicability of these categories to given objects – and so leaving open the question, as first presented by Kant in his February 21, 1772 letter to Markus Herz, of how the categories can "agree" with their objects (C, 10:130–1/CEC:133–4) – until the end of the Transcendental Deduction. In other words, if the goal is an account of understanding as a capacity to judge a priori only about objects of possible experience, and we have isolated pure understanding from everything empirical and sensibility itself (and in the Aesthetic isolated sensibility from anything pertaining to understanding), as in the *Critique* but not in the *Prolegomena*, we now, in the *Critique*'s Deduction, still need to show how understanding and sensibility must be united to allow for experience despite their irreducible functions.

This is what the Deduction purports to achieve. It was rewritten in the second edition to make its two-step proof structure indicatively perspicuous, as the *Prolegomena* anticipated. Sections 15 to 20 analyze the understanding into its constitutive principles as a cognitive capacity, its (by itself insufficient) contribution to cognition – "an analysis of the faculty of understanding itself," not of particular concepts (A65–6/B90 = CECPR:202) – in isolation from sensibility, discovering the (necessary, original, underived) synthetic unity of

apperception as the supreme principle of the understanding, a *principle* that Kant clear-headedly tells us is itself *analytic*. Sections 21 to 26 retrieve the results of the Aesthetic about sensibility, discovered in isolation from understanding, about the forms of intuition, and relate the formal structure of thinking stemming from the understanding to the content, also by itself insufficient for cognition, furnished by sensibility, synthesizing or unifying what heretofore was treated in isolation. This establishes the objective validity of (the) categories, the (normative) rules governing the cognitive use of the understanding. The weighty, innovative contribution of this second step is explicit in the transitional §21, which describes the results of the first step as only "the beginning of a **deduction** of the pure concepts of the understanding" (B144/CECPR:253).

A proper science is a "whole of cognition as a system" that is "established according to a principle" (MNS, 4:467–8 [1786]/CETP81:183). We need to establish the scientific credentials of any future metaphysics, more generally, of synthetic a priori judging, to ensure the completeness such science requires. The methodologically synthetic *Critique* does have such a principle, discovered and then used to establish a unified account of our capacity to judge a priori about objects that can only be given in experience (the totality of which is nature).

The presentation in the *Prolegomena* has no such need, and argues in the opposite direction, from the (taken as given) actuality of a pure science of nature to the categories as the conditions of its possibility, so "ascends to the sources . . . whose discovery not only will explain what is known all along, but will also exhibit an area with many cognitions that all arise from these same sources. The methodological procedure of prolegomena, and especially of those that are to prepare for a future metaphysics, will therefore be *analytic*" (Pro, 4:275/CETP81:70). The *Prolegomena* is not a science; however revealing it is in other ways (and it is), it lacks a principle that could establish the unity of the results of its three regressive analyses. It neither discovers nor uses the principle of the synthetic unity of apperception.

This abbreviated example aims to clarify meaning through a central example of the use of Kant's long-standing distinction between analytic and synthetic method. In the *Groundwork* also, Kant orients the reader: "I have adopted the method that is . . . most fitting if one wants to take one's route analytically from common cognition to the determination of its supreme principle and in turn synthetically from the examination of this principle and its sources back to common cognition, in which we find it used" (G, 4:392 [1785]/CEPP:47–8). He specifically claims that its first and second sections proceed analytically, its third section synthetically (G, 4:445/CEPP:93). Whether, and if so how, the long-standing distinction, contextualized by Kant's other distinctions and requirements above, fully applies to this second example is contested, with some arguing that after the *Groundwork* begins with the concept of a good will, the highest value recognized by *common* (not scientific) moral rational cognition, it then proceeds to uncover the supreme principle of morality, the categorical imperative, by straight conceptual analysis, not by regress to enabling conditions, and the *Prolegomena* tells us that the *analytical method* is "something completely different from a collection of analytic propositions" (Pro, 4:276n./CETP81:73n.). Entry word limits preclude a defense of this interpretation of the *Groundwork*.

***Related terms*: A priori, Analysis, Analytic and synthetic judgments, Cognition, Concept, Critique, Deduction, Experience, Intuition, Judgment: power of, Knowledge, Metaphysics, Reason, Synthetic a priori, System, Transcendental, Transcendental deduction, Transcendental deduction of the categories, Transcendental method, Understanding**

Jeffrey Tlumak

Anthropology (*Anthropologie*) Most basically, "anthropology" is Kant's term for the study of human beings, the answer to the question, "What is the human being?" (LJ, 9:25 [1800]/CELL:538; Letter to Carl Stäudlin, C, 11:429 [May 4, 1793]/CEC:458; ML2, 28:534 [1790–1]/CELM:301). In a famous unpublished note, Kant describes an "*anthropologia transcendentalis*" that would consist in a "self-knowledge of the understanding and of reason" and would critique all knowledge, from "knowledge of nature" to "theology, law," and "morality" (R903, 15:395 [1776–8]). Arguably, it is this transcendental anthropology to which Kant refers when he describes the whole "field of philosophy" as "anthropology" (LJ, 9:25/CELL:538; ML2, 28:534/CELM:301).

In his *Groundwork* and *Metaphysics of Morals*, Kant describes a different and much narrower sense of anthropology, a "practical anthropology" that is "the empirical part" of ethics (G, 4:388 [1785]/CEPP:44, see also G, 4:389/CEPP:45), a "moral anthropology" that "would deal … with the development, spreading, and strengthening of moral principles (in education in schools and in popular instruction) and with other similar teachings and precepts based on experience" (MM, 6:217 [1797]/CEPP:372).

But the preeminent sense of "anthropology" in Kant is a pragmatic one quite different from any supposed transcendental anthropology and much broader than a merely moral anthropology. The first use of the term "anthropology" in Kant's published works comes in a footnote to his 1775 *Of the Different Races of Human Beings*, a short essay published as an advertisement for his upcoming lecture courses. At the end of that essay, Kant explains that anthropology is one of two exercises in "knowledge of the world," which "serves to procure the *pragmatic* element for all otherwise acquired sciences and skills, by means of which they become useful … for *life*" (ODR, 2:443 [1775]/CEAHE:97; see also Letter to Markus Herz, C, 10:146 [1773]/CEC:141; R3376, 16:804 [1776–80]; APi, 25:734–5 [1777–8]/CELA:262; AB, 25:1437 [1788–9]/CELA:517). Along with "physical geography," which does the same for "nature," anthropology provides "a preliminary outline" of "the human being" such that the student "can order in it all future experiences according to rules" (ODR, 2:443/CEAHE:97). With rare exception, this general characterization of anthropology as the useful study of human beings remains the dominant account of it throughout Kant's life. Thus in *Anthropology from a Pragmatic Point of View*, published in 1798, near the end of his life, Kant continues to see pragmatic anthropology as "knowledge of the world" (A, 7:122n./CEAHE:233n.) that "uses perceptions concerning what has been found to hinder or stimulate … [various human capabilities] in order to enlarge [them] or make [them] agile" and, as "systematically designed and yet popular," provides "the reading public" with "headings under which this or that observed human quality of practical relevance can be subsumed" (A, 7:119, 121–2/CEAHE:231, 233). In that work, Kant lays out his most mature conception of pragmatic anthropology, defining the field in general as the investigation of what the human being "as a free-acting being makes of himself, or can and should make of himself" (A, 7:119/CEAHE:231).

That the first published mention of "anthropology" is in a course announcement is no coincidence. Kant developed anthropology first as a lecture course, and even the published *Anthropology* is little more than a polished version of his lecture notes. (These lecture notes are available in volume 25 of the Academy edition and in CELA.) He described the motivation for this course in a letter to his former student Markus Herz:

> I have read your review of Platner's *Anthropologie*. … This winter I am giving … a lecture course on *anthropology*, a subject that I now intend to make into a proper

> academic discipline. But my plan is quite unique. I intend to use it to disclose the sources of all the sciences, the science of morality, of skill, of human intercourse, of the way to educate and govern human beings, and thus of everything that pertains to the practical. I shall seek to discuss phenomena and their laws rather than the foundations of the possibility of human thinking in general. Hence the subtle, and, to my view, eternally futile inquiries as to the manner in which bodily organs are connected with thought I omit entirely. I include so many observations of ordinary life that my auditors have constant occasion to compare their ordinary experience with my remarks and thus . . . find the lectures entertaining and never dry. In my spare time, I am trying to prepare a preliminary study for the students out of this very pleasant empirical study, an analysis of the nature of skill (prudence) and even wisdom that, along with physical geography and distinct from all other learning, can be called knowledge of the world. (C, 10:145–6/CEC:140–1)

The course in anthropology was offered every year starting in 1772; prior to (and even after) that time, much of the material that would later become part of "anthropology" was included in his courses on physical geography (PG, 9:157–8 [1802]/CENS:446) or in the "empirical psychology" portion of his courses on metaphysics (e.g., MMr, 29:876ff. [1782–3]/CELM:246ff.). When his anthropology course came into its own, Kant retained the "empirical psychology" portion of Baumgarten's *Metaphysica* (1739/4th ed. 1757) as the textbook for his course. While anthropology began with material drawn from empirical psychology and physical geography, however, Kant increasingly distanced his new pragmatic study of human beings from these two disciplines. Particularly important in this regard is his expansion of the notion of "character," which drew heavily from his *Observations on the Feeling of the Beautiful and Sublime* (OFBS, 2:205–55 [1764]/CEAHE:18–62) but reoriented these observations to focus on character as "the distinguishing mark of the human being as a rational being endowed with freedom" (A, 7:285/CEAHE:384).

This pragmatic anthropology has several important general features, some of which are alluded to in the letter to Herz. Kant's anthropology is to be *popular*, attended by "people of different estates" and capable of being "read by anyone, even women at the dressing-table" (Me, 25:856–7 [1781–2]/CELA:292; cf. AM, 25:1213 [1784–5]/CELA:346); it will be "entertaining and never dry" (Letter to Markus Herz, C, 10:146/CEC:141). Relatedly, anthropology is *pragmatic*, in contrast to both Leibnizian rationalist philosophies, like Wolff's and Baumgarten's that studied humans as rational and sensible souls, and the philosophies of so-called "philosophical physicians," such as Platner whose "physiological" anthropology emphasized bodily bases for mental phenomena. Both strands fit into what Kant calls "speculative" or "scholastic" theorizing (AF, 25:472 [1775–6]/CELA:49; Me, 25:856/CELA:292; Me, 25:1120), suitable for book learning but not for life. By contrast, Kant's interest in *pragmatic* anthropology goes back to a pedagogical interest in "worldly wisdom" that started with his course in "Physical Geography," the primary purpose of which was to provide students with knowledge of the world to "make good their lack of *experience*" and thereby "prepare them . . . for the exercise of practical reason" (Pr, 2:312 [1765]/CETP70:298; cf. A, 7:122n./CEAHE:233n.). This pragmatic feature of anthropology partly focuses on what is conducive to human happiness (see A, 7:250, 276–82/CEAHE:353, 376–82), and partly on how human beings can "[influence] others" (G, 4:416n./CEPP:69n.; A, 7:312/CEAHE:408; AF, 25:471–2/CELA:48–9; AB, 25:1436/

CELA:516; MoC, 27:358 [1770s]/CELE:136), but most fundamentally, anthropology is "pragmatic" in that it is meant to be put to *use*, to relate to "everything . . . practical" (Letter to Markus Herz, C, 10:145–6/CEC:141). Thus Kant's *moral* anthropology, which focuses on putting empirical knowledge about human beings to use for cultivating moral virtue, is a subset of pragmatic anthropology more generally (see APi, 25:734–5/CELA:262; AB, 25:1437/CELA:517).

This anthropology – unlike his transcendental philosophy – is *empirical*, consisting of "observations" (A, 7:119/CEAHE:231) on the basis of which one makes claims about human beings in general. And it emphasizes taxonomy, which

> yields an advantage for the reading public: the completeness of the headings under which this or that observed human quality . . . can be subsumed offers readers many occasions and invitations to make each particular into a theme of its own, so as to place it in the appropriate category. Through this means the details of the work are naturally divided among the connoisseurs of this study, and they are gradually united into a whole through the unity of the plan. As a result, the growth of science for the common good is promoted and accelerated. (A, 7:121–2/CEAHE:233)

Finally, anthropology is *teleological*. The most obvious examples of this come in Kant's account of the character and vocation of the species. Here Kant shows how the ills of the world conspire to direct the human to "*cultivate* himself, to *civilize* himself, and to *moralize* himself by means of the arts and sciences" (A, 7:324/CEAHE:420; cf. IUH, 8:21 [1784]/CEAHE:111; CPJ, 5:431–2 [1790]/CECPJ:298–9; P, 9:451 [1803]/CEAHE:445). Kant also points out teleological purposes of such things as sleep (A, 7:166, 175, 190/CEAHE:276, 285, 298), laughter (A, 7:261/CEAHE:363), sexual difference (A, 7:305–6/CEAHE:402), and the "illusion" by which someone who is "naturally lazy" mistakes "objects of imagination as real ends" (A, 7:274–5/CEAHE:375). This emphasis on teleological explanation is consistent with Kant's claim, in the *Critique of the Power of Judgment*, that with respect to a living thing, we can assume that "nothing in it is in vain, purposeless, or to be ascribed to a blind mechanism of nature" (CPJ, 5:376/CECPJ:248) in order to "supplement the inadequacy of [mechanical explanation] in the empirical search for particular laws of nature" (CPJ, 5:383/CECPJ:254).

In terms of its content, Kant's published *Anthropology* and related lectures provide a good general overview of the range of content covered by anthropology, but Kant's anthropology is not limited to this text. Thus the first part of this book discusses Kant's empirical accounts of cognition, the feeling of pleasure and displeasure, and the faculty of desire (with an emphasis on affects and passions). These topics are also discussed in Kant's *Critiques*, albeit not from an empirical perspective, and in his lectures on metaphysics, particularly in his "empirical psychology," in which "a short anthropology is presented" (MMr, 29:757/CELM:119), and in his logic, where he includes extensive discussions of "prejudice" (e.g., at LB, 24:161–94 [early 1770s]/CELL:127–54; LV, 24:862–79 [early 1780s]/CELL:313–27; LDW, 24:737–42 [1792]/CELL:472–7; LJ, 9:75–81 [1800]/CELL:578–83), which Kant explicitly calls "anthropological" (Bviii [1787]/CECPR:106). The second part of *Anthropology* focuses on "character," including the character of individual human beings, of different temperaments, sexes, and nations, and of the species as a whole. The notion of individual character has important connections to the "empirical character" of Kant's *Critique of Pure Reason* (A539/B567 [1781/7] = CECPR:536) and is the ultimate empirical expression of one's moral character.

The character of the sexes includes details about the differences between men and women that reflect developments of early views laid out in *Observations on the Feeling of the Beautiful and Sublime* (OFBS, 2:228–43 [1764]/CEAHE:40–51) and provides an anthropological background for moral claims about the status of women in political life (e.g., MM, 6:278–80/CEPP:428–9; MM, 6:314–15/CEPP:457–9).

Regarding the last of these – the character of the species – Kant's discussion in the *Anthropology* is short and suggestive. He raises some issues distinctive to this text, such as the difficulty of classifying human beings given that we know of no other finite rational beings (A, 7:321/CEAHE:416; cf. APi, 25:838–9/CELA:273), but much of his discussion suggests and points to other "anthropological" texts. Thus Kant distinguishes various natural predispositions of human beings (A, 7:322–5/CEAHE:417–20) and asks whether "the human being is *good* by nature, or *evil* by nature" (A, 7:324/CEAHE:419). But these questions are taken up in more detail in his *Religion within the Boundaries of Mere Reason* (see especially Rel, 6:18–44 [1793]/CERRT:69–89). Kant's *Anthropology* and related lectures discuss human history, both in terms of the first origins of human beings (A, 7:323/CEAHE:418; Me, 25:1195–6/CELA:327) and in terms of the human species' ultimate destiny (A, 7:329–33/CEAHE:424–9; Me, 25:1196–7/CELA:327–8). But these themes are taken up in much more detail in Kant's essays on history, from his *Conjectural Beginning of Human History* (CBHH, 8:107–23 [1786]/CEAHE:160–75) and *Idea for a Universal History* (IUH, 8:15–31/CEAHE:107–20) to his *Conflict of the Faculties* (see especially CF, 7:79–94 [1798]/CERRT:297–309) and even his *Critique of the Power of Judgment* (see especially CPJ, 5:429–34/CECPJ:297–301), *End of All Things* (EAT, 8:325–39 [1794]/CERRT:217–31), and *Perpetual Peace* (TPP, 8:341–86 [1795]/CEPP:311–51). Finally, while Kant offers some remarks about education in his *Anthropology* (A, 7:324–5/CEAHE:419–20) and related lectures (e.g., AF, 25:722–8/CELA:250–5; AB, 25:1437/CELA:517), his most detailed discussions of education are in his *Lectures on Pedagogy* (P, 9:437–99/CEAHE:434–85), and other writings shed more light on his pedagogy in general and moral education in particular (e.g., Pr, 2:303–13/CETP70:287–300; CPrR, 5:151–61 [1788]/CEPP:261–9; MM, 6:477–85/CEPP:591–8).

Related terms: **Character**, **Geography**, **Sociability** *Patrick Frierson*

Anticipations of perception (*Antizipationen der Wahrnehmung*) The Anticipations of Perception is the second of the "synthetic principles of pure understanding" in the Analytic of Principles of the *Critique of Pure Reason* (A166–76/B207–18 [1781/7] = CECPR:290–5). Following the Axioms of Intuition, which concern the "extensive magnitudes" (*extensive Größen*) of the forms of intuition, space and time (A162–6/B202–7 = CECPR:286–9), the Anticipations of Perception will concern what Kant calls the corresponding *intensive* magnitudes that intuitions possess in virtue of their content or "matter." And while the Axioms relate to the schematization of the category of quantity, the Anticipations are similarly related to the schematization of *quality*. The two principles are called "mathematical principles" in contrast to the third and fourth, which are called "dynamical" principles.

Kant's statement of the principle of the Anticipations of Perception differs slightly in each edition of the *Critique*. In the first edition, he describes the principle as "In all appearances the sensation, and the *real*, which corresponds to it in the object (*realitas phaenomenon*), has an *intensive magnitude*, i.e., a degree [*Grad*]" (A166/CECPR:290), while in the second, "the real" in appearances having intensive magnitude or degree is described as the "object [*Gegenstand*] of the

sensation" (B207/CECPR:290). A similar hesitancy about how to capture the relation of sensation (*Empfindung*) to the "matter" or the "real" of empirical intuition is encountered elsewhere in the critique. Thus, in introducing the Transcendental Aesthetic at the start of the *Critique*, Kant describes the matter of appearance as that in it which "corresponds to sensation" (A20/B34 = CECPR:155), while in the general remarks ending this section he seems to describe sensation *itself* as "the matter" of appearance (A42/B60 = CECPR:168).

Kant seems to be searching for the correct way of expressing the relation of sensation, which is no "objective representation" and has neither spatial nor temporal extension (B208/CECPR:290), and that which is consciously experienced as the real of phenomenal appearances on the basis of sensation. In this he seems to want to avoid an earlier tendency among empiricists to merely *identify* these two notions – a conflation criticized earlier by Thomas Reid as confusing states of the self with what can be known by means of those states. But regardless of how we are to think of the exact relation of sensation to the "matter" or "real" of appearance, in the Anticipations Kant draws on an intimate relation between the two in order to try to say something about what can be known about the quality of any perceived object a priori.

Kant had argued, of course, that the spatiotemporal *form* of intuition is known a priori, but, as he acknowledges here, it may seem odd that *anything* can be known a priori about the quality of that experienced content (A175/B217 = CECPR:294). Nevertheless, he thinks that there is one feature of the quality of such content that can be so "anticipated" – it is precisely the fact that the *intensity* of that quality always comes in some degree (*Grad*) – that is, as having a magnitude on a continuum of magnitudes, corresponding to the way that the extensive magnitudes of space and time are themselves thought of as continuous quanta. Thus, summing up his view at the end of the section, he writes that "it is remarkable that we can cognize a priori in magnitudes in general only a single *quality*, namely continuity, but that in all quality (the real of appearances) we can cognize a priori nothing more than their intensive *quantity*, namely that they have a degree, and everything else is left to experience" (A176/B218 = CECPR:295).

We might think of Kant's idea that the quality of the real object of experience always has some degree of "intensity" as a generalization of the way that we experience *color* as always having some degree of "saturation." The correspondence here between the degree of intensity of such a quality and the intensity of the corresponding or underlying sensation might seem to have intuitive appeal. Just as we can always ask the question of a merely subjective sensation such as pain, "How intense is it?," we might think a similar question being posed in relation to an experience of, say, the color of some object, and ask if it is vivid and intense, or pale and "washed-out." Kant asks us to imagine a perceived object in which the imagined color gradually fades, so as to eventually come to have the value "0" (B208/CECPR:290), and in this sense it can seem like the fading of a sensation, such as pain, which reaches a culmination when it is entirely absent. Moreover, we are meant to understand this as a continuous process rather than a series of abrupt transitions between discrete values. Some have questioned Kant's claim here that this feature of experience can be known a priori. Why should experience be *necessarily* like this, and why might not this be a feature of experience that we simply *learn from*, rather than *anticipate*, in experience?

In invoking the continuity of the respective *quanta* of space, time, and intensive magnitude, Kant may seem to have had in mind merely the traditional idea of the continuum as *prior* to any of the points on it. Thus he says of space and time that "points and instances are only boundaries, i.e., mere places of their limitation; but places always presuppose those intuitions

that limit or determine them, and from mere places, as components that could be given prior to space or time, neither space nor time can be composed" (A169–70/B211 = CECPR:291–2). But Kant, it has been argued, seems to have something more determinate and distinctively modern in mind here. Thus the passage quoted above continues with the claim that "magnitudes of this sort can also be called *flowing* [*fließende*], since the synthesis (of the productive imagination) in their generation is a progress in time," and this has been read as referring to Newton's use of the neologism "fluents," with which he had theorized his application of calculus within physics. The Anticipations might be thought of as not simply "mathematical" in the way that the Axioms are mathematical, but rather as concerned with a distinct domain of mathematics, the differential calculus, in its application in the natural sciences.

Related terms: **Appearance**, **Intuition**, **Sensation** *Paul Redding*

Antinomy (*Antinomie*) An antinomy is the contradiction between two propositions (inferences, laws, principles) that are upheld by reason in its natural or dogmatic employment. Since the two propositions seem equally certain, true, or capable of proof, reason is unable to adjudicate the conflict with the result that the antinomy ultimately reveals "a conflict of reason with itself" (CPrR, 5:107 [1788]/CEPP:226). Kant's use of the term "antinomy" emerges after 1770, at the time of the genesis of the *Critique of Pure Reason*, and is connected to the reappearance of the language of seventeenth-century Aristotelianism in Germany. In this tradition, the term displays a juridical employment indicating the predicament of opposed or mutually contradictory laws. It is proper to Kant's critical and transcendental inquiry – and to it alone – to be able to detect and then solve the antinomy that instead goes unnoticed both in the metaphysical inquiries of the tradition and in the empiricist accounts of human mental powers. In these two cases, the contradiction nested in the antinomy leads reason to skepticism. The stalemate of the antinomy is instead *critically* solved by showing that the contradiction between the two propositions is an apparent one since the terms that produce the conflict and that reason uses in its proofs of both propositions have a different meaning or are employed in different ways in the two opposed claims. "There are three kinds of antinomy" grounded in the fact that "there are three cognitive faculties – understanding, the power of judgment, and reason – each of which (as a higher cognitive faculty) must have its a priori principles" (CPJ, 5:345 [1790]/CECPJ:220). In Kant's three *Critique*s, the antinomy is a constitutive moment of the "dialectic" that arises when each cognitive faculty, following reason's demand, attempts to determine its object unconditionally as thing in itself rather than as appearance, which is what is required instead by the a priori principles proper to each faculty. Responsible for the antinomy, then, is the fact that reason "unremittingly demands . . . the unconditioned for the given conditioned," and that no sensible content can ever be adequate to its ideas. The three kinds of antinomy regard, first, "the theoretical use of the understanding extending to the unconditioned *for the faculty of cognition*"; second, "the aesthetic use of the power of judgment *for the feeling of pleasure and displeasure*"; and third, "the practical use of reason . . . *for the faculty of desire*" (CPJ, 5:345/CECPJ:220.).

Kant suggests that the antinomies of speculative reason – being reason's "most peculiar phenomenon" (*das merkwürdigste Phänomen*) (Pro, 4:338 [1783]/CETP81:129) – play a special role (when compared with the problems of "God's existence, the soul's immortality, etc.": C, 12:257 [September 21, 1798]/CEC:552) in waking philosophy "from its dogmatic slumber" (Pro, 4:338/CETP81:129). In this regard, the antinomy is indeed "the most beneficial error [*die*

wohltätigste Verirrung] into which human reason could ever have fallen" (CPrR, 5:107/CEPP:226). In the *Critique of Pure Reason*, Kant claims that while the "antithetic" is "the conflict between what seem to be dogmatic cognitions (*thesin cum antithesi*), without the ascription of a preeminent claim to approval of one side or the other," the "transcendental antithetic" presented in the Dialectic is "an investigation into the antinomy of pure reason, its causes and its result" (A420–1/B448 [1781/7] = CECPR:467). At stake herein are the four cosmological antinomies, i.e., the pseudorational syllogistic inferences that pure speculative reason draws with regard of the totality of the "world" (concerning its composition in space and time, composition as to its substance, freedom vs. determinism, contingency vs. necessity). In its transcendental antithetic, reason applies to an unconditioned object (the world) concepts that are valid only for objects of possible experience. With their conflicts, the antinomies show, negatively, that reason's chief assumption in the proof of both propositions (namely, the assumption that appearances are things in themselves) is a "fallacy," thereby leading us, positively, "to a discovery about the true constitution of things as objects of sense" (A507/B535 = CECPR:519). Thus, the critical solution of the antinomies confirms the thesis of transcendental idealism and establishes reason in its legitimate use, saving it from "skepticism" (A507/B535 = CECPR:519). Eventually, the solution of the antinomies compels us, "against [our] will, to look beyond the sensible and to seek the unifying point of all our faculties a priori in the supersensible: because no other way remains to make reason self-consistent" (CPJ, 5:341/CECPJ:217).

Unlike speculative reason, practical reason is antinomic not when it is pure (i.e., formally determined by the moral law) but when it mixes up pure and pathological motives, i.e., when it takes the "object" of practical reason, i.e., the good, as "determining ground" of the will, identifying therein virtue and happiness (CPrR, 5:109/CEPP:228). The antinomy of practical reason arises as reason "seeks the unconditioned for the practically conditioned" constituted by inclinations and natural needs. The unconditioned is the "highest good" (CPrR, 5:108/CEPP:227). The antinomy of practical reason concerns the synthetic connection of virtue and happiness (and their utterly heterogeneous principles) in the highest practical good, a connection on which hinges the possibility of the highest good through action.

The power of judgment is properly dialectic and antinomic only with respect to taste (not in regard to its teleological employment). The antinomy of taste is the antinomy of the "merely reflective power of judgment" (CPJ, 5:341/CECPJ:217), and regards the "principles" underlying our judgments of taste, i.e., it is "a dialectic of the critique of taste (not of taste itself)" (CPJ, 5:336/CECPJ:213). The antinomy arises as judgment engages in "reasoning" (is *vernünftelnd*; CPJ, 5:337/CECPJ:213), confronting reason's demand for the unconditioned and confusing appearances and things in themselves. The solution confirms the mediating function that taste has between the sensible world, which presents us with individual sensible instances for our aesthetic judgments, and the supersensible, which allows us to discover the beauty and purposiveness of those instances (their supersensible meaning).

In the *Metaphysics of Morals* (Doctrine of Virtue), the "concept of a duty toward oneself" is presented as containing an apparent "contradiction," hence an "antinomy" (how can the same self both impose an obligation and be regarded as standing under obligation), which is solved by showing that the concept is used once in relation to the human being as intelligible, the other as sensible being (MM, 6:417–8 [1797]/CEPP:543–4).

Related terms: **Highest good** *Angelica Nuzzo*

Apathy (*Apathie*) Kant claims that ethical virtue presupposes "apathy" (MM, 6:408–9 [1797]/CEPP:536), which he describes as a "noble" mentality (CPJ, 5:272 [1790]/CECPJ:154). Kant equates apathy with the absence of *affects*, which are a particular *type* of feeling, distinguished by their incompatibility with thoughtfulness or reflection (A, 7:251 [1798]/CEAHE:353–4). Affects are "blind" insofar as they render a person temporarily incapable of using reason to set ends, implementing ends already set, or recognizing the true value of things (CPJ, 5:272/CECPJ:154). For example, the rich man who explodes in rage at his servant for accidentally breaking an expensive goblet is momentarily blind to his general good fortune (A, 7:254/CEAHE:356). Apathy is freedom from such emotional agitations, which are obstacles to rational self-determination. This purposefully narrow definition distinguishes apathy from indifference or a complete lack of feeling. Indeed, "*moral apathy*" includes a felt component – namely, a feeling of respect for the moral law, the power and durability of which partly explains the lack of affect (MM, 6:408/CEPP:536) – and it is compatible with the presence of those "predispositions on the side of feeling" (e.g., love of human beings and conscience) that are required for receptivity to the requirements of morality (MM, 6:399–403/CEPP:528–31). Moral apathy brings with it tranquility, strength, and health (MM, 6:409/CEPP:536).

Apathy is affectlessness, but the "duty of apathy" prohibits being governed by affects *and* inclinations (MM, 6:408/CEPP:536), which suggests that it requires the absence of *passions* as well as affects. While the latter are feelings that temporarily interrupt reflection, passions are inclinations, or habitual desires, that pervert it (MM, 6:407–8/CEPP:535–6; A, 7:251–3/CEAHE:353–5; CPJ, 5:272n./CECPJ:154n.). One can see how a mind perverted by passion would be more easily agitated by affect as well. For instance, the rich man who suffers from what Kant calls a "hunger for possession" (*Habsucht*) would be inordinately attached to material things and probably more prone to overreact to the loss of his goblet. Passions, as Kant defines them, are blameworthy and evil (MM, 6:408/CEPP:536), but they are also potential sources of the sort of agitation that undermines both happiness and the pursuit of virtue. Hence, apathy requires preventing them from taking root.

Kant's view is indebted to the Stoics, and he describes their "principle" of apathy (*apatheia*) as "correct and sublime" (A, 7:253/CEAHE:355; cf. MM, 6:457/CEPP:575). Yet his endorsement is qualified by the claim that feelings such as compassion function as "a temporary surrogate of reason," and provide evidence of nature's wisdom, which supplies nonmoral incentives "for the purpose of enlivening us" to virtue (A, 7:253–4/CEAHE:355–6). In a similar vein, he criticizes the Stoics for advocating the extirpation of "natural inclinations," which, "*considered in themselves* ... are *good*, i.e., not reprehensible" (Rel, 6:58 [1793]/CERRT:102). Additionally, Kant's conception of apathy indicates a place for moral luck in his ethics: the duty of apathy is surely easier for those who are blessed with a natural equanimity or "phlegm in the good [moral] sense" (A, 7:254/CEAHE:356; cf. A, 7:252, 290/CEAHE:354, 388).

Related terms: **Affect**, **Autocracy**, **Desire**, **Feeling**, **Virtue** *Eric Wilson*

Apodictic (*apodiktisch*) If something (certainty, judgment, principle, proof, etc.) is apodictic, it is a priori and unconditionally and objectively necessary. It is connected in some way to the workings of pure reason. It is important to note at the outset that there are two ways in which we

might view something as apodictic: as apodictic in itself (e.g., a proposition of mathematics), or as relatively apodictic (e.g., the conclusion of a logically valid inference which, in itself, is not a necessary truth). Kant does not always clearly distinguish between these two, but both senses are present in his work.

In the table of judgments of the *Critique of Pure Reason*, Kant introduces three modalities of judgment: problematic, assertoric, and apodictic (A70/B95 [1781/7] = CECPR:206). These modalities "contribute nothing to the content of the judgment" (A74/B100 = CECPR:209), but rather concern how the act of judging is to be taken. In an apodictic judgment, the judging "is seen as *necessary*" (A75/B100 = CECPR:209). Apodictic judgments are accompanied with the consciousness of the necessity of the judging (LJ, 9:108 [1800]/CELL:604; cf. LJ, 9:53/CELL:560). But this does not mean that the content of every apodictic judgment is, in itself, absolutely necessary. What is necessary is the (act of) judging, not (always) the content of the judgment: "This determination of merely possible or actual or necessary truth concerns only *the judgment itself*, then, not in any way *the thing* about which we judge" (LJ, 9:109/CELL:605). For Kant, the conclusion of a logical inference is always judged apodictically, as we take it to follow (logically) necessarily from the premises, hence it is necessary to judge it: "Inferences of reason [cannot be divided] in respect of *modality*, for the conclusion is always accompanied with the consciousness of necessity and consequently has the dignity of an apodictic proposition" (LJ, 9:122n./CELL:616n.; cf. A76/B101 = CECPR:210).

For Kant, we take something to be *certain* if we take it to be "objectively sufficient" – we take it to be true for everyone (not just for oneself) (A822/B850 = CECPR:686). We take something to be *apodictically certain* when we also take it to be absolutely (objectively) necessary (Axv/CECPR:102; Pro, 4:280 [1783]/CETP81:77). Apodictic certainty is also connected to Kant's understanding of knowledge (*Wissen*) as a mode of holding-to-be-true: "knowing is *apodictic* judging" (LJ, 9:66/CELL:571). Again, "apodictic certainty" has two senses. A mathematical proposition is apodictically certain, because it has its objectively sufficient grounds in pure intuition and pure reason alone (Pro, 4:283–5/CETP81:79–80; B41/CECPR:176; A24/B38 = CECPR:158; A31/B47 = CECPR:162). By contrast, a merely empirical truth could be apodictically certain if judged as the conclusion to a sound logical inference:

> What I *know* . . . I hold to be *apodictically certain*, i.e., to be universally and objectively necessary (holding for all), even granted that the object to which this certain holding-to-be-true relates should be a merely empirical truth. For this distinction in holding-to-be-true according to the three *modi* just named concerns only the *power of judgment* in regard to the subjective criteria for subsumption of a judgment under objective rules. (LJ, 9:66/CELL:571)

Apodictic certainty is most often contrasted with empirical certainty (e.g., LJ, 9:71/CELL:575). Kant claims that experience can only teach us actual fact, not how things could have been or must be; hence certainty based on empirical evidence can never be apodictic, i.e., held to be necessary (A24/B38 = CECPR:158; A31/B47 = CECPR:162; MNS, 4:468 [1786]/CETP81:184).

In Kant's moral philosophy, the categorical imperative is an "apodictically practical principle" (G, 4:415 [1785]/CEPP:68) and the moral law an "apodictic law of practical reason" (CPrR, 5:3–4 [1788]/CEPP:139; CPrR, 5:135/CEPP:248). Again, the meaning of "apodictic" here is that of absolute or unconditional necessity. The categorical imperative tells us what

actions are unconditionally necessary, not what actions might be necessary conditional upon some contingent end. However, Kant clarifies that whilst the moral law itself (and the freedom that it implies) is (are) apodictically certain (CPrR, 5:47, 142/CEPP:177–8, 254), the practical postulates (concerning God and immortality), which we take to follow from it, are not – we can be certain only that they are possible. Apodictic certainty requires unconditional *objective* necessity, whereas the unconditional necessity connecting practical principles to the moral law is a subjective, practical necessity (CPrR, 5:11/CEPP:145).

Related terms: **Assertoric**, **Categorical imperative**, **Judgment: power of**, **Knowledge**, **Logic**, **Necessity**, **Problematic**, **Reason** *Jessica Leech*

Appearance (*Erscheinung*) Prior to 1770, Kant frequently uses the Leibnizian term "phenomena," but the term "appearance" does not have a clear place in his technical vocabulary until around 1770 (Letter to Markus Herz, C, 10:133–4 [February 21, 1772]/CEC:136; R3949, 17:361 [1769]/CENF:101). After then, Kant regularly talks of phenomena and appearances interchangeably (B306 [1787]/CECPR:360; Pro, 4:314 [1783]/CETP81:107; RP, 20:269 [1793/1804]/CETP81:361; ML2, 28:582 [1790–1]/CELM:342), though some passages suggest there is a subtle distinction between the two (A248–9 [1781]/CECPR:347). With the publication of the first edition of the *Critique of Pure Reason* in 1781, the term "appearance" becomes central to Kant's explanations of his idealism, of a priori cognition, and of the possibility of freedom. This entry discusses the role of the term in each of these explanations in turn.

In the *Critique of Pure Reason*, Kant defines his idealism as follows: "everything intuited in space or in time, hence all objects of an experience possible for us, are nothing but appearances, i.e., mere representations, which, as they are represented, as extended beings or series of alterations, have outside our thoughts no existence grounded in itself. This doctrine I call transcendental idealism" (A490–1/B518–19 = CECPR:511). In this passage we find three of Kant's most consistent metaphysical claims regarding appearances: (i) that appearances are mere representations (see also R4723, 17:688 [1773–5]/CENF:179; A104/CECPR:231; Pro, 4:288/CETP81:83; OD, 8:249 [1790]/CETP81:335); (ii) that all objects we can experience are appearances (A239/B298 = CECPR:356; MNS, 4:467 [1786]/CETP81:183; RP, 20:290/CETP81:380); and (iii) that appearances should be distinguished from things that exist in themselves (see below). Claim (i), which states that all appearances are mere representations, is connected to Kant's statements that appearances depend on the experiencing subject in some way (R5607, 18:247 [1778–80]/CENF:249; A42/B59 = CECPR:168; A370/CECPR:426–7). Claim (ii), which states that objects are appearances, is perhaps the most recognizably idealist one, though sometimes Kant seems to be primarily concerned with describing the objects of representations (i.e., what a representation represents), which may or may not be the same as objects in the metaphysical sense. This focus on appearances as the objects of representations is clear in the way Kant introduces the term in the *Critique of Pure Reason*: "The undetermined object of an empirical intuition is called appearance" (A20/B34 = CECPR:172). On the other hand, in a few passages, Kant seems to identify appearance with empirical intuition (Pro, 4:309/CETP81:102; R4679, 17:663 [1773–5]/CENF:17; but cf. R4678, 17:662 [1773–5]/CENF:170). In making sense of what Kant means in saying that objects are appearances, it is helpful to understand the wide range of things that Kant classifies as appearances. In addition to objects of experience, Kant also includes sensible objects or things (MNS, 4:467/CETP81:183, OD, 8:209n./CETP81:302n.), corporeal beings (MNS, 4:484/CETP81:198), matter (MNS,

4:506/CETP81:218), bodies (MMr, 29:828 [1782–3]/CELM:186), substance (MD, 28:682 [1792–3]/CELM:383), powers (MMr, 29:772/CELM:180), desires and inclinations (G, 4:453 [1785]/CEPP:100), human beings (R6057, 18:440 [1780s? 1778–9?]/CENF:329; G, 4:457–9/CEPP:103–5), rational agents' sensible characters (CPrR, 5:99 [1788]/CEPP:219), and the actions or deeds that express those characters (R4336, 17:510 [1770–1?]/CENF:128; CPrR, 5:100/CEPP:220; MM, 6:371 [1797]/CEPP:505).

It is hard to pin down the exact meaning of claim (iii), which distinguishes appearances and things in themselves. Kant clearly rejects a full-blooded identification of appearances and things in themselves ("Appearances are not things in themselves," A165/B206 = CECPR:289). Kant also clearly denies that things in themselves are parts of appearances ("everything in an appearance is itself still appearance," OD, 8:210/CETP81:302; see also R4756, 17:701 [1775–7]/CENF:183) and that we can learn about the nature of things in themselves on the basis of appearances ("Appearances teach us nothing as to how the things are, but rather how they affect our senses," ML2, 28:567 [1790–1]/CELM:331; see also A42/B59 = CECPR:185). However, Kant is just as clear in stating that the notion of an appearance implies that of a thing in itself (see Bxxvi/CECPR:115; Pro, 4:314/CETP81:107; G, 4:451/CEPP:98), that appearances are appearances *of* things in themselves (MPTT, 8:264 [1791]/CERRT:31), and that things in themselves are the ground or cause of appearances (see R4534, 17:585 [1772–8?]/CENF:143; A288/B344 = CECPR:381; A379–80/CECPR:431; MMr, 29:857/CELM:213). On multiple occasions, Kant implies that appearances are, in some sense, the same things as things in themselves ("this object as appearance is to be distinguished from itself as object in itself," B69/CECPR:190; see also Bxxvii–xxviii/CECPR:115–16; A38/B55 = CECPR:166; A546/B574 = CECPR:539–40). The implication of sameness is especially clear in the case of the self, which is discussed below. Kant's readers have been divided over whether all these claims add up to a consistent view about appearances and things in themselves.

Fortunately, some of these metaphysical issues can be set aside when considering the role the notion of appearance plays in Kant's positive account of cognition. Kant insists on two related contrasts concerning appearances. On the one hand, he insists that appearances are not illusions or semblances, a point he sometimes relies on in distinguishing his idealist view from that of Bishop George Berkeley (see B69–71/CECPR:190–1; Pro, 4:293/CETP81:87–8). On the other hand, Kant insists that appearances are not themselves experiences, where the latter is a more sophisticated representational state. Confusing appearances for experience, he thinks, is a source of error: "one takes appearance for experience; thereby falling into error, but it is an error of the understanding, not of the senses" (A, 7:146 [1798]/CEAHE:258). Kant sometimes explains the distinction between appearance and experience by claiming that appearances are in some way independent of the understanding (the faculty of judgment and concepts). In the 1783 *Prolegomena*, he writes that "[i]f an appearance is given to us, we are still completely free as to how we want to judge things from it" (Pro, 4:290/CETP81:85; see also R4672, 17:635 [1773–5]/CENF:153).

Similarly, in the Mrongovius lectures, Kant writes that "[a]ppearance does not judge" (MMr, 29:833/CELM:191; see also MNS, 4:555/CETP81:260–1; Pro, 4:315/CETP81:108; though cf. LB, 24:251 [early 1770s]/CELL:201). In places, though, Kant says that appearances can contain truth, and uses this to distinguish appearance from illusion ("Appearance and illusion must be distinguished. Appearance can be true as appearance," MMr, 29:833/CELM:191; see

also R5642, 18:281 [1780–3]/CENF:267–8; MVi, 29:972 [1794–5]/CELM:442). But while appearances are distinguished from experiences, experience cannot occur independently of appearance. Rather, Kant often seems to claim that experience arises from some combination of appearance and judgments or concepts: "The senses give appearance. The understanding connects it, and this makes experience" (LV, 24:856 [early 1780s]/CELL:308; see also R1608, 16:34 [1773–5]/CENF:33; R5203, 18:117 [1776–8]/CENF:220; A130/CECPR:244; B163–4/CECPR:263). Kant sometimes puts this in hylomorphic terms, saying that appearances "constitute only the matter but not the form" of experience (Pro, 4:309/CETP81:102; see also R3958, 17:366 [1769]/CENF:105; R4674, 17:643 [1773–5]/CENF:157–8). This latter claim is very similar to ones Kant makes about sensations and empirical intuitions (e.g., A223/B270 = CECPR:324; A50/B74 = CECPR:193).

Kant also gives a hylomorphic account of appearance itself, saying that "[t]he matter of all appearances is sensation, and what corresponds to the real . . . the form of the appearance, of the outer, [is] space, and time, of inner [appearance]" (MMr, 29:829/CELM:187; see also A20/B34 = CECPR:155; A26/B42 = CECPR:159; A34/B50 = CECPR:163; Pro, 4:284/CETP81:80). The claim that appearances involve sensation implies that appearances are empirical, and Kant never claims that appearances can be (known) a priori (though see OP, 22:38 [1796–1803]/CEOP:177). Nonetheless, the view that space and time are forms of appearance plays a central role in Kant's account of a priori cognition. In the Vigilantius lectures, Kant says that "synthetic a priori propositions can be referred to objects only as they exhibit themselves in appearance" (MVi, 29:973/CELM:444; see also A156–7/B195–6 = CECPR:282; B151/CECPR:256; Letter to Reinhold, C, 11:38 [May 12, 1789]/CEC:301; R6358, 18:683 [1796–8]/CENF:391–3).

With respect to his ethical theory, the most important role the notion of appearance plays for Kant concerns the moral agent. Kant's primary concern is to show how the same agent can be both a member of the causally determined world of appearances and a transcendentally free thing in itself. Kant seems confident that each of us exists both as appearance and as thing in itself, and that we are aware of this on some level (R5964, 18:406 [1783–4]/CENF:317; G, 4:451/CEPP:98; RP, 20:291–2/CETP81:379–80). In the *Critique of Pure Reason*, Kant describes this in terms of two sorts of character an agent has: "[t]he first one could call the character of such a thing in appearance, the second its character as a thing in itself" (A539/B567 = CECPR:536; see also R5653, 18:311 [1785–9]/CENF:284; Rel, 6:71–3 [1793]/CERRT:112–13). In the *Critique of Practical Reason*, Kant writes that, if one wants to save freedom, one might ascribe the agent's "causality in accordance with the law of natural necessity, only to appearance, and to ascribe freedom to the same being as a thing in itself" (CPrR, 5:95/CEPP:216; see also R4334, 17:509 [1770–1?]/CENF:127; Bxxvii–xxx/CECPR:115–17; A538–9/B566–7 = CECPR:535–6).

Related terms: **Experience**, **Intuition**, **Noumenon**, **Sensation**, **Thing in itself**, **Transcendental** *Colin Marshall*

Apperception (*Apperception*) Apperception is one of the central concepts in Kant's model of the experiencing, concept-using mind. Unfortunately, he did not make it easy for us to understand what the term meant for him. Not only is the prose in which the term is first discussed in the *Critique of Pure Reason*, his most important critical work on knowledge and the mind, extremely difficult to interpret, but he seems to have used the term to name two apparently different aspects of the mind.

"Apperceive" is a philosophical term of art derived from the French verb *s'apercevoir*. This word simply means "to see" in French, but "apperceive" as a term of art has always had a much more specific meaning than that. In Leibniz, who coined the term, it was a name for consciousness of oneself and one's psychological states. As Leibniz put it, we should "make a distinction between *perception*, which is the internal condition of [what Leibniz called] the monad [roughly, the mind] representing external things, and *apperception*, which is *consciousness* . . . of this inner state" (*Principles of Nature and Grace*, p. 525; see also *Monadology*, p. 535). This is one of the ways in which Wolff used the term, too.

Yet when Kant first introduces the term in the first edition of the CPR, it does not have anything like this meaning. Kant here describes apperception as a faculty, the faculty of unifying a number of objects of experience in a single experience: "the unity of [synthesized objects is] through apperception" (A94/B127 [1781/7] = CECPR:225; he says "through original apperception," but it is not clear what he means by "original"). He next mentions it on A105/CECPR:232, where he ties unity of apperception to concept or rule application. He has been discussing forming a representation of a triangle by applying a rule, three straight lines (all joined at the ends, presumably, though he does not say so), and goes on: "Such *unity of rule* determines every manifold [the raw material of experience], and limits it to conditions that make the unity of apperception possible" (A105/CECPR:232). Shortly after, he introduces *transcendental* apperception specifically and says this: "This transcendental unity of apperception forms out of all possible appearances which can stand alongside one another in one experience, a connection of all these representations according to laws" (A108/CECPR:233).

Examples such as these from early in the first edition CPR, specifically from the chapter on the Transcendental Deduction, could be multiplied. Here transcendental apperception (hereafter TA) is the ability to tie "all appearances" together into "one experience." It is the final term in a series that goes from sense, to imagination, to apperception (A94/CECPR:225), or from sense perception, to association, to apperception (A115/CECPR:236). It is part of or identical to the unifying function of the understanding as a whole, and it is central to his overall epistemic project because, argues Kant, to unify experienced objects into one experience, acts of recognition that apply concepts to (spatiotemporally ordered) raw materials of experience are required. Representation requires recognition.[1]

The way Kant uses the term in these places is not the standard way of using the term "apperception," and it is not clear where he got the usage. More problematic, it is only one of the ways in which Kant himself used the term. Starting as early as A107/CECPR:232, he also used it in the standard way derived from Leibniz and Wolff. (Moreover, all the passages from CPR just quoted did not appear in the second edition.)

Before we examine this second usage, I should say a word about the term "transcendental" in TA. The contrast is with empirical apperception. In both cases, Kant means a unifying function, a function of synthesizing represented objects into a single unified experience of them. Kant thinks that we can do so in many different ways – this is empirical apperception. However, he also thinks that to have experience, our kind of experience at any rate, we must do it and we must use a priori forms and concepts (forms and concepts not acquired from experience) to do it. His name for these elements of necessity is "transcendental" or "pure."

The second, more standard way in which Kant uses the term "transcendental apperception" is as a name for a particular object of consciousness and a particular kind of consciousness of it, namely, consciousness of the self represented as "necessarily . . .

numerically identical" (A107/CECPR:232). And on A108/CECPR:233, it is clear by implication that by TA he means *consciousness* of "the identity of function" whereby one combines a number of items into a single unified conscious state.

Again Kant distinguished between the empirical and the transcendental, here between empirical consciousness of self (via what he called inner sense) and pure (i.e., transcendental) apperceptive consciousness of self. However, the term "apperception" has now become a name for the latter form of consciousness of self. This is the only way in which he used the term in the chapter "Of the Paralogisms of Pure Reason" and beyond. For example, "I think" (the term is introduced for the first time in this chapter) is treated as equivalent to "transcendental apperception" (this is crystal clear on A354/CECPR:419). Here is a passage from later in the CPR in which the new usage is equally clear: "Man, . . . who knows the rest of nature solely through the senses, knows himself also through pure apperception; and this, indeed, in acts and inner determinations which he cannot regard as impressions of the senses" (A546/B574 = CECPR:540).

In the second edition, Kant almost always uses the term in the second, standard sense. Consider this passage from early in the second edition version of the Transcendental Deduction: "This representation ['I think'] is an act of *spontaneity*, that is, it cannot be regarded as belonging to sensibility [i.e., inner sense]. I call it *pure apperception*" (B132/CECPR:246). Kant then says explicitly that this representation provides self-consciousness. We find the same in a work that Kant published only late in life, *Anthropology from a Pragmatic Point of View* (1798). (Kant lectured on the subject most years for over twenty-five years going back to his pre-Critical period, so it probably reflected views that he had held for a long time.) "Inner sense is not pure apperception, *consciousness of what we are doing*; for this belongs to the power of thinking. It is, rather, consciousness of what we undergo as we are affected by the play of our own thoughts" (A, 7:161 [1798]/CEAHE:272, my translation). As with Kant's first use of the term in the early chapters of the first edition CPR (which he does as late as A117n./CECPR:237n.), examples such as these in his later work could be multiplied.

What makes this duality of uses interesting and puzzling is that the referents of the two are largely independent of one another. On the one hand, a synthesizing function that ties represented objects together in single unified representations is not same thing as consciousness even of the representations, let alone of oneself. Indeed, the most that we need be conscious of, one might think, is what the representations present. On the other hand, one could be conscious of oneself, perhaps even as the "common subject" (A350/CECPR:416) of one's experience, one would think, without having a faculty that unifies the objects of one's experience, certainly without one that unifies them under concepts.

To be sure, the two uses are related. One of the products of the unifying faculty of the first usage is, or could be, the unified consciousness of self of the second. But why not give each its own name? One possible reason is that Kant never properly distinguished the two in the first place. The way the second usage, apperception as unified consciousness of self, slides onto the page unannounced and unintroduced on A107/CECPR:232 and A108/CECPR:233 strongly suggests this. I suspect that the second meaning was primary for Kant, perhaps the only one he fully formulated, and he viewed the unifying function of the first usage as necessary for the unified consciousness of self of the second. An argument that has this structure appears as early as A122–4/CECPR:240–1.

Taking a broader perspective, Kant begins the first edition Deduction in a way that would be congenial to contemporary cognitive science. He lays out a model of how the mind must be built

to form for itself, first objects of experience, then a unified complex single experience of multiple objects. Proceeding in this way, it was natural to focus on cognitive functions. He could have – and almost did – mount his whole argument for the necessity of using concepts (specifically, the categories) without any reference to consciousness of self whatsoever. However, he was also certain that apperception is central to cognition, so apperception was bound to come into the analysis – which it did on A94/CECPR:225 and then in more detail starting on A105/CECPR:231–2. When that happened, it was only a matter of time before Kant slid over to the sense of the term "apperception" that Leibniz gave it. By contrast, in the second edition he begins with apperceptive consciousness of self (B131–2/CECPR:246), so there was no opportunity for a slide in meaning to occur.

However awkwardly Kant handles apperception in the second sense early in the CPR, it is a good thing for the history of philosophy that he got to it. Defending a claim in the Paralogisms chapter that apperceptive consciousness of self does not provide knowledge of self, Kant achieved some remarkably deep-running insights into apperceptive consciousness of self and the machinery used to generate it, insights that not only have not been superseded by subsequent work but have not been fully assimilated by it.

Kant focused on the act of reference to self in apperceptive consciousness of self. Here are some of the things that he said. It yields a consciousness of self in which "nothing manifold is given" (B135/CECPR:248). In this kind of reference, we "denote" (CECPR has "designate" but denote is better) ourselves without noting "any quality whatsoever" in ourselves (A355/CECPR:419; repeated at A382/CECPR:432).

This group of claims anticipates Shoemaker and Perry nearly two hundred years later. As Shoemaker (1968) argues, one can be conscious of something as oneself without identifying it as oneself via properties that one has ascribed to the thing (self-reference without identification). And as Perry (1979) argues, first-person indexicals (I, me, my, mine) cannot be analyzed out in favor of anything else, anything description-like (the essential indexical). As Kant put his related ideas, "In attaching 'I' to our thoughts, we designate the subject only transcendentally … without noting in it any quality whatsoever – in fact, without knowing anything of it either directly or by inference" (A355/CECPR:419, translation emended). This sounds like self-reference without identification. And,

> Through this I or he or it (the thing) which thinks, nothing further is represented than a transcendental subject of the thoughts = X. It is known only through the thoughts which are its predicates, and of it, apart from them, we cannot have any concept whatsoever, but can only revolve in a perpetual circle, since any judgment upon it has always already made use of its representation. (A346/B404 = CECPR:414)

The last clause is key: "any judgment upon it has always already made use of its representation." Kant seems to be saying that to know that anything is true of me, I must first know that it is me of whom it is true. This is something very like the claim that an indexical is essential.

If apperceptive consciousness of self is indexical and nondescriptive, one will appear to oneself in a special way. As Kant put it, "through the 'I', as simple representation, nothing manifold is given" (B135/CECPR:248).

Transcendental designation is important to Kant because it allows him to make the key claim of the Paralogisms chapter that apperceptive consciousness of oneself gives one no knowledge

of oneself. As he put it in the second edition Deduction, "consciousness of self is ... very far from being a knowledge of the self" (B158/CECPR:260).

These ideas about apperceptive consciousness of self, which we have only sketched here, were truly prescient (for more on them, see Brook 2001).

Related terms: **A priori**, **Categories**, **Cognition**, **Concept**, **Consciousness**, **Existence**, **Experience**, **Faculty**, **Form**, **Identity**, **Imagination**, **Impression**, **Inference**, **Inner sense**, **Intelligence**, **Intuition**, **Intuitive**, **Knowledge**, **Manifold**, **Predicate**, **Reason**, **Reflection**, **Representation**, **Synthesis**, **Synthetic a priori**, **Table of categories**, **Transcendental**, **Transcendental analytic**, **Transcendental deduction**, **Transcendental deduction of the categories**, **Transcendental idealism**, **Understanding**

Note

1. Moreover, all objects of representation share a general conceptual structure. They are all some number of something, they all have qualities, and they all have an existence status. Indeed, put this way, Kant's claim that the categories are required for knowledge is quite plausible. Note, however, that no relational concepts have entered the picture – yet a relational concept, causality, was the concept that interested Kant the most. For one take on how Kant gets relationality in, see Brook 1994, ch. 6.

Andrew Brook

Apprehension (*Apprehension*) The notion of apprehension plays an important role in Kant's account of cognition as early as 1775 in the *Duisburg'sche Nachlass*. "The mind," he says, "must have a faculty for apprehending, and its functions are just as necessary for perception as is the receptivity of appearances" (R4677, 17:658 [1773–5]/CENF:167). Later, in R5216, he says that "something is possible as an object of experience only insofar as it appears in conformity with the laws of apprehension": it must be "connected with others in accordance with the universal laws of the activities of the mind" (R5216, 18:121 [1776–8]/CENF:221; see also R4675, 17:652 [1775]/CENF:164). The contrast with receptivity suggests that apprehension is the active, rule-governed taking-up of what is given in receptivity.

This active role is elaborated in the A edition Transcendental Deduction of the *Critique of Pure Reason*, where apprehension is one aspect of a threefold synthesis which is necessarily found in all cognition, and which directs us towards the "subjective sources that comprise the a priori foundations for the possibility of experience" (A97 [1781]/CECPR:228). Every intuition contains a manifold, but "as contained in one moment no representation can ever be anything other than absolute unity," so to represent the given manifold as manifold, the mind must "distinguish the time in the succession of impressions on one another" (A99/CECPR:228). For unity of intuition to come from this manifold, the mind must "run through" and "take together this manifoldness": this action is the synthesis of apprehension. Kant also describes a pure synthesis of apprehension, which generates the representations of space and time (A100/CECPR:229).

This pure synthesis comes to the fore in the B edition. Kant no longer speaks of a threefold synthesis, but instead describes a figurative synthesis without which sensibility could not "take ... up into itself" the given intuitions (B153 [1787]/CECPR:257). The synthesis of apprehension is "the composition of the manifold in an empirical intuition through which perception, i.e., empirical consciousness of it (as appearance) becomes possible" (B160/

CECPR:261). The key step of the Transcendental Deduction is the claim that this synthesis stands under the categories: for example, "I make the empirical intuition of a house into perception through apprehension of its manifold," which must be "in thoroughgoing agreement" with the category of quantity (B162/CECPR:262).

In the Axioms of Intuition, Kant spells out the implications of this for appearances. Because they can only be apprehended, "i.e., taken up into empirical consciousness" (B202/CECPR:287), through the same successive synthesis that generates the representation of determinate spaces or times (the pure figurative synthesis), appearances are all extensive magnitudes. This synthesis of spaces and times is that which "makes possible the apprehension of the appearance, thus every outer experience, consequently also all cognition of its objects," and establishes the applicability of mathematics to objects (B206/CECPR:289).

The successiveness of our apprehension of the manifold of appearances is also central to the argument of the Analogies of Experience. Because of this successiveness, the manifold is always changing. "We can therefore never determine from this alone whether this manifold, as object of experience, is simultaneous or successive" (A182/B226 = CECPR:300). For example, although I successively apprehend the manifold in the appearance of a house, the manifold of the house itself is not successive, but simultaneous. The question of the Analogies is "[H]ow do we distinguish the subjective sequence of apprehension from the objective sequence of appearances[?]" (A193/B238 = CECPR:307). Kant argues that the categories of substance and causality determine an objective time order distinct from the order of apprehension.

The role for apprehension in the argument of the Deduction is summed up nicely in a letter to Beck from 1792:

> since in the empirical concept of *something composite* the composition itself cannot be given or represented by means of mere intuition and its apprehension, but can only be represented through the *self-active connection* of the manifold given in intuition . . . it follows that this connection and its functioning under a priori rules must be in the mind. The apprehension of the manifold must be subject to this pure concept of the understanding insofar as it constitutes *one* intuition. (C, 11:376 [October 16 (17), 1792]/CEC:434)

In the *Critique of the Power of Judgment*, Kant explains the mathematical sublime in terms of the inadequacy of the imagination for comprehending as a whole something so large that in the successive apprehension of its parts, the parts that were apprehended first "fade in the imagination" (CPJ, 5:252 [1790]/CECPJ:135).

In the *Metaphysics of Morals*, Kant appeals to a notion of apprehension to explain the idea of original acquisition: "this *apprehension* is taking possession of an object of choice in space and time, so that the possession in which I put myself is *possession phaenomenon*" (MM, 6:259 [1797]/CEPP:411).

Related terms: **Anticipations of perception**, **Axioms**, **Perception**, **Sensation**, **Synthesis**

Emily Carson

Architectonic (*Architektonik*) Kant uses this term to refer to the structure or outline of a possible science, or of the complete system of all possible sciences, for which he often employs an analogy with the architectural plan of a building (e.g., A707–8/B735–6 [1781/7] = CECPR:627). As a noun (*Architektonik* or *Architectonik*), the term is defined by Kant as "a *system*

in accordance with ideas, in which *the sciences are considered in regard to their kinship and systematic connection in a whole of cognition that interests humanity*" (LJ, 9:49 [1800]/CELL:557; see also R2023, 16:199 [1780–9]); or more succinctly as "an idea of the whole" science in "its universal *abstract* or *outline*" (LJ, 9:93/CELL:591). As an adjective or adverb (*architektonisch* or *architectonisch*), the term refers to the method of assembling cognitions into a system under the guidance of such an idea of the whole.

In the Introduction to the *Critique of Pure Reason*, Kant explains that his task in that work is "to outline the entire plan architectonically, i.e., from principles," of the science of transcendental philosophy, "with a full guarantee for the completeness and certainty of all the components that comprise this edifice" (A13/B27 = CECPR:150). Later he adds that this project accords with "the architectonic interest of reason": "Human reason is by nature architectonic, i.e., it considers all cognitions as belonging to a possible system, and hence it permits only such principles as at least do not render an intended cognition incapable of standing together with others in some system or other" (A474–5/B502–3 = CECPR:502).

But his main account of architectonic occurs in the Doctrine of Method, whose third chapter is entitled "The Architectonic of Pure Reason" (A832–51/B860–79 = CECPR:691–701). There Kant defines architectonic as "the art of systems" and explains that "[s]ince systematic unity is that which first makes ordinary cognition into science, i.e., makes a system out of a mere aggregate of it, architectonic is the doctrine of that which is scientific in our cognition in general" (A832/B860 = CECPR:691). He then goes on to explain why architectonic is so important:

> Under the government of reason our cognitions cannot at all constitute a rhapsody but must constitute a system, in which alone they can support and advance its essential ends. I understand by a system, however, the unity of the manifold cognitions under one idea. This is the rational concept of the form of a whole, insofar as through this the domain of the manifold as well as the position of the parts with respect to each other is determined a priori. The scientific rational concept thus contains the end and the form of the whole that is congruent with it. The unity of the end, to which all parts are related and in the idea of which they are also related to each other, allows the absence of any part to be noticed in our knowledge of the rest, and there can be no contingent addition or undetermined magnitude of perfection that does not have its boundaries determined a priori. (A832–3/B860–1 = CECPR:691; see also LJ, 9:48–9/CELL:556–7)

An architectonic is thus not just any systematic structure for organizing cognition, but one grounded on reason's essential ends:

> A schema that is not outlined in accordance with an idea, i.e., from the chief end of reason, but empirically, in accordance with aims occurring contingently (whose number one cannot know in advance), yields **technical** unity, but that which arises only in consequence of an idea (where reason provides the ends a priori and does not await them empirically) grounds **architectonic** unity. What we call science, whose schema contains the outline (*monogramma*) and the division of the whole into members in conformity with the idea, i.e., a priori, cannot arise technically, from the similarity of the manifold or the contingent use of cognition *in concreto* for all

> sorts of arbitrary external ends, but arises architectonically, for the sake of its affinity and its derivation from a single supreme and inner end, which first makes possible the whole. (A833/B861 = CECPR:691–2; see also A847/B875 = CECPR:699; CPJ, 5:381 [1790]/CECPJ:252–3; R2703, 16:477 [1773–6?]; and R4911, 18:26 [1776–8])

Progress toward science first requires collecting cognitions technically, however, because "it is first possible for us to glimpse the idea in a clearer light and to outline a whole architectonically, in accordance with the ends of reason, only after we have long collected relevant cognitions haphazardly like building materials and worked through them technically with only a hint from an idea lying hidden within us" (A834–5/B862–3 = CECPR:692–3). Kant refers to the first stage of this process as analysis and the second, architectonic stage as synthesis:

> one can begin only with the *parts*, with an accurate and complete presentation of them (complete as far as is possible in the present situation of such elements as we have already acquired). But there is a second thing to be attended to, which is more philosophic and *architectonic*: namely, to grasp correctly the *idea of the whole* and from this idea to see all those parts in their mutual relation by means of their derivation from the concept of that whole in a pure rational faculty. . . . [T]hose who find the first inquiry too irksome and hence do not think it worth their trouble to attain such an acquaintance cannot reach the second stage, namely the overview, which is a synthetic return to what had previously been given analytically. (CPrR, 5:10 [1788]/CEPP:144; see also R2835, 16:537–8 [1773–7? (1770–1?) (1769?)]/CENF:53–4; R4936, 18:33–4 [1776–8]/CENF:199–200; and R5081, 18:82 [1776–8]/CENF:210)

Kant sometimes calls God an architectonic understanding, the idea of which we use to refer to nature as a system of teleological laws (CPJ, 5:388/CECPJ:260; CPJ, 5:420/CECPJ:289; CPJ, 5:438/CECPJ:304; see also OP, 21:185 [1796–1803]/CEOP:60). He characterizes the human being with "an *architectonic* mind, which methodically examines the connection of all the sciences and how they support one another," as possessing "a subordinate type of genius" (A, 7:226 [1798]/CEAHE:331; see also R1847, 16:136 [1776–8]/CENF:536).

Related terms: **A priori**, **Analytic and synthetic method**, **Doctrine**, **End**, **Epigenesis**, **Idea**, **Metaphysics**, **Schema**, **System**, **Transcendental doctrine of method**, **Wisdom**

Michael Rohlf

Arrogance (*Arroganz*, *Hochmut*, *arrogantia*) According to Kant, human beings have a natural desire for honor and recognition (*Ehrbegierde*), which is rooted in the similarly natural tendency to compare oneself with others (A, 7:272 [1798]/CEAHE:373; Rel, 6:27 [1793]/CERRT:75).

This desire can become perverted or warped into a *craving* for honor (*Ehrsucht*), a passion that disposes a person to strive for the reputation of honor and be satisfied by the mere semblance of it (A, 7:272/CEAHE:373). This easily manifests itself as arrogance (*Hochmut*), which Kant defines as the "unjustified demand that others think little of themselves in comparison with us" (A, 7:272/CEAHE:373). The arrogant person elevates herself by lowering others, radiating contempt in her dealings with them.

Kant classifies arrogance – along with defamation and ridicule – as a vice contrary to the duty of respect (MM, 6:465–6 [1797]/CEPP:581–2). This "negative and narrow" duty of virtue

follows from the general requirement to limit our self-esteem by the dignity of the humanity in others (MM, 6:449, 462/CEPP:569, 579). Arrogance is vicious because it infringes upon the claim everyone has to respect. "*Arrogance* (*superbia* and, as this word expresses it, the inclination to be always *on top*) is a kind of *ambition* (*ambitio*) in which we demand that others think little of themselves in comparison with us. It is, therefore, a vice opposed to the respect that every human being can lawfully claim" (MM, 6:465/CEPP:581). Furthermore, arrogance suggests a secret self-contempt in "the depths of [one's] soul," and can therefore be a sign of baseness (MM, 6:466/CEPP:582; A, 7:272–3/CEAHE:373). Finally, because arrogance rests on beliefs about what others think of us, the arrogant person can be manipulated by flattery, and is thus "an instrument of rogues, and is called a fool" (A, 7:272–3/CEAHE:373; MM, 6:465/CEPP:581).

Arrogance contrasts with "pride proper" (*Stolz*), which Kant identifies with "love of honor" (*Ehrliebe*) (MM, 6:465/CEPP:581; on "love of honor" see, e.g., MM, 6:420, 464/CEPP:545, 580; MoV, 27:664–8 [1793–4]/CELE:398–402; OFBS, 2:227 [1764]/CEAHE:39). The lover of true honor is proud of her status as a being with *dignity*, a status she shares with all human beings by virtue of having an autonomous will (MM, 6:459/CEPP:577; G, 4:436 [1785]/CEPP:85). Pride proper is thus grounded in esteem for something one *has in common* with all other human beings. It reflects a firm sense that one is on equal footing with them, neither above nor below anyone else (MM, 6:465/CEPP:581; cf. MM, 6:435/CEPP:557). By contrast, arrogance concerns what *distinguishes* a person from others in the contest for social status and power. Because pride proper does not depend on what others think of us, it makes no demands on their own sense of self-respect, and it does not encroach upon their rightful claim to respect from us. Yet, because of ineradicable tendencies in human nature, the lover of true honor faces a danger of falling into "moral" arrogance, a sense of moral superiority or self-righteousness (MM, 6:435/CEPP:558; cf. MM, 6:437/CEPP:559). The cure for this is to refrain from comparing oneself to others in moral matters, and to focus instead on the demands of the moral law, a respect for which promotes "true humility," the very opposite of "self-conceit" (*Eigendünkel*, *arrogantia*) or smug "delight in oneself" (*Wohlgefallen an sich selbst*, *arrogantia*) (MM, 6:437/CEPP:559; cf. MM, 6:462/CEPP:579; CPrR, 5:73, 86 [1788]/CEPP:199, 209; MoV, 27:610/CELE:354–5).

Related terms: **Dignity**, **Respect** *Eric Wilson*

Art (*Kunst*) In his *Critique of the Power of Judgment*, Kant defines art as purpose-directed action, evidencing both reason and skill (CPJ, 5:303 [1790]/CECPJ:182–3). Art is informed by understanding of desired ends (UTP, 8:181 [1788]/CEAHE:216), and so it cannot be explained merely by reference to mechanical laws (CPJ, 5:409/CECPJ:278–9). The activity of art produces a work (*Werk*) rather than a mere effect (UTP, 8:181/CEAHE:216; CPJ, 5:303/CECPJ:182).

Kant divides art into mechanical art (*mechanische*), agreeable art (*angenehme*), and fine art (literally, beautiful art: *schönen Kunst*) (CPJ, 5:305/CECPJ:184). Kant's analysis of art occurs in the context of his mature aesthetic theory, and his thoughts on the mechanical arts receive limited elaboration outside the *Critique of the Power of Judgment*. Consequently, his view of art is largely a doctrine of fine art. The fine and agreeable arts reflect the purpose of producing a work that is agreeable in itself, apart from utilitarian ends. The mechanical arts do not invest effort to make them immediately agreeable (CPJ, 5:305/CECPJ:184; APi, 25:761 [1777–8]/CELA:266), and they are "devoid of spirit" (APi, 25:783/CELA:269). Fine art is beautiful, and the pleasure accompanies representation "as kinds of cognition," whereas the agreeable arts "are aimed

merely at enjoyment," i.e., entertainment (CPJ, 5:305/CECPJ:184). Paradigm examples of products of mechanical, agreeable, and fine arts are economic profit, an entertaining joke, and poetry, respectively.

As presented in sections 44 to 53 of the third *Critique* (CPJ, 5:304–30/CECPJ:184–207), Kant's account of fine art identifies essential characteristics of beauty, originality, and spirit. The complexity of this analysis is often overlooked in favor of a "formalist" reading that extracts a simplified theory of fine art from the third moment of the "Critique of the Aesthetic Power of Judgment," particularly sections 13 and 14 (CPJ, 5:223–6/CECPJ:107–11). However, formal beauty, as in instrumental music and visual ornamentation, is insufficient for fine art. At one point, Kant questions whether music without words always qualifies as fine art (CPJ, 5:325/CECPJ:202), or whether music played at a party as background music is agreeable art (CPJ, 5:305/CECPJ:184–5). In contrast, fine art "is a kind of representation that is purposive in itself and, though without an end, nevertheless promotes the cultivation of the mental powers for sociable communication" (CPJ, 5:306/CECPJ:185). The essential communicative element is the presence of aesthetic ideas, providing spirit that animates fine art; this ineffable imaginative play of aesthetic ideas distinguishes fine art from mere formal success or entertainment (CPJ, 5:313–15/CECPJ:191–3). Because fine art is a stimulus to reflection, it should present a startling point of view (A, 7:255 [1798]/CEAHE:357).

Although all art is necessarily rule-governed, fine art's requirement of beauty (and, implicitly, spirit) demands originality so its form "seem[s] to be as free from all constraint by arbitrary rules as if it were a mere product of nature" (CPJ, 5:306/CECPJ:185). Because fine art requires originality, its production demands an "inborn predisposition" to create without merely copying, and so fine art "must necessarily be considered as arts of genius" (CPJ, 5:307/CECPJ:186). However, for the purposes of comprehensibility and the progress of culture, genius must be constrained by taste (CPJ, 5:319/CECPJ:197).

In a departure from mainstream aesthetic theory of the time and his earlier *Observations on the Feeling of the Beautiful and Sublime* (cf. OFBS, 2:212 [1764]/CEAHE:27), Kant's mature aesthetic theory does not allow for a category of sublime art, separate from beautiful art. In combination with beauty, presentation (*Darstellung*) of sublimity in art is found in literature (CPJ, 5:325/CECPJ:202). Massive architectural works can produce a sublime state of mind (CPJ, 5:252/CECPJ:136). At best, these seem to be cases of impure aesthetic judgment of the sublime (CPJ, 5:252–3/CECPJ:136).

Related terms: **Aesthetic**, **Aesthetic idea**, **Beautiful**, **Form**, **Pleasure**, **Representation**, **Spirit**, **Sublime**, **Taste**

Theodore Gracyk

Assertoric (*assertorisch*) In the table of judgments of the *Critique of Pure Reason*, Kant introduces three modalities of judgment: problematic, assertoric, and apodictic (A70/B95 [1781/7] = CECPR:206). These modalities of judgment differ crucially from the other forms of judgment (in the table): whereas the others contribute form to the content of a judgment, the modalities of judgment "contribute nothing to the content of the judgment" (A74/B100 = CECPR:209), but rather concern a relation between the judging and "thinking in general" (A74/B100 = CECPR:209). For Kant, when we judge, we relate representations together by representing them as being related according to (some of the first nine) forms of judgment (A69/B94 = CECPR:205). The modalities of judgment concern how this relating or judging is to be taken. In assertoric judgment, a commitment is made to the truth or falsity of the judgment. It is

taken to be true: "*Assertoric* judgments are those in which it [the assertion or denial] is considered *actual* (true)" (A74/B100 = CECPR:209; cf. LJ, 9:108–9 [1800]/CELL:604–5). By contrast, in problematic judgment, no commitment to truth or falsity is made, things are left open, it is a mere supposition. Kant also defines "proposition" as assertoric judgment; hence he claims that a "problematic proposition" is a contradiction in terms (LJ, 9:109/CELL:605).

Kant relates these modalities of judgment to syllogistic reasoning. A premise of a syllogism is judged assertorically. Take, for example, a hypothetical syllogism. The antecedent of the major premise, if A then B, is judged problematically, but importantly, the implication (conditional) as a whole is judged assertorically (A75/B100 = CECPR:209). Although the truth of A is left open, it is asserted that A and B are related in some way (one is a condition of the other). The minor premise is assertorically judged: we take it as true that A (A75–6/B101 = CECPR:209–10). The conclusion, B, thus follows and is judged apodictically. From this kind of example, we can see that whether a judgment is assertoric or otherwise can depend upon where that judgment occurs in our reasoning.

The term "assertoric" also helps Kant to draw a contrast between speculative and practical reason. There are a number of ideas or concepts that can only be thought problematically according to speculative reason – we can think them, but we are unable to determine whether there are such things. However, in some cases, practical reason is able to think of these things assertorically: "those concepts otherwise problematic (merely thinkable) for it [theoretical pure reason], are now declared assertorically to be concepts to which real objects belong, because practical reason unavoidably requires the existence of them for the possibility of its object, the highest good" (CPrR, 5:134 [1788]/CEPP:248; cf. CPrR, 5:105/CEPP:224).

This use of "assertoric" is also connected to Kant's account of belief (as a mode of holding-to-be-true). "If taking something to be true is only subjectively sufficient and is at the same time held to be objectively insufficient, then it is called *believing*" (A822/B850 = CECPR:686). When one believes (in this particular sense), one judges assertorically (LJ, 9:66/CELL:571; R2449, 16:372 [1764–8? 1771–5? 1769–70?]). However, there are reasons to think that not every assertoric judgment is a belief. For example, the minor premise of a syllogism might not be held to be objectively insufficient. Moreover, in describing how an apodictic judgment might be derived from an assertoric one, Kant's example of the latter is "All bodies are divisible": hardly a paradigm case of belief (such as "I am free") (R3170, 16:693 [1776–8]).

Finally, an assertorically practical principle is an imperative for action based on an actual purpose. For example, the hypothetical imperative might say: if you want to H, then J. In the case where H-ing is an actual end for an agent S, the principle for action will be assertoric for S (G, 4:414–15 [1785]/CEPP:68).

Related terms: **Apodictic**, **Belief**, **Idea**, **Judgment: power of**, **Modality**, **Problematic**, **Table of judgments** *Jessica Leech*

Autocracy (*Autokratie*), autocratic (*autokratisch*) Kant chiefly employs the Greek-based term "autocracy," which literally means "self-rule," to designate a crucial concept in his mature political philosophy contained in his writings on the philosophy of law, politics, and history from the 1790s. In other works from the same period, Kant extends the use of the term into ethics, the philosophy of biology, and metaphysics. As a term and concept with historical origins in the political sphere, "autocracy" forms part of an entire semantic field in Kant (including

terms such as "legislation," "autonomy," and "heteronomy," but also "freedom" and "will") that is characterized by the transposition of an original, specifically political meaning into practical philosophy in general and ethics in particular.

In his political philosophy Kant takes up the traditional classification of political rule in terms of who exercises the ruling power, whether it is one alone in the "power of a prince," several jointly in the "power of a nobility," or all together in the "power of a people" (TPP, 8:352 [1795]/CEPP:324). While Kant retains the standard appellation for the second and third type of rule as "aristocracy" and "democracy," respectively, he replaces the conventional term "monarchy" with the term "autocracy" (TPP, 8:352/CEPP:324). Kant's reason for the terminological change is conceptual. The singular ruler in a state is someone "who has all the authority" (MM, 6:339 [1797]/CEPP:479) and hence is the "sovereign" (MM, 6:339/CEPP:479). In that capacity the sole ruler is the "autocrat, who rules by himself" (MM, 6:339/CEPP: 479). By contrast, the term "monarch," on Kant's account, denotes someone who possesses only the highest power and who therefore is not himself the sovereign but "merely represents the sovereign" (MM, 6:339/CEPP:479).

Kant acknowledges that in functional terms the "autocratic form of state is the simplest" (MM, 6:339/CEPP:479) since it involves only one relation, viz., that between the single lawgiver and the people to whom the law is given. But Kant also notes that the advantage of the autocratic form of state concerns only the handling of given laws, while the very institution of law and its equitable application is threatened by the danger inherent in autocracy to degenerate into "despotism" (MM, 6:339/CEPP:479).

A related specifically political sense of autocracy in Kant – manifest in his adjectival and adverbial use of the term ("autocratic," "autocratically," or "in an autocratic manner") – is based on a fundamental distinction in political philosophy that Kant inherits from earlier modern thinkers. Kant distinguishes between the "forms of a state" (TPP, 8:352/CEPP:324), the "form of a state" (MM, 6:338/CEPP:479) or "political forms" (CF, 7:91 [1798]/CERRT:306), which may be "either autocratic, aristocratic or democratic" (MM, 6:338/CEPP:479); and a state's "form of government" (TPP, 8:352/CEPP:324) or "kind of government" (MM, 6:340/CEPP:480), which is "the way a state ... makes use of its plenary power" (TPP, 8:352/CEPP:324). The governmental mode is "either republican or despotic" (TPP, 8:352/CEPP:324), with the former involving the "separation of the executive power (the government) from the legislative power" (TPP, 8:352/CEPP:324) and the latter consisting in the merging of the two powers into a single person or body that brings the state and the people constituting it under the sway of the "private will" (TPP, 8:352/CEPP:324) of the ruler.

While Kant rejects political despotism as incompatible with the "right of the people" (CF, 7:86n./CERRT:303n.), he does not advocate and even condemns the overthrow of monarchical regimes and their violent replacement with republican rule, as undertaken during the French Revolution. Instead he favors a reformist course of politics that seeks to combine, for the time being, the outward autocratic form of a state with a republican mode of governance according to the political maxim to "govern autocratically and yet in a republican way" (CF, 7:87n./CERRT:303n.; cf. CF, 7:91/CERRT:306).

The inner republicanism advocated by Kant as a restriction on autocratic rule is not identical nor even compatible with "democracy," which Kant considers akin to "despotism" (TPP, 8:352/CEPP:324). The democracy so rejected by Kant is direct democracy and subsumed by Kant under autocratic regimes, when he divides political systems as being "either autocratic or

representative" (MM draft, 23:342 [1797]; cf. TPP, 8:353/CEPP:325; MM, 6:341/CEPP:482; SRL, 8:428 [1797]/CEPP:613), with the former fusing the giving and enacting of laws into one and the same political body and the latter involving the distribution and delegation of political power.

In its narrowly political sense, autocracy for Kant is distinguished from the aristocratic and democratic forms of state and is considered compatible with the republican mode of government. In the wider context of Kant's moral philosophy, especially in his ethics, autocracy is contrasted with autonomy, with both terms transposing concepts from the legal and political sphere into that of morality. In his foundational writings in moral philosophy (*Groundwork of the Metaphysics of Morals*, *Critique of Practical Reason*) Kant introduces autonomy as the principle according to which the will qua practical reason stands only under laws of its own legislation and to that extent possesses freedom in the positive sense (G, 4:440 [1785]/CEPP:89; CPrR, 5:33 [1788]/CEPP:166). The basic law involved in the autonomy of the will is the moral law, and morality consists in acting on only those subjective principles or maxims that sustain a "possible giving of universal law" (G, 4:403/CEPP:58).

In his material ethics, presented in the *Metaphysical First Principles of the Doctrine of Virtue*, which makes up Part II of the late *Metaphysics of Morals*, Kant addresses, in addition to the legislative aspect of the moral self-rule of the will, the latter's "capacity to master one's inclinations when they rebel against the law" and calls the ingrained awareness of the human ability of moral self-mastery "autocracy" (MM, 6:383/CEPP:515). According to Kant, moral autocracy involves the exercise of "free self-constraint" (MM, 6:383/CEPP:515; cf. MM, 6:379/CEPP:512) in controlling one's inclinations and amounts to reliably prevailing moral strength or "virtue" (MM, 6:383/CEPP:515). In a theological and religious perspective, moral autocracy adds to the modal sense of moral freedom, which consists in the principal possibility of acting morally, the concrete capability to achieve the final purpose of moral action – the highest good – "as far as . . . morality is concerned, in spite of all hindrances which the influences of nature may exercise upon us . . . still here in our earthly existence" (RP, 20:295 [1793/1804]/ CETP81:383, my translation).

In an occasional further extension of the term, Kant uses "autocracy" in the sense of "self-creation" (OP, 21:84 [1796–1803]/CEOP:249) for the alleged "*autocracy* of matter" in the generation of purposive organization in living beings, which he denies (CPJ, 5:421 [1790]/ CECPJ:281), and for reason's "autocracy of ideas," which he maintains (OP, 21:84/CEOP:249; cf. OP, 21:91/CEOP:252).

Related terms: **Autonomy**, **Democracy**, **Despotism**, **Freedom**, **Republic**, **State**

Günter Zöller

Autonomy (*Autonomie*) Kant introduces the term "autonomy" in his metaethics, that is, in the *Groundwork of the Metaphysics of Morals* (1785) and the *Critique of Practical Reason* (1788), to characterize the fundamental principle of morality. Meaning "self-legislation" or "self-legislated," the term indicates that the moral law is given by the pure will, which is identical with pure practical reason, and not by any object or inclination for an object external to pure practical reason itself. Once the moral law has been characterized by its autonomy, Kant does not use the term in his applied practical philosophy, that is, in his derivation of the main forms of the obligations of human beings in the *Metaphysics of Morals* (1797). There, specific duties are derived rather from either of the first two formulations of the categorical imperative that had previously been characterized as an autonomous principle of the will, namely the formula of

universal law, the requirement to act only on maxims that could also be willed to be universal laws (G, 4:421 [1785]/CEPP:73; cf., e.g., MM, 6:451 [1797]/CEPP:570), and the formula of humanity as an end in itself, the requirement always to act so that humanity – whether in one's own person or that of any other – is treated as an end and never merely as a means (G, 4:429/CEPP:80; cf., e.g., MM, 6:237/CEPP:393 and MM, 6:420/CEPP:545). Once having introduced the term into his metaethics, however, Kant also uses it, in what might be considered his metaphilosophy more generally, to characterize the ability of the "higher faculties" of the "soul" to provide "constitutive principles a priori" not only for the faculty of desire, in practical philosophy, but also for cognition, in theoretical philosophy, and for judgment "with regard to the feeling of pleasure or displeasure," in aesthetics (CPJ, 5:196–7 [1790]/CECPJ:82). In this way Kant characterizes his entire philosophy as a philosophy of autonomy.

The term "autonomy" is borrowed directly from ancient Greek (*autonomos*, *autonomia*). There, it is used in a strictly political sense, to connote the independence of a city-state either from a mother-city of which it was originally a colony or from a hegemonic state such as imperial Persia or Athens; the term could be used to connote independence generally, as it was by Herodotus, or specifically with regard to the city's legislation but not necessarily with regard to its finances or foreign policy, as it was by Thucydides. In the early modern political discourse of the Holy Roman Empire, the term was used to connote the sphere of independence of lesser princes within imperial law, after the Peace of Westphalia (1648), especially with regard to rulers' choice of religion for their realms. As late as 1756, in a posthumous work of Christian Wolff, the term was used only in his political philosophy to connote the independence of legislation within one jurisdiction from imposition by another (*Philosophia civilis sive politicae*, §458). Kant's use of the term in moral rather than political philosophy (where he does not use it) is thus original: Kant's term is a metaphorical use of a word familiar from German political discourse to characterize his novel idea that the moral law is drawn from pure practical reason and from the will insofar as it is identical with that, and not from anything external to that, whether agents' own inclinations (as in Epicureanism or moral sense theory as Kant understood them), the particular will of powerful persons or groups within human society (as in Montaigne, Hobbes, and Mandeville), or even the arbitrary will of God (as in voluntarism or the ethics of divine command) (G, 4:442–3/CEPP:90–1; CPrR, 5:40–1 [1788]/CEPP:172–3; MoC, 27:252–5 [1770s]/CELE:48–50). Once the metaphor has been established in moral philosophy, Kant then deploys it to characterize his approach to philosophy more generally.

Within his chief works in moral theory, Kant does not start his arguments from a concept of autonomy, but introduces the term only retrospectively to characterize the arguments he had just made that the fundamental principle of morality can derive only from the pure will or pure practical reason itself. Thus in the *Groundwork*, Kant argues in the first section that the principle that we should act only on maxims that we could also will to be universal laws can be derived from the concept of duty, which is itself the concept of a good will "under certain subjective limitations and hindrances" (G, 4:397/CEPP:52), because excluding action from inclination and for the sake of objects of inclination from the domain of action from duty leaves nothing "but the conformity of actions as such with universal law . . . to serve the will as its principle" (G, 4:402/CEPP:56). In the second section, he argues first that since the very idea of a categorical imperative "contains, beyond the law, only the necessity that the maxim be in conformity with this law, . . . nothing is left with which the maxim of action is to conform but the universality of a law as such" (G, 4:421/CEPP:73). Second, he argues that since a rational being must always act

for the sake of some end, a rational being acting in accordance with a law given by reason alone must be acting for the sake of an end "given by reason alone [that] must hold equally for all rational beings" (G, 4:427/CEPP:78), which can be nothing but "rational being" (G, 4:428/CEPP:79) or "rational nature" (G, 4:437/CEPP:86), which in our case is "humanity" itself. This inference gives rise to the formulation of the fundamental principle of morality as "So act that you use humanity, whether in your own person or in the person of any other, always at the same time as an end, never merely as a means" (G, 4:429/CEPP:80). In the second *Critique*, Kant argues that "All practical principles that presuppose an *object* (matter) of the faculty of desire as the determining ground of the will are, without exception, empirical and can furnish no practical laws" (CPrR, 5:21/CEPP:155), because whatever is empirical is merely contingent, not necessary and universal, so "If a rational being is to think of his maxims as practical universal laws, he can think of them only as principles that contain the determining ground of the will not by their matter but only by their form" (CPrR, 5:27/CEPP:160). Only after having completed these arguments does Kant then characterize the principle that has been reached as a principle of autonomy.

In the *Groundwork*, Kant defines "autonomy of the will [*des Willens*]" as "the property of the will by which it is a law to itself (independently of any property of the objects of volition)" and says that autonomy of the will is the "supreme principle of morality" (G, 4:440/CEPP:89). That in the first instance he means by this that the principle of morality is itself autonomous, derived from nothing but the form of the pure will or pure practical reason itself, is shown by the fact that he next contrasts the autonomy of the genuine principle of morality as he has described it with the "heteronomy of the will" characteristic of all "spurious principles of morality," all candidates for the status of the fundamental principle of morality determined "*anywhere else* than in the fitness of [the will's] maxims for its own giving of universal laws" (G, 4:441/CEPP:90). Then Kant characterizes as heteronomous all putative principles of morality grounded upon "physical or moral feeling," from principles of perfection that need to be filled in empirically, or "upon the concept of an independently existing perfection (the will of God), as opposed to the pure form of our own will" (G, 4:441–2/CEPP:90). In the *Critique of Practical Reason*, Kant likewise states that "*Autonomy* of the will is the sole principle of all moral laws and of duties in keeping with them" (CPrR, 5:33/CEPP:166) only after he has derived the categorical imperative from the contrast between the empirical matter and universal form of the will.

Kant's conception of the will is complex, including both the capacity to formulate principles of action and the capacity to choose to act on one principle or another. Kant clearly distinguishes between these two capacities as *Wille* and *Willkür* (choice or faculty of choice) respectively in *Religion within the Boundaries of Mere Reason* (e.g., Rel, 6:35–6 [1793]/CERRT:82), but it is sometimes thought that he did not do so earlier, instead simply identifying will with pure practical reason (G, 4:412/CEPP:66). However, this identity holds only for (possible) beings in whom "reason infallibly determines the will," *not for human beings*, who are distinguished precisely by the fact that they can choose *not* to act in accordance with the principle given by their own pure practical reason. Thus Kant at least implicitly makes the distinction between *Wille* and *Willkür* in the *Groundwork* and second *Critique* before making it as explicitly as he does in the *Religion*. This in turn raises the question of whether there can be autonomous *choice* as well as an autonomous *principle* of morality, or whether morally good choice is properly characterized as autonomous. In fact,

Kant does not characterize morally good choice as autonomous, although in the second *Critique* he does explicitly state that "*heteronomy* of choice [*Willkür*] ... not only does not ground any obligation at all but is instead opposed to the principle of obligation and to the morality of the will [*des Willens*]" (CPrR, 5:33/CEPP:166). That we can actually choose to act on a heteronomous principle implies that when we act on the autonomous principle of morality we have also chosen to do so, but perhaps Kant does not introduce a special conception of autonomous choice because in the case of morally good choice the autonomous principle on which we should choose to act and the choice we actually make have not come apart, and there is thus no need to explicitly separate principle from choice as there is in the case in which we choose not to act on the principle on which we should act. In the latter case Kant needs the idea of a heteronomous choice not to act on the autonomous principle of morality.

In the published introduction to the *Critique of the Power of Judgment*, Kant for the first time extends the metaphor of autonomy beyond moral philosophy. In practical philosophy, autonomy means, as already established, that "reason, which is practical without the mediation of any sort of pleasure ... determines for" the faculty of desire, "as a higher faculty, the final end," and the principle according to which it is sought. In theoretical philosophy, autonomy means that human understanding "contains the *constitutive* principles a priori for the *faculty of cognition*" (CPJ, 5:196–7/CECPJ:82), in the form of the categories of pure understanding and the synthetic a priori principles of judgment. Kant could also have said that human sensibility is autonomous in that it provides the pure forms of space and time for our sensible intuition rather than deriving these forms from something external to itself. Finally, Kant's conception of autonomy in the case of aesthetic judgment is complex. Part of what he means is that taste or aesthetic judgment has its own principle independent of the principles of cognition and morality, or that the "constitutive" principle for aesthetic judgment is pleasure due to the free play of imagination and understanding and the correlative "subjective purposiveness" in the object of taste rather than the subsumption of the object under any determinate concept of theoretical or practical understanding or reason (CPJ, 5:197/CECPJ:82). But another part of what he means is that each person must base her judgments of taste on (reflection on) her own experience of pleasure in an object, while "To make the judgments of others into the determining ground of one's own would be heteronomy" (CPJ, 5:282/CECPJ:163). However, what Kant does *not* mean by aesthetic autonomy is what the nineteenth century would come to know as the autonomy of *art*, the idea that art must be free of all external constraints, especially those of morality. For Kant, "beautiful art" that does not also express morally significant ideas "makes the spirit dull, the object by and by loathsome, and the mind, because it is aware that its disposition is contrapurposive in the judgment of reason, dissatisfied with itself and moody" (CPJ, 5:326/CECPJ:203). Kant's conception of aesthetic autonomy was not meant to imply that art and artists are free of the normal constraints of morality any more than his conception of moral autonomy itself was meant to suggest the existentialist idea that individuals can make their moral choices without appeal to universally valid principles.

Related terms: ***Critique of Practical Reason***, ***Critique of the Power of Judgment***, ***Groundwork of the Metaphysics of Morals***, **Categorical imperative**, **Freedom**, **Heautonomy**, **Heteronomy**, **Practical reason**, ***Wille***, ***Willkür*** *Paul Guyer*

Axioms (*Axiomen*) In *Reflexion* 3135, from the late 1770s, Kant says that "an axiom is an immediate intuitional judgment a priori" (R3135, 16:673), and in *Reflexion* 4370, dated 1771, that among "all immediately certain propositions," the *axiomata* are "objective principles of synthesis, space and time" (R4370, 17:522/CENF:131).

Correspondingly, in the *Critique of Pure Reason*, Kant explicitly includes the "Axioms of Intuition" (A161/B202 [1781/7] = CECPR:285) in his Principles of Pure Understanding. In that connection, he says that "axioms [are] synthetic a priori propositions" and also that "the axioms that properly concern only magnitudes (*quanta*) as such" include, e.g., that "between two points only one straight line is possible" and that "two straight lines do not enclose a space" (A163–4/B204–5 = CECPR:288).

But in the *Metaphysics of Morals*, Kant also speaks of the synthetic a priori "axiom of right" (MM, 6:250 [1797]/CEPP:404), and in "On a Supposed Right to Lie from Philanthropy" he says that the axiom of right is "an apodictically certain proposition that issues immediately from the definition of external right" (SRL, 8:429 [1797]/CEPP:614).

All axioms of any kind are necessarily true, general, primitive, nonhypothetical, synthetic a priori propositions that we can know with immediate certainty or self-evidence. Since axioms are synthetic, they are consistently deniable and intuition-based, hence grounded in human sensibility.

One paradigm of axioms is the straight-line law in Euclidean geometry, i.e., "[t]he principle: a straight line is the shortest line between two points," which Kant, in the *Prolegomena to Any Future Metaphysics*, explicitly describes as one of the "simplest axioms" of pure mathematics (Pro, 4:301 [1783]/CETP81:95).

Kant also explicitly contrasts axioms with (i) *singular* synthetic a priori truths in arithmetic, which he calls "numerical formulas," e.g., "7 + 5 = 12" (A164/B205 = CECPR:288), and with (ii) *technical-practical* propositions about synthetic constructions in geometry or arithmetic, which he calls "postulates," e.g., "to describe a circle with a given line from a given point on a plane" (A234/B287 = CECPR:333; for postulates of arithmetic, see C, 10:556 [November 25, 1788]/CEC:284).

There are also axioms in *the transcendental metaphysics of human experience*, the prime examples of which are the Axioms of Intuition (governing first-order synthetic a priori truths about extensive quantity) and the Anticipations of Perception (governing first-order synthetic a priori truths about intensive quantity).

All axioms are synthetic a priori *principles* (*Principien*), and, as such, express primitive, categorically normative laws of human rationality (A148/B188 = CECPR:278). But not all principles are axioms, e.g., "the logical principles of identity and contradiction" (LJ, 9:6 [1800]/CELL:523), which, like all logical truths, are analytic truths; and some principles are practical and not theoretical, e.g., moral principles.

Just as the scope of axiomatic rationality extends from mathematics to transcendental metaphysics, so too it extends to the metaphysics of morals via *pure practical* axioms. Kant says, e.g., that every immediately certain synthetic a priori proposition about "right" (*Recht*) is a pure practical "axiom of right" (MM, 6:250/CEPP:404) or "axiom of outer freedom" (MM, 6:267–8 /CEPP:418–19). Axioms of right or outer freedom are sensibly grounded in egoistic or self-interested human empirical desires.

Related terms: **Intuition**, **Synthetic a priori** *Robert Hanna*

B

Beautiful (*schön*) "Beautiful" is one of the two central concepts in Kant's aesthetics, or as they might now be called, aesthetic predicates, the other being "sublime" (*erhaben*). It is used as an adjective (" . . . is beautiful," e.g., CPJ, 5:211 [1790]/CECPJ:96) and as a nominative (*das Schöne*, "the beautiful," e.g., CPJ, 5:209/CECPJ:95). Kant also uses "beauty" (*Schönheit*) as a noun (e.g., CPJ, 5:236/CECPJ:120). It is sometimes said that in Kant's view "beautiful" is not a predicate and beauty not a property of objects, but this is misleading, for Kant says that we can at least "speak of the beautiful as if beauty were a property of the object" (CPJ, 5:211/CECPJ:97). He presents his theory of beauty in the form of an "Analytic of the Beautiful" that analyzes the concept of beauty, and the correlative concept of the "judgment of taste" that asserts that an object is beautiful, in the form of four "moments," the satisfaction of which entitles an object to be called beautiful, just as the analysis of any concept tells us the conditions under which it can be properly applied to an object. The crucial point, however, is that on Kant's analysis the concept of beauty or predicate "is beautiful" cannot be applied to an object on the basis of the object's satisfaction of any *other* determinate concept or concepts, or in Kant's language "marks" (e.g., LJ, 9:95 [1800]/CELL:593), but is rather applied on the basis of the speaker's feeling of pleasure in response to the object and assignment of that pleasure to a "free play" of imagination and understanding triggered by the object. This assignment is made by reflection, and for that reason Kant calls the judgment that an object is beautiful, or judgment of taste, an "aesthetic judgment of reflection" as opposed to an "aesthetic judgment of sense," such as "This chocolate tastes good" or "This flower smells nice" – judgments of this sort are expressions of purely physiological response that do not involve any of the higher powers of cognition (see First Introduction [1789] to CPJ, 20:223–4/CECPJ:26). Because an object is called beautiful on the basis of our pleasure in it rather than any determinate property it has, Kant's conception of beauty is part of the "subjectivist" tradition initiated by Francis Hutcheson, who stated that "the Word Beauty is taken for the Idea rais'd in us" (*An Inquiry into the Original of Our Ideas of Beauty and Virtue* [1725], Treatise I, section I, paragraph IX), although since Kant also uses "beauty" to connote the beautiful object's suitability to trigger free play and the corresponding feeling of pleasure, his account should properly be called relational rather than subjectivist (as in fact so should Hutcheson's own account). The important point for Kant is that no determinate rules can be given for what allows an object to trigger free play, although that does not mean that nothing at all can be said about what it is in objects that triggers our pleasure in their beauty.

There is no evidence that Kant conceived the plan to write a third critique much before he completed the second, the *Critique of Practical Reason*, in the summer of 1787 (see letters to Christian Gottfried Schütz, C, 10:490 [June 25, 1787]/CEC:261, and Carl Leonhard Reinhold, C, 10:513–16 [December 28 and 31, 1787]/CEC:271–3), and the *Critique of the Power of Judgment* seems to have been written largely in 1789. But much of Kant's analysis of the concept of beauty was in place in the 1770s, where it is presented in his lectures on logic and anthropology. For example, in the *Anthropology Collins* (1772–3), Kant states that "Beauty pleases immediately" and therefore "pure beauty, which exists solely for taste and affords a certain pure enjoyment, is empty of all utility" (AC, 25:176/CELA:22), and that "That which in accordance with taste must please universally, i.e., the

judgment of taste is not to be made in accordance with the private disposition of my subject to be affected with pleasure by an object, but in accordance with the rules of universal satisfaction," so that "Taste is the *principium* through which human beings can enjoy a socially universal satisfaction" (AC, 25:179/CELA:24). These statements already include much of what Kant says in the first, second, and fourth moments of his 1790 "Analytic of the Beautiful." The chief innovations of Kant's mature account of the beautiful are his theory that our pleasure in beauty is produced by the free play of imagination and understanding, and his characterization of beauty as "subjective" or "formal purposiveness" or "purposiveness without purpose" (*Zweckmäßigkeit ohne Zweck*). By means of the latter concept, Kant links his aesthetics to the revised teleology that is the subject of the second half of the *Critique of the Power of Judgment*.

The four moments of the analysis of the beautiful are as follows. The first moment states that pleasure in beauty is without any interest in the existence of its object, and in this way differs from mere pleasure in the "agreeable," which is dependent solely on our physiological response to the object, as well as pleasure in the prudentially or morally "good," which depends upon the subsumption of the object under some concept of its purpose, and is therefore intellectual rather than aesthetic (CPJ, 5:204–10/CECPJ:90–6); this leads to the conclusion that "**Taste** is the faculty for judging an object or kind of representation through a satisfaction or dissatisfaction **without any interest**. The object of such a satisfaction is called **beautiful**" (CPJ, 5:211/CECPJ:96). The second moment appeals to ordinary language to show that, while it is always correct to say that "This object is agreeable to me," it would never sound right to say that "This object is beautiful to me" (CPJ, 5:212/CECPJ:97–8), from which, combined with the previous result that a beautiful object pleases without subsumption under a concept (of its purpose, or what would make it good), it follows that "That is **beautiful** which pleases universally without a concept" (CPJ, 5:219/CECPJ:104). Kant's resolution of the apparent paradox that an object should please without a concept but yet in a way that, at least under ideal conditions, would be valid for all (CPJ, 5:216, 237/CECPJ:101, 121), is that a beautiful object stimulates a free play of imagination and understanding, in which state the "powers of cognition … are set into play" but "no determinate concept restricts them to a particular rule of cognition" (CPJ, 5:217/CECPJ:102). The fourth moment, which adds to the second moment that the beautiful that is the object of a universally valid pleasure is also "cognized without a concept as the object of a **necessary** satisfaction" (CPJ, 5:240/CECPJ:124), supports this resolution by arguing that the cognitive powers of imagination and understanding must work the same way in everyone, so that anyone who responds without any interest or other disqualification of their own to an object that one person has correctly found beautiful should also find it beautiful, that is, pleasing without a concept. This argument (CPJ, 5:238–9/CECPJ:122–3) anticipates the later "Deduction of Judgments of Taste" (CPJ, 5:289–90/CECPJ:170).

The most novel but also most problematic of the four moments is the third, in which Kant argues that "**Beauty** is the form of **purposiveness** of an object, insofar as it is perceived in it **without representation of an end**" (CPJ, 5:236/CECPJ:120). If "purposiveness without representation of an end" were to mean merely that an object satisfies our general goal of cognition by triggering the free play of imagination and understanding but without being subsumed under the concept of any particular purpose, this would be a nonproblematic reformulation of what Kant said in the other moments. The problem is that Kant goes from this concept of formal purposiveness (CPJ, 5:223/CECPJ:107) to the claim that beauty always lies in the "purposiveness of the form" of the object (CPJ, 5:223/CECPJ:108), thus that in all the visual arts it is "the **drawing**" rather than color that is "essential" and in music the "composition"

rather than the "agreeable tones of instruments" (CPJ, 5:225/CECPJ:110). This transition is formally invalid, although it has roots in Hutcheson and beyond that in the concept of *disegno* in Leon Battista Alberti's *De Pictura* (1435). Kant goes even further when he excludes "charms and emotions" (*Reize und Rührungen*) from any part of the proper response to beauty (CPJ, 5:223/CECPJ:108), a riposte to Jean-Baptise Du Bos and especially Moses Mendelssohn.

No sooner has Kant stated this narrow conception of proper beauty, however, than he expands it in several directions more in conformity with common conceptions of beauty. First, he identifies beauty as he has thus far understood it with "free" beauty but allows room for a second kind of beauty, "adherent" beauty, which is connected with or even dependent on a conception of the purpose of the beautiful object, but one that presumably still leaves room for free play of imagination and understanding within the confines set by the concept of the purpose of the object (CPJ, 5:229–31/CECPJ:114–16). Second, Kant says that we can conceive of an "ideal of beauty" only in the case of human beauty and only insofar as we conceive of that as the outward expression of the "moral ideas, which inwardly govern human beings" (CPJ, 5:235/CECPJ:120) – which presupposes that outward beauty *can* express moral ideas without losing what is essential to it. Finally, Kant argues that fine art has "spirit" only when it aesthetically expresses ideas, or moral ideas, or presents an "aesthetic idea" (CPJ, 5:313–19/CECPJ:191–6). This too shows that Kant accepts that beauty in art is compatible with or even partially constituted by the expression of ideas or intellectual content (see also CPJ, 5:320–1/CECPJ:198).

All of these extensions show that Kant's final conception of beauty is more complex and subtle than the initial formalism of the "Analytic of the Beautiful" suggests.

Related terms: ***Critique of the Power of Judgment***, **Lectures on Anthropology**, ***Observations on the Feeling of the Beautiful and Sublime***, **Aesthetic**, **Genius**, **Imagination**, **Purposiveness**, **Taste**

Paul Guyer

Belief or faith (*Glaube*) The German term *Glaube* can be translated either as "belief" or as "faith," though neither of these English terms is fully adequate (the Cambridge Edition goes back and forth between the two). As a result, it is now fairly commonplace in the Anglophone literature to use the capitalized term "Belief" to make it clear that we are taking about *Glaube*.

Kant introduces the concept in the chapter entitled "The Canon of Pure Reason" in the first *Critique*, in the section on "*Meinen*, *Wissen*, *Glauben*." There he says that "if assent [*Fürwahrhalten*] is only subjectively sufficient and is at the same time held to be objectively insufficient, then it is called **Belief**" (A823/B851 [1781/7] = CECPR:686; see also OOT, 8:141 [1786]/CERRT:13).

Note, first, that Belief is a form of assent (literally holding-for-true, *Fürwahrhalten*). Assent is the most basic propositional attitude for Kant, much wider in scope than our contemporary concept of "belief" (what the Germans call *Überzeugung*).

Second, Belief is "objectively insufficient": it lacks the kind or amount of evidence that is required for an assent to count as knowledge (*Wissen*).

Third, the subject is aware, at some level, that the assent is objectively insufficient in this way: it is "held to be objectively insufficient." Otherwise it would be a self-deceptive persuasion (*Überredung*).

Fourth, Belief is "subjectively sufficient": for Kant, this means that there are *non*epistemic grounds or "causes" (*Ursachen*) that lead the subject to form the assent. In the case of *rational* Belief (*Vernunftglaube*) these grounds will be broadly speaking practical, arising out of our legitimate but still "subjective" interests and needs as knowing, acting, feeling, finite subjects.

But there can be irrational Belief as well – this will be caused by other subjective influences (prejudice, avarice, credulousness) that are not legitimate grounds of assent. One of the goals in any account of Kant's theory of Belief is to distinguish legitimate from illegitimate subjective grounds, and to say what such legitimacy consists in.

Whether rational or not, the degree of psychological confidence we have in Belief is often at least as firm as the degree of confidence involved in knowledge (A827–9/B855–7 = CECPR:688–9).

Belief comes in three main kinds.

Pragmatic Belief is formed in contexts where firm assent is required for the sake of decisive action, even though the available evidence is insufficient. If a doctor doesn't have sufficient evidence to know what kind of attack a patient is suffering, but is also the only doctor around, it might be rational for her firmly to hold the pragmatic Belief that it is one disease rather than another, just in order to be able to act decisively, reassure the relatives, offer hope to the patient, etc. This is true, for Kant, even though the doctor is aware that the evidence for her diagnosis is ambiguous at best, and that in other circumstances such evidence would at most justify a weak opinion (*Meinung*) (A824/B852 = CECPR:687).

Moral Belief is the most prominent form of Belief in Kant's system. This is assent whose subjective causes are based in our needs and goals as moral agents. The most famous examples of rational moral Belief are the "postulates of practical reason" that result from Kant's "moral proof." These include assents about the existence of God and the immortality of the soul (A828/B856 = CECPR:689; CPrR 5:120–32 [1788]/CEPP:236–54; CPJ, 5:442–74 [1790]/CECPJ:308–38).

The third kind of Belief in Kant is the most puzzling and thus the most underappreciated. This is the kind of assent that is based on *theoretical* but still somehow broadly speaking practical grounds. In the first *Critique* Kant calls this "doctrinal Belief" (*doktrinale Glaube*); elsewhere he refers to it as "practico-dogmatic" Belief (RP, 20:305–7 [1793/1804]/CETP81:392–4). The main idea here is that theoretical rationality by its very nature aims at explanatory stopping points, fully articulate systems, necessary truths, and sufficient reasons. This is why metaphysics (in the form of philosophy or religion or enthusiasm) is in some deep sense essential to the human condition. In some circumstances these urges must be disciplined and go no further than "as if" or "regulative" thinking. In others, Kant allows that they can underwrite full-blown assent. Belief in the existence of a world-author (*Welturheber*) is one prominent example of such theoretical Belief, though there are others (A825–6/B853–4 = CECPR:687–8).

It is crucial to note that although Kant says that rational Belief is "objectively insufficient," he does not deny that it is "objective" in the sense of being intersubjectively "communicable" (*mitteilbar*). Rational Belief is clearly supposed to be such that anyone with the subject's background and in the subject's position would be justified in basing the same assent on the same context-relative, nonepistemic grounds. This coheres with Kant's general test for rational assent:

> To make use of one's own reason means no more than to ask oneself, whenever one is supposed to assume something, whether one could find it feasible to make the ground or the rule on which one assumes it into a strictly universal principle for the use of reason. This test is one that everyone can apply to himself. (OOT, 8:146n./CERRT:18n.)

Kant's conception of Belief – with its anti-evidentialist flavor – has a predecessor in Pascal and anticipates strands of later pragmatism. It is also very important to Kant: in the first *Critique* he

famously claims that one of the main goals of the critical philosophy is to "deny knowledge" of various things "in order to make room for Belief" about them (Bxxx/CECPR:177).

Unlike Tertullian, Hamann, Kierkegaard, and other more radical anti-evidentialists, however, Kant does not think that Belief is rational in the presence of strong *counter*-evidence. In the pragmatic, doctrinal, and moral cases, the subject's situation with respect to the proposition believed has to be *evidentially ambiguous* in order for the Belief to be rational.

Related terms: **Hope**, **Knowledge**, **Opinion**, **Postulates of pure practical reason**

Andrew Chignell

Body (*Körper*) Kant generally uses "body" (*Körper*) when referring to an empirically identifiable object of outer sense, i.e., something that is spatially extended, has a determinate shape or figure, is movable, and resists penetration. Kant adheres to this basic view of physical body in his earliest published writings, and he continues to endorse it down to the late manuscripts of the *Opus postumum* (see, e.g., TE, 1:139–40, 150–4, 169–73 [1749]/CENS:121–2, 129–33, 144–8; PM, 1:482–3 [1756]/CETP70:59–61; INTM, 2:286–7 [1764]/CETP70:259–60; R38, 14:115–16 [1773–5]; R41, 14:166–7 [1773–5]; R44, 14:295 [1775–7]; A7/B11 [1781/7] = CECPR:130; A20/B35 = CECPR:155; A106, A370/CECPR:232, 427; B56/CECPR:183; OP, 21:341 [-1796–1803]; OP, 21:407/CEOP:18–19; OP, 21:422; OP, 21:458/CEOP:8; OP, 21:474/CEOP:39; OP, 21:629; OP, 22:143). His understanding of the nature of bodies and the conditions of their formation, however, changes quite substantially over the course of his philosophical career.

In the context of Kant's early cosmogony and aether theory, bodies are regarded as composed of discrete and physically indivisible material particles (*corpuscles*) that are endowed with forces of attraction and repulsion (UNH, 1:225–8 [1755]/CENS:196–200; SEMF, 1:371–5 [1755]/CENS:312–17). This understanding of corporeal constitution changes in 1756, when Kant rejects the corpuscular notion of matter in favor of the dynamical conception that bodies are constituted by physical monads, i.e., simple substantial units, each of which generates an extended sphere of activity (*sphaera activitatis*) through the self-limiting interplay of their attractive and repulsive forces (PM, 1:477, 480–5/CETP70:53, 57–63). Kant later rejects the monadological conception of bodies' composition (R41, 14:153, 168 [1773–7]; MNS, 4:503–5 [1786]/CETP81:215–17). Nonetheless, he upholds the essential tenets of his dynamical view of matter. That is, he continues to maintain that the matter of which all empirically cognizable bodies and subtle material media are composed is something definable in terms of moving forces, and that the explanation of corporeal properties and forms of interaction between bodies presupposes this dynamical definition. At the end of the 1760s and during the 1770s Kant seeks to integrate this type of explanation with a version of his dynamical theory that makes physical aether, understood as a continuum or plenum of moving forces, the generative source (*Gebährmutter*) of corporeal formation in the universe (R44, 14:295, 334–6 [1775–7]; R50, 14:443 [likely 1770s]). The following lines from Reflection 3986, a textual fragment of 1769 that Adickes placed among Kant's reflections on general metaphysics (see Ak. 17:334–6), is of exceptional interest in this regard: "One can suppose that the motion of a body is merely the successive presence of a greater efficacy of impenetrability in space, where it is not substance that changes its place, but rather this effect of impenetrability gradually progresses [*succediert*] in different locations, just as air waves do in the case of sound." Kant works here with two suppositions concerning the relationship between materially constitutive forces, bodies, and substance in space:

1. Bodies are comprehensible as particular spatial fields determined by relatively greater concentrations of repulsive force.
2. The local motion of these bodies can be understood in terms of the wave action of a spatially omnipresent substance that does not change its place.

Bringing these suppositions into alignment with Kant's dynamical aether theory of the 1770s (not to mention the corresponding assumptions at work in the *Opus postumum*: see, e.g., OP, 21:60, 228, 252–3, 256, 554–5, 563–4; OP, 21:583/CEOP:91; OP, 21:588–9), we can see how Kant entertains a field-theoretical conception of body that goes hand in hand with his view of the corporeally formative efficacy of a universally diffused dynamical medium.

This view of the relationship between bodies and dynamical matter is not apparent, however, in "the metaphysical foundations of the doctrine of body" that Kant offers for publication in 1786 (MNS, 4:477, 564/CETP81:191, 269; cf. MNS, 4:470, 472–3, 478/CETP81:186, 187–8, 192). Neither the idea of physical aether (qua plenum of moving forces) nor, indeed, the concept of body figures centrally in the dynamical account of matter that Kant provides in the *Metaphysical Foundations of Natural Science*. To be sure, the second main part of this work – the Dynamics – makes room for the definition that "body, in the physical sense, is *a matter between determinate boundaries* (which therefore has a figure)" (MNS, 4:525/CETP81:235). Yet this account of the concept of body plays no systematic role in the core exposition of the dynamical concept of matter, where Kant uses "a matter" (*eine Materie*) or "matters" (*Materien)* when referring to corporeal particulars, as distinguished from "matter" in its generically physical sense (MNS, 4:497, 500, 502–3, 505, 511–22/CETP81:210, 212, 214, 216, 223–33). Thus, while Kant insists that matter's dynamical definition is presupposed by its correlative mechanical and phenomenological definitions (MNS, 4:537, 558/CETP81:245, 263), it is with the mechanical account of body as a "mass of determinate shape" (MNS, 4:537/CETP81:246) that the concept of body as such comes to play its primary systematic role in his metaphysical doctrine of corporeal nature (MNS, 4:536, 554, 557/CETP81:245, 260, 263–4).

Kant places increased emphasis on the distinction between physical body and matter in the *Opus postumum*. This emphasis often coincides with the distinction drawn between, on the one hand, the bodies of determinate shape and mass required by the principles of mechanics and, on the other hand, physical aether (*Äther*, *Wärmestoff*), i.e., the dynamical "world matter" (*Weltstoff*) that causally determines cosmic space and furnishes the source of corporeal formation throughout the universe (see, e.g., OP, 21:170, 195; OP, 21:209–10/CEOP:64; OP, 21:215–16/CEOP:67–8; OP, 21:340–1, 347, 405; OP, 21:476/CEOP:40; OP, 22:99, 299, 311, 326–7). Moreover, Kant makes use of the latter distinction when providing a scientific basis for the classification of material things as nonorganic entities and as organic bodies and systems (see, e.g., OP, 21:209–15/CEOP:64–7). The concept of organic body, of course, is by no means a novelty of Kant's late theoretical philosophy, unique to the *Opus postumum* (see, e.g., NE, 1:412 [1755]/CETP70:39–40; CPJ, 5:194 [1790]/CECPJ:79–80). That said, however, one may well wish to investigate the extent to which the *Opus postumum*'s explorations concerning organic bodies and systems (see, e.g., OP, 21:190, 196; OP, 22:295/CEOP:102) involve a view of our cognition of nature's objective purposiveness that is consistent with the third *Critique*'s portrayal of reflecting judgment's teleological employment.

Related terms: ***Metaphysical Foundations of Natural Science***, **Matter**, **Object**, **Space**, **Substance**

Jeffrey Edwards

C

Canon of pure reason (*Kanon der reinen Vernunft*) *What can I know? What should I do? What may I hope?* All the interests of reason, Kant writes in the Canon, combine in these questions. (Later, in the *Logic* and the *Anthropology* he would go on to say that these three questions can be combined in a fourth: *What is the human being?*) These are the questions that drive every other, and they are urgent for every one of us – unlike questions concerning "*idealism* and *skepticism*, which are dangerous chiefly to the Schools, and hardly allow of being handed on to the general public" (Bxxxiv [1787]/CECPR:119). Unfortunately, most readers of the first *Critique* devote so much effort to disentangling the arguments concerning idealism and skepticism – cobwebs, as Kant called them later in the paragraph just quoted – that their time and energy are exhausted before they reach the point of the enterprise, the subject of "The Canon of Pure Reason."

To understand the importance of the Canon, one must understand the *Critique of Pure Reason*'s structure. A glance at the table of contents reminds us that the *Critique* is divided into two parts of unequal length, the "Doctrine of Elements" and the "Doctrine of Method." The former provides an inventory of the materials available for building a system of knowledge; the latter provides a construction plan. Having completed the inventory in the bulk of the first *Critique*, Kant has "found that although we had contemplated building a tower which should reach to the heavens, the supply of materials sufficed only for a dwelling house, just sufficiently commodious for our business on the level of experience, and just sufficiently high to allow of our overlooking it" (A707/B735 [1781/7] = CECPR:627). The biblical allusion, elaborated as the passage continues, is important, for the message of the first part of the *Critique* is clear: the unconditioned knowledge speculative reason sought is possible only for a being with an intellectual intuition, that is, if we could conceive of Him, only for God. The attempt to seek such knowledge – or the skeptical rejection of the knowledge we do have as insufficient – is, like the construction of the Tower of Babel, an attempt to assume divine ambition and a refusal to understand what it means to be human. Once we understand this message, we may understand why Kant waited until the end of the *Critique* to reveal its point. The importance Kant himself placed on the Canon, which he describes as the essence of the correct employment of certain faculties of knowledge, becomes clear when he describes the "Transcendental Analytic" – the deduction of the categories, the analogies, and the theory of knowledge on which most Kant studies are focused – as the canon of the understanding (A796/B824 = CECPR:672).

The Canon of Pure Reason begins by asking why reason is perpetually compelled to raise questions it cannot answer. Appealing to the teleological assumption that everything in nature has a purpose, Kant proceeds to argue that the end of reason's fruitless theoretical labors must be practical, that is, everything that is possible through freedom (A800/B828 = CECPR:674). Laws of nature tell us what happens; laws of freedom, what ought to happen (A802/B830 = CECPR:675). With this claim, Kant introduces the radical claim that philosophy should be directed not toward knowledge, but rather toward questions of how we should live.

This does not mean that philosophy dissolves into ethics, for metaphysical and metaethical questions have practical importance, as he argues in Section II of the Canon. Here he introduces

his extremely important notion of the "highest good," which is crucial to understand how Kant's position differs from the Stoic one with which it is often confused. The highest good is a moral world: not simply a world in which everyone behaves according to moral laws, but one in which – since doing so makes them worthy of happiness – they are happy in exact proportion to their worthiness to be happy. Kant claims that reason demands a synthetic connection between happiness and virtue, as opposed to views that posit an analytic one. For Epicureans, virtue and (reasonable and moderate) pleasure are identical; for Stoics, doing one's duty is the only genuine form of happiness. For Kant, the latter view is appropriate for gods but not for human beings, whose reason demands that those who have made themselves worthy of happiness actually get the chance to enjoy it. This demand is not a wish or a function of the fact that we are sensual as well as rational beings; it follows from the principle of sufficient reason. The fact that those who are worthy of happiness often suffer, and those who are unworthy often flourish, is just Kant's formulation of the problem of evil. Because reason finds the apparent imbalance between virtue and happiness intolerable and unintelligible, it posits an intelligible world in which the righteous are happy and the wicked are not. Such a state could only come about through the agency of a Being who is omniscient, that is, who knows our innermost sentiments and their moral worth, and who is omnipotent, capable of ordering the whole of nature so that every one of our moral actions will have the appropriate consequence in the world. Thus "It was moral ideas . . . that gave rise to that concept of the Divine Being which we now hold to be correct" (A817–18/B845–6 = CECPR:683).

In addition to its place at the end of the *Critique*, there is another reason the Canon is rarely treated with the importance Kant held it to have: many readers found its arguments to be not simply bad, but in bad faith. Beginning at the latest with Heinrich Heine, readers have claimed that Kant's moral theology opened the back door to ideas he excluded from proper company. The Transcendental Dialectic demolished leading arguments for the existence of God. The Canon's introduction of a moral argument for the same Being that could not be known strikes many readers as a cheap sleight of hand moved by faith or fear or at best by concern for simple folk like Kant's servant Lampe (Heine, *Geschichte der Religion und Philosophie in Deutschland*, reprinted *Gesammelte Werke*, IX, 601–4). Kant's arguments against this charge would not be fully developed until "What Does It Mean to Orient Oneself in Thinking?" and the *Critique of Practical Reason*, but Section III of the Canon is an important if embryonic argument.

He begins with a distinction between the validity of a judgment, truth, and the act of judging and the means of its justification, holding-to-be-true. Opinion is a kind of holding-to-be-true that is would-be empirical knowledge. Opinion can become knowledge by the addition of more grounds that were contingently absent; faith, by contrast, can never become knowledge, for its objects are in principle unknowable. Faith has so little content that it "refers only to the guidance which an idea gives me" (A827/B855 = CECPR:688, translation emended). Kant introduces a misleading example concerning a physician, but fortunately, as so often, his view is subtler and sounder than his illustrations of it. His best attempt to distinguish faith from opinion lies in the argument that faith, unlike opinion, is not interchangeable with knowledge. The rest of the Canon argues that where faith is appropriate, knowledge is neither necessary nor sufficient. Kant's strongest argument appears in the *Critique of Practical Reason*, where he shows that knowledge of the objects of faith would be positively undesirable. Were our faith in the highest good replaced by knowledge, our actions would surely conform to the moral law, but "most actions conforming to the law would be done from fear, few would be done from

hope, none from duty" (CPrR, 5:147 [1788]/CEPP:258). Knowledge of an intelligible world in which happiness and virtue were perfectly proportioned would undermine the possibility of morality itself, for we could no longer act from the free impulse to be moral for its own sake, but only from fear of (eternal) punishment. The theoretical certainty speculative reason seeks would produce law and order – at the cost of turning the universe into a police state so thorough that freedom and moral value would disappear.

Kant's arguments for the rational faith introduced in the Canon were elaborated and improved throughout his life, but his conviction of their importance never wavered though the content of that faith sometimes varied. In the Canon, belief in a future life is postulated along with belief in God. In later works he makes clear that the postulate of immortality is not meant to serve as faith that the happiness so clearly disconnected from worthiness to be happy in this life will be connected in a future one; at least in principle, we should believe the connection to be possible in the phenomenal world in which we live. Rather, he explains, immortality is postulated because the time we're allotted on earth is too short to complete the nearly infinite task of becoming moral. Even later, Kant suggests that the postulate of immortality might be abandoned altogether, and that something else might take its place: all we need to sustain our attempts to act morally is the faith that the human race is progressing to a better state.

Kant concludes the Canon with a magnificent passage that begins to explain why he could write that his work was decisively influenced by Rousseau and devoted to restoring the rights of humankind (ROFBS, 20:44 [1764–5]). He imagines an irritated reader complaining that if the only positive outcome of pure reason is two articles of faith, one need not turn to philosophy when common understanding would suffice. Kant replies that this conclusion confirms the correctness of his views:

> For we have thereby revealed to us, what could not at the start have been foreseen, namely that in matters which concern all men without distinction, nature is not guilty of any partial distribution of her gifts, and that in regard to the essential ends of human nature, the highest philosophy cannot advance further than is possible under the guidance which nature has bestowed even upon the most ordinary understanding. (A831/B859 = CECPR:690)

Related terms: ***Critique of Pure Reason***, **Belief**, **Evil**, **Faculty**, **Freedom**, **God**, **Happiness**, **Highest good**, **Immortality**, **Knowledge**, **Morality**, **Opinion**, **Reason**, **Rights**, **Theology**, **Transcendental analytic**, **Transcendental deduction of the categories**, **Virtue** *Susan Neiman*

Categorical imperative In his published works on ethics beginning with his landmark 1785 *Groundwork of the Metaphysics of Morals*, Kant consistently refers to the moral law as the "categorical imperative." This entry (I) reviews Kant's various formulations of the categorical imperative and what the categorical imperative tells us we should do. It next (II) examines the precise meaning of "categorical" and "imperative," along with key related concepts such as "necessary," "objectively valid," "practical necessitation," "pathological necessitation," "principle," and "law." The central role of the concept of the categorical in the definition of Kant's moral law is here explained. The entry closes with (III) an explanation of the pivotal role of the concept of the categorical in the evolution of Kant's ethics and in the structure of Kant's mature arguments for the nature of the moral law. First, it is shown that it is Kant's conviction that a moral imperative commands in a unique, categorical manner, that leads Kant to abandon his

pre-Critical, moral sense ethics around 1769, in favor of an ethics of reason, once this conviction is coupled with advances in Kant's epistemology. Next, it is shown that this historical development in Kant's thinking is then recapitulated roughly in the basic structure of Kant's subsequent, mature arguments for the moral law: across these arguments, as presented in Kant's mature works and lectures on ethics, our conviction of the unique, categorical nature of moral imperatives serves as the starting, Archimedean point for Kant's arguments for the categorical imperative; advancing from this starting point, Kant next rejects, or eliminates, sensibility – including moral sense – as a possible source of this categorical imperative; finally, having rejected sensibility and having in turn isolated pure reason as the source of the categorical imperative, Kant can now clarify both the form and content of the categorical imperative.

I The various formulations of the categorical imperative, and what the categorical imperative tells us we should do

Kant presents at least three different formulations of the categorical imperative – exactly how many is contested, as we will see – but asserts that these are all "at bottom only so many formulas of the very same law" (G, 4:436/CEPP:85). These formulations are "at bottom" the same for Kant in the sense, at minimum, that they are extensionally equivalent, with each presumably yielding the same conclusions about the moral status of any proposed maxim of action. But they are also at bottom the same for Kant in terms of their origin, in that Kant sees each of them expressing requirements as set out by pure reason for the legislation of maxims of action, which requirements are automatically adhered to by a holy will but stand in a relation to a human power of choice of an imperative. The respective formulations of the categorical imperative therefore express pure reason's requirements regarding the form (FUL/FN), content (FH), or the combination of form and content (FKE/FA), of our maxims of action. The particular formulation of the categorical imperative that is most often cited in contemporary discussions of Kant's ethics, which has had the greatest impact outside of academic philosophy, and which Kant himself generally (though not always) favors when applying the moral law to specific cases, is the formulation commonly referred to as the formula of humanity as an end in itself (FH), which concerns itself with the content, or matter, of the moral law.

1. *The formula of humanity as an end in itself (FH)*

(FH): "So act that you use humanity, whether in your own person or in the person of any other, always at the same time as an end, never merely as a means." (G, 4:429/CEPP:80)

Respect and promote humanity Put simply, this formulation of the categorical imperative demands that we both respect and promote the humanity in ourselves and in others. The earliest signs of this formulation come from 1764–5 – twenty years before the *Groundwork*, about five years before Kant's critical turn in epistemology, and at a time when Kant leaned toward a moral sense ethics rather than his eventual ethics of pure practical reason. In his notes in his personal copy of his own 1764 *Observations on the Feeling of the Beautiful and Sublime*, Kant credits Rousseau with having taught him to "honor human beings" in general, rather than according to their particular abilities, adding in a lecture a decade later that it was Rousseau who had helped him to see that "All humans are equal" (MoC, 27:462 [1770s]/CELE:215).

Humanity, rational agency, self-consciousness, and freedom as the value at the foundation of ethics As Kant defines it, humanity is rational nature as it exists in humans, where this rational nature is accompanied by our sensible nature. Our rational nature, in turn, is understood by Kant as the combination of all of our "higher" mental capacities, faculties, or powers (although Kant generally uses "faculties" and "powers" interchangeably, he at times specifies that "powers" are *activated* faculties). When Kant designates these higher capacities "rational," and when he speaks of humans as "rational" beings, what he means is not that these faculties, or humans as possessors of these faculties, are, much less need be, what we might colloquially refer to as "logical," "smart," "enlightened," "impartial," or "moral"; indeed, as Kant uses the term "rational" in this basic sense, a "rational" being, or our "rational" faculties, could be none of these things. Instead, the underlying point concerns self-consciousness: Kant terms a being "rational" if it is capable of self-consciousness, and he likewise terms faculties "rational" if they are the sort that presuppose self-consciousness. Our higher capacities presuppose and depend on our capacity for self-consciousness and on what self-consciousness makes possible, namely, our capacity for reflection, so that the contrast is to those mental capacities that do not presuppose self-consciousness and reflection (and so are "passive" in this technical sense) and that accordingly might be shared by nonrational beings, who for Kant by definition lack self-consciousness. Our rational nature includes our higher capacities for cognition, which include reason, understanding, judgment, and sometimes imagination; our higher capacity for feeling, which allows for feelings of the beautiful, the sublime, and for the feeling of respect and wonder in relation to the moral law; and our higher capacity for desire, which allows us to be motivated from respect for the moral law and which, in its active capacity, as the power of choice, or *Willkür*, allows us to freely choose – whether out of respect for the moral law (in which case we exercise our *positive* freedom) or, alternatively, out of self-love, toward the end of our own happiness, even where this entails violating the moral law (in which case we still exercise *negative* freedom). It is, in particular, our capacity to choose to act out of respect for the moral law (even if we do not actually do so) that Kant at times identifies as the ultimate source of the value of rational agency, or humanity. And because self-consciousness is required for rational agency and freedom, Kant will also at times pinpoint self-consciousness as not only what defines the distinction between rational and nonrational beings but also as what gives rational beings, such as humans, value in themselves. Accordingly, Kant asserts in his lectures on anthropology from 1781/2 that anything capable of self-consciousness, even if it were an animal as *biologically* defined, would have equal rights: "The I contains that which distinguishes humans from all animals. If a horse could grasp the thought I, I would climb down and need to view it as my equal (*Gesellschaft*)" (Me, 25:859 [1781–2]/CELA:294); this horse would now, for Kant, be an animal as *biologically* defined, even though it would no longer be an animal as *philosophically* defined, given that, as philosophically defined by Kant, an animal is a being without self-consciousness. We therefore begin to see how Kant's various claims about the value of rational agency, of humanity, of moral choice, of the capacity for moral choice, of freedom, and of self-consciousness can be understood to be fundamentally consistent with one another. It is worth pausing here to flag a common misconception about Kant's concept of the rational. Kant's most important and popular work in ethics, the *Groundwork of the Metaphysics of Morals*, has as its objective not the presentation of Kant's ethics as a whole, as it is sometimes mistakenly thought, and in which case Kant would also write about our sensible nature (as he does elsewhere), but instead has as its objective exclusively the clarification of the pure, foundational law of his ethics. This foundational law is for Kant the product not of our reflective rational nature in general but of our rational nature as it is exercised impartially and so not

out of deference to our subjective biases. The rational nature at the center of the *Groundwork* is accordingly specifically our *pure* practical reason, not our rational nature in general, much less the complete human as both a rational and sensible being. Kant accordingly focuses heavily in this particular work on our faculty of pure practical reason. This has led some to mistakenly interpret Kant to believe that humans are *nothing but* pure reason or rational nature. However, as Kant makes perfectly clear nearly everywhere else – in the *Critique of Practical Reason*, *The Metaphysics of Morals*, the *Anthropology*, and so on, and even to some extent in the *Groundwork*, especially in its often overlooked Preface – it is fundamental to his view of humans that they are *also* sensible beings, so that for them moral action is not the only coherent alternative when choosing action; far from it, immoral action is often also a coherent (though immoral) alternative. And this is why virtue, understood by Kant as strength of will in overcoming inclinations, is an important concept in Kant's moral philosophy and needs to be cultivated, along with our pleasures and desires, in order to live morally.

Four classes of duties By telling us to never use humanity, whether in ourselves or in others, as a mere means but instead always also as an end in itself, the formula of humanity specifies four classes of duties: perfect and imperfect duties to ourselves, and perfect and imperfect duties to others. A brief overview follows of the four classes of duties specified by the categorical imperative in all of its formulations, with an emphasis on the formula of humanity formulation of the categorical imperative.

Perfect duties to oneself are "narrow" or "strict" duties in the sense that they regard particular actions as proposed within our maxims, i.e., within our subjective principles of action, which are the principles of action on which we *actually* act. In the formula of humanity, our perfect duties are explicitly grounded in the *right* of humanity to not be disrespected, given that humanity has "dignity," which for Kant means it has value *in itself*, or *absolute* value, as opposed to a value merely as a means to some other end, which is why for Kant something with dignity has a worth that has no price (e.g., MM, 6:462 [1797]/CEPP:579). Only and all self-conscious beings, or rational beings, have this value, and so only they are objectively necessary ends (MM, 6:462–3, 380–1/CEPP:579–80, 512–14). Perfect duties, as such, may well conflict with inclination, but here "no exception in the name of inclination" is permitted (G, 4:421n./CEPP:73n.). Moreover, different *grounds of obligation* may conflict with one another, and in this case only the stronger ground of obligation will prevail and specify a *duty* (MM, 6:224/CEPP:378–9), so that, by definition, there will not be a conflict in *duties*, as we could not have a duty to do the impossible (to perform, say, two mutually exclusive deeds). Examples of perfect duties to the humanity in ourselves include the duty to not commit suicide; to not defile ourselves by lust; to not stupefy ourselves by excessive use of food and drink; to not lie; to not restrict our own enjoyment of the means to good living to the point where we leave unsatisfied our own true needs; and to not be servile to others (MM, 6:421–37/CEPP:546–59). It is worth underscoring that perfect duties (to self and to others) are duties to not use humanity *merely* as a means to our ends; using someone as a means to an end is, of course, not in itself necessarily a violation of our perfect duties to them, as when we contract with someone for a service, as long as we are not using them *merely* as a means to an end.

Imperfect duties to oneself are "wide" duties in the sense that they do not concern particular actions as set out in maxims but instead concern our ends, leaving latitude for choice. As opposed to our *perfect* duties to ourselves, to not disrespect our own humanity, our *imperfect* duties to ourselves are duties to *promote* our own humanity. Our duty to promote our own humanity is not a duty to pursue our own happiness (though, as we will see, our duty to promote the humanity of

others is indeed a duty to promote their happiness), given that we already naturally pursue our own happiness (and to the extent that this is not true, it may then become a duty for us to pursue our own happiness); it is instead a duty to *perfect* ourselves. Kant divides the project of perfecting ourselves into the project of increasing our *natural perfection* and the project of increasing our *moral perfection* (see, e.g., MM, 6:386–7, 391–2, 444–7/CEPP:517–19, 522–3, 564–7). First, the project of cultivating our *natural perfection* by cultivating our natural powers is, as "cultivating" implies, a matter of what we make of ourselves through our choices, not of what nature makes of us, and it involves developing our capacities and raising ourselves from our crude state of animality (our combined lower powers, which do not presuppose self-consciousness) toward humanity, in the sense that we will develop our capacity to realize whatever ends we may set for ourselves. Here we should develop our highest, purely active, powers, of "spirit," which, more specifically, are the various capacities of reason; the powers of "mind," which are the mental powers that are partly active and partly passive, such as understanding, memory, imagination, judgment, taste, etc.; and also the powers of body, looking after our physical well-being. Kant makes clear that there is no one formula for all to follow for cultivation of their natural powers, and that we should choose to develop some of these powers more than others with an eye toward the sort of life we would like to lead (MM, 6:445–6/CEPP:565–7). The duty to develop our natural powers is a duty to develop these capacities for a pragmatic purpose at least in the sense of enabling us to achieve whatever ends we set for ourselves, but this is important morally not because achieving our ends will facilitate our happiness but instead because developing our natural powers will help to make us "worthy of the humanity that dwells within" (MM, 6:387, 444–5/CEPP:518–19, 565–6). Next, the project of cultivating our *moral perfection* involves, first, the active cultivation of our will, so that we act not only in *conformity with* moral duty but also *from* moral duty rather than from self-love. Here "the command is 'be holy'" (MM, 6:446/CEPP:566), i.e., attain a state wherein the moral law alone motivates our dutiful choices, though Kant is clear that we will never be truly holy in this life but instead at best virtuous, given that holiness strictly implies that we have no inclinations at all that might conflict with the moral law, which is not an option for us as sensible beings in our natural world; indeed, if we were to attempt to divest ourselves of all bodily needs it would perhaps even be counterproductive while also hinting at a morally confused view that inclinations as such are not only *amoral* and so in need of moral restraint and guidance but *immoral*, a view Kant strongly rejects as a "monkish" "mortification of the flesh" (e.g., MM, 6:485/CEPP:597; MoV, 27:634/CELE:374) that often leads to a "gloomy and sullen" (MM, 6:484/CEPP:597) approach to morality that hints at a hidden hatred of the moral law, rather than a cheerful and active approach to morality that Kant encourages and that hints at love of virtue. Important toward the goal of holiness in individual choices is our reflection on the special status of the unconditioned moral imperative, as an imperative distinct in kind from merely prudential imperatives and as rooted in our own reason, as this will help to inspire morally worthy choice (e.g., G, 4:411/CEPP:89–90) and the "ever-cheerful heart" (MM, 6:485/CEPP:597). The project of cultivating our moral perfection, next, also involves doing what we can to facilitate choices in mere conformity with moral duty (and not necessarily *from* moral duty); here "the command is 'be perfect'" (MM, 6:446/CEPP:566).

Perfect duties to others, like imperfect duties to others, are – as presented in the formula of humanity – both grounded in the dignity of humanity, with the former being duties to *respect* others and the latter being duties to *love* others, where both "respect" and "love" are understood *practically*, in terms of the maxims and actions that we choose, not *pathologically*, as mere feelings, which as such

are not under our direct control and to that extent are not subject to moral requirements. Kant tells us that, metaphorically, respect is a sort of duty to keep a distance from others whereas love is a duty to come closer to others (MM, 6:449/CEPP:568–9). Respect for others practically is a duty to limit self-love by the dignity of others, so that we never degrade others' humanity, rendering them a mere means to our own ends (MM, 6:462, 449/CEPP:579, 568–9). We accordingly should not deceive or coerce others in the name of self-interest (G, 4:421–2, 429–30/CEPP:73–4, 79–81), which also implies that we must also actively honor our promises; more generally, the duty to respect others demands that we not be arrogant toward others, defame them, or ridicule them, all of which would dishonor the dignity of humanity (MM, 6:465–8/CEPP:581–3).

Our *imperfect duties to others* are duties of practical love, to promote the happiness of others. Here Kant rejects paternalism, specifying that our duty to promote the happiness of others is a duty to promote their happiness as they, not we, view their happiness. Of course, this need not in itself imply that we must provide aid to any particular person whose conception of happiness we do not endorse, as the duty of beneficence is imperfect, not specifying exactly how much is owed or to whom, leaving great latitude for choice. Kant also admits of a certain subjectivity in the determination of one's imperfect duties, usually asking that we determine an acceptable level of generosity by reference to the degree of generosity we could will in others as they would exhibit it to others, including ourselves, where this thought experiment would in part be influenced by reference to "what each person's true needs are in view of his sensibilities, . . . [so that] it must be left to each to decide this himself" (MM, 6:393/CEPP:524). Kant thus rejects monkish, slavish self-denial in the name of overzealous sacrifice for others, specifying that we in fact have a duty to ourselves to not deprive ourselves of "what is essential to the cheerful enjoyment of life" (MM, 6:452, 393/CEPP:571, 524), regularly chiding "monkish ascetics" across his recorded thought in ethics, which, he says, deliberately rules out such cheerful enjoyment of life, as it "from superstitious fear or hypocritical loathing of oneself goes to work with self-torture and mortification of the flesh" (MM, 6:485/CEPP:597; cf. OFBS, 2:215, 255 [1764]/CEAHE:29, 61–2). In Kant's view, and by contrast with such an approach, we should reject such "exaggerated discipline of one's natural inclinations" (MM, 6:452/CEPP:571) and be invested only in "combating natural impulses sufficiently to be able to master them when a situation comes up in which they threaten morality," adding that this will help to make us "cheerful in the consciousness of [our] restored freedom" (MM, 6:485/CEPP:598). Finally, while Kant's rejection of paternalism means that we do not have a duty to *perfect* others (but instead only ourselves), we do at least have a duty to not tempt others to do something immoral "for which his conscience could afterward pain him" (MM, 6:394/CEPP:524). Among duties of love, Kant lists beneficence, gratitude, and sympathy. Here sympathy is, again, not a *pathological* sympathy, i.e., a mere susceptibility to feel joy or sadness in common with others as nature has determined it in us, which is something outside our direct control and therefore not the subject of direct moral requirements; instead, the sympathy in question is "the capacity and the will to share in others' feelings" (MM, 6:456/CEPP:575), where this means not that we share their sufferings but that we sympathize actively in their fate, and one component of this is an indirect duty to cultivate our natural compassion, so that, for example, we have "a duty not to avoid the places where the poor who lack the most basic necessities are to be found but rather seek them out, and not to avoid sick-rooms or debtors' prisons in order to avoid sharing painful feelings one may not be able to resist. For this is still one of the impulses that nature has implanted in us to do what the representation of duty alone would not accomplish" (MM, 6:457/CEPP:575–6).

2. *The formula of universal law (FUL) and the formula of the universal law of nature (FLN)* Kant also presents other formulations of the categorical imperative, beyond this reviewed formula of humanity (FH). One is the formula of universal law (FUL), which Kant at times describes as the most strict but least intuitive version of the moral law, which is here presented along with the formula of the universal law of nature (FLN), which commentators on Kant's ethics generally, though not always, regard as a restatement of the formula of universal law.

(FUL): "[A]ct only in accordance with that maxim through which you can at the same time will that it become a universal law." (G, 4:421/CEPP:73)

(FLN): "[A]ct as if the maxim of your action were to become by your will a universal law of nature." (G, 4:421/CEPP:73)

Form versus matter Kant tells us that these formulations (FUL and FLN) specify the "form" of the moral law, whereas FH specifies the "matter," or "end," of the law. That is, FUL and FLN specify that our maxims – the principles of action on which we *actually* act, though perhaps only implicitly, and which set out a means-to-ends relationship – be in some sense universalizable. By contrast, Kant tells us that FH is the formulation that provides the "matter" or "end" of the moral imperative, specifically telling us what matter or end has value *in itself*, and therefore what has value not only *relative* to some condition of the beholder, such as our way of sensing or feeling, but instead unconditionally, categorically, or absolutely, thus making it a *necessary* end, in turn making the imperative to have this as one's end not merely hypothetically or conditionally binding but *categorically* binding, so that it is a categorical imperative.

The role, meaning, and value of the FUL formulation Here a few words need to be added about the role, meaning, and value of FUL within Kant's ethics. As mentioned, FH is a more popular and influential formulation of the categorical imperative than FUL. The formula of humanity is, as Kant asserts, more intuitive than the formula of universal law, and it performs the vital task of underscoring the unconditioned value of humanity at the foundation of ethics. Nonetheless, Kant does refer to the FUL as the most "strict" of the formulations, also adding that we do best if we apply this formulation in our moral judgments (G, 4:436–7/CEPP:85–6). Moreover, Kant regularly speaks of the need to be able to universalize our maxims, not for the purpose of insuring that our maxims are "rational" in the merely generic sense of being "coherent" or "prudent" (though sometimes the moral path will also be the coherent or prudent path), but rational in the narrower, specifically moral sense, insuring the *moral* permissibility of our maxims. Given this confidence that Kant expresses in FUL, what explains the less enthusiastic reception it has been given by Kant's readers? A look at the structural role of FUL provides some clues. As we will see in our review of the history of Kant's development of the categorical imperative, Kant's investigations into the exact nature of the moral law nearly always start from reflection on the unique, *categorical*, or *unconditioned* manner in which the moral law commands. Kant next, accordingly, rejects all imperatives as *moral* imperatives that are *conditioned* in the sense of being grounded in our sensible nature and, in particular, in our sensible inclinations. At this point in Kant's investigations, where it becomes very clear that a moral imperative, as such, will not be grounded in our inclinations, it becomes clear that a moral imperative will not only need to have a certain kind of *end*, namely, an end that has *necessary* value, *in itself* (as laid out in FH), but will also need to have a certain *form*, commanding that we act in an *unbiased*, *impartial*, and, accordingly, *universally valid* manner. This basic idea of an unbiased, universally valid standpoint

for moral judgment is what, more recently, John Rawls tries to capture with his account of an "original position," a hypothetical perspective we adopt if we would like to choose society's basic laws and institutions in a just and therefore fair manner. From this hypothetical perspective we are shielded, by a "veil of ignorance," from knowledge of our own place in the society in question, thus decoupling any biased self-interest from the knowledge needed to guide biased choice. Here Rawls draws heavily from Kant, who likewise tried to articulate a basic idea of *morality* (rather than *justice*, as for Rawls) as impartiality and universal validity with a thought experiment, which for Kant is the thought experiment of FUL. Unfortunately, Kant appears to think that the connection between universal validity and universalizability is more straightforward than it is. Perhaps because Kant, for one, at least knows the ultimate aim of his FUL (which is to test for universal validity), he overlooks the weaknesses of FUL as a self-contained test for universal validity. In this way, Kant perhaps falls prey to the problem he once noted afflicts other moral philosophies, namely, that because "in ethics, a question is often settled in advance of any reasons which have been adduced . . . no one raises any special difficulties about admitting grounds, which only have some semblance of validity" (Pr, 2:311 [1765]/CETP70:297), not noticing that if we really rely on FUL alone, without leaning on what has been settled in advance of it about what FUL is supposed to be achieving (an assessment of impartiality, or universal validity), it can easily lead us astray and even obscure the morally relevant objective of impartiality and universal validity, due to its focus on the often confusing technical matter of universalizability.

3. *The formula of the kingdom of ends (FKE) and the formula of autonomy (FA)*

The third formulation of the categorical imperative is the formula of the kingdom of ends (FKE), and it is here presented along with the formula of autonomy (FA), which commentators generally agree – as in the case of the relation of FUL and FLN – are restatements of one another.

(FKE): "[A]ll maxims from one's own lawgiving are to harmonize with a possible kingdom of ends as with a kingdom of nature." (G, 4:436/CEPP:86)

(FA): "[C]hoose only in such a way that the maxims of your choice are also included as universal law in the same volition." (G, 4:440/CEPP:89)

FKE, FA, and autonomy FKE and FA underscore that we are not only *subject* to the moral law but are also its autonomous *legislators*. Kant argues that all previous ethics failed to recognize that we are bound only by the moral law that we ourselves legislate (in an exercise of our pure practical reason, as purely spontaneous agents, and so not on the basis of our subjective inclinations, in relation to which we are often merely passive), so they all failed to recognize that morally worthy choice is an expression of autonomy. Previous ethics instead assumed that we are subject to some externally imposed law, with the result that they needed to attach some interest to the moral law to serve "as an attracting stimulus or as a constraining force for obedience" (G, 4:433/CEPP:83). Kant argues that FKE/FA supplies us not with the mere form of the moral law (of universality), as in the case of FUL/FLN, or with the mere matter of the moral law (of humanity), as in the case of FH, but instead with a combination of sorts of the two (thereby moving from what Kant terms the "unity" of form of FUL/FLN to the "plurality" of matter of FH to the "totality" of the system of ends of everyone – thus paralleling Kant's movement across the three categories of quantity in the *Critique of Pure Reason*, of unity, plurality, and totality),

in the form of a "complete determination of all maxims" (G, 4:436/CEPP:86) of everyone. Presumably, by bringing "an idea of reason closer to intuition (by a certain analogy) and thereby to feeling" (G, 4:436/CEPP:85) – as Kant says happens progressively, first in the move from FUL/FLN to FH and next in the move from FH to FKE/FA – with FKE/FA we are better able to intuitively grasp the full scope of moral permissibility or impermissibility of our proposed maxim of action: with FKE/FA, we imagine whether our maxim could play its part in a harmonious realm of ends of all moral agents.

II The meaning of "categorical," "imperative," and related concepts; and the central importance of the concept of the categorical in Kant's moral law

Why does Kant refer to the described moral law as the "categorical imperative," and what philosophical significance, if any, lies behind this name? Is the categorical imperative the same thing as the moral law? How do the concepts "categorical" and "imperative" relate to concepts such as "law," "unconditioned," "absolute," "practical necessitation," "pathological necessitation," "objective necessity," "subjective necessity," and "objective validity," among others?

A provisional look at the concept of the "categorical imperative" as opposed to the concept of the "moral law" Kant regularly refers to the moral law as the "categorical imperative" and to the categorical imperative as the "moral law," but the two are not the same. Put simply and provisionally, the moral law specifies what needs to be done morally, but without broaching the issue of the sort of agent to whom the moral law is addressed and whether this agent, for example, has a "holy will," so that they always, automatically, and necessarily choose to act on the moral law, or by contrast has a "finite will," as in the case of humans, so that they do not necessarily act on the moral law but instead can even choose to act in opposition to it. By contrast, the categorical imperative is the same moral law understood as applying, specifically, to a *finite* will, such as a human will, so that it now specifies what an agent with this finite will morally *ought* to do even though this agent may not *want* to do so and even though it may *choose* to not do so, given that it is subject to inclinations that may present coherent alternatives to moral action.

Laws, principles, necessity, and objective validity According to Kant, "Any formula which expresses the necessity of an action is called a law" (MoC, 27:272/CELE:64), and because these actions are either events in nature or free choices, the laws are either laws of nature or practical laws: "we can have natural laws, where the actions stand under a general rule, or also practical laws. Hence all laws are either physical or practical" (MoC, 27:272/CELE:64). Turning to practical laws, Kant explains in the *Groundwork* that "All imperatives are expressed by an ought and thereby indicate the relation of an *objective law of reason* to a will that is not necessarily determined by this law because of its subjective constitution (the relation of necessitation)" (G, 4:413/CEPP:66, emphasis added). We will limit ourselves for now to the fact that in this quote Kant says that an *objective law of reason* is involved in *all* imperatives, and so not only moral but also merely pragmatic ones. Kant also explains that these laws of reason recognize certain actions "as objectively necessary" (G, 4:413/CEPP:66). Elsewhere, for example in the second *Critique* and *Metaphysics of Morals*, Kant will limit the use of the word "law," in ethics, to the *moral* law, while pragmatic principles are not called "laws" but instead only "principles," but however narrowly Kant might at times use the word "law" in the practical context, the thing to note about these quotes for our purposes here is this: as Kant sees it, the fact that a principle (or a "law" of reason involved in any sort of imperative) is *objective* and "expresses the necessity of an

action" does not yet, in itself, mean that it needs to be a *moral* rather than a pragmatic principle. Accordingly, what sets apart the *moral* law from merely pragmatic laws, or principles, will need to be something other than that it is objective or that it expresses the necessity of an action, or both. But first we will look more closely at these concepts, of the "objective," or "objective validity," on the one hand, and "the necessity of an action," or simply "necessity," on the other.

Objective validity Kant tells us that reason's practical principles specify what is *objectively necessary*. The "objectively" employed here is Kant's basic epistemological designation: a judgment or principle is "objective" or "objectively sufficient," for Kant, "If it is valid for everyone merely as long as he has reason" (A820/B848 [1781/7] = CECPR:685), where here there is the "presumption that the ground of the agreement of all judgments, regardless of the difference among the subjects, rests on the common ground, namely the object, with which they therefore all agree and through which the truth of the judgment is proved" (A820–1/B848–9 = CECPR:685). "Objective" also means "valid for everyone" as Kant uses "objective" in the practical context of the *Groundwork*: "That is practically good which determines the will by means of representations of reason and hence not by subjective causes, but *objectively*, i.e., on *grounds valid for every rational being as such*" (G, 4:413/CEPP:67, emphasis added). To say that a practical principle is objective is therefore only to say that its grounds are valid for everyone, but this does not yet address whether the principle concerns *moral* principles or instead merely *hypothetical* ones, such as an objectively valid principle that tells us what we should do if we wish to bisect a line. Kant sets out in the second *Critique* that "Imperatives, therefore, are *valid objectively*," adding immediately thereafter that these objectively valid imperatives are of *two* sorts, namely, merely *hypothetical* imperatives or *categorical*, or moral, imperatives (CPrR, 5:20 [1788]/CEPP:154, emphasis added). The contrast to such "objective practical laws," then, as Kant presents it, is not to hypothetical principles, which would imply that objective practical laws, by contrast, must be *moral* imperatives, but to what Kant terms "subjective practical laws," or *maxims*, which he defines as the principles on which a person *actually* acts, not *defining* these principles, as such, in terms of whether they are objectively valid and so in terms of whether they are valid for everyone merely as long as they have reason (MoC, 27:272/CELE:63–4).

Necessity Next, the "necessary" in "objectively necessary" (MM, 6:218/CEPP:383) specifies that the actions are necessary in order to achieve some good. This good is either in the action itself, in which case the action is necessary as an end rather than merely as a *means* to some end, and here the necessity involved would be *categorical*; or this good is achieved through the action, in which case the necessity of the action as means would be merely hypothetical. That reason's laws merely specify some actions as *necessary* therefore – just as we saw was true in the case of an imperative being objectively valid – does not yet in itself imply that these laws are *moral* laws, as both moral and pragmatic imperatives specify that the actions are necessary: "all imperatives are formulas for determining an action which is necessary" (G, 4:414/CEPP:67). This generic sense of "necessity" is therefore also what Kant refers to as "practical necessity (such as a law in general asserts)" (MM, 6:223/CEPP:377), which can be broken down into pragmatic or hypothetical practical necessity, on the one hand, and unconditioned, absolute, or categorical practical necessity, on the other.

Laws, imperatives, necessitation, obligation, and duty The next distinction, not addressed in detail in what has preceded (though considered briefly as it pertains to the special case of the relationship of the moral law to the categorical imperative), is the distinction between, on the

one hand, a principle or law of action generally (not just the moral law), and, on the other hand, an imperative (not just the categorical imperative). This distinction is not one between the *content* of the principle and the imperative, but instead in the *type* of statements they are. As we have seen, the former (laws and principles) are what might be called declarative statements, merely describing what is necessary practically, specifying what needs to be done (either for its own sake or for the sake of some other end), whereas the latter (an imperative) is, as the name makes clear, an imperative statement, as such telling us what we *ought* to do (either for its own sake or toward some other end) *even though we are subject to inclinations that may oppose this choice and on which we may (coherently) choose to act*. The law or principle does not itself take into account the sort of will to which it might be presented, whereas an imperative does. If the will is not a human will but instead a perfectly rational will, whatever principle it recognizes as objectively necessary will also be subjectively necessary: it will automatically choose to act on these principles, or laws, whenever they are relevant. But humans are not perfectly rational. In our case, the principle of reason is experienced as "constraining" or, in this sense, "necessitating" our choice, specifying what we ought to do even though we need not do it. It is important to note that this "necessitating" is therefore a different term altogether than the "necessity" already covered, which is an objective necessity describing how certain actions are needed to realize certain goods; "necessitating" concerns how recognition of the objective necessity of an action translates into an *ought*, and so into a *constraining*, or *necessitating* of a finite will. Thus for a finite will "actions which are recognized as objectively necessary are subjectively contingent, and the determination of such a will according to objective laws is *necessitation*" (G, 4:413/CEPP:66, emphasis added). As Kant explains it in the *Metaphysics of Morals*,

> An imperative is a practical rule by which an action in itself contingent is *made* necessary. An imperative differs from a practical law in that a law indeed represents an action as necessary but takes no account of whether this action already inheres by an *inner* necessity in the acting subject (as in a holy being) or whether it is contingent (as in humans); for where the former is the case there is no imperative. Hence an imperative is a rule the representation of which *makes* necessary an action that is subjectively contingent and thus represents the subject as one that must be *constrained* (necessitated) to conform with the rule. (MM, 6:222/CEPP:377)

This necessitation by an imperative is thus what Kant terms a "practical necessitation," and where this imperative is, specifically, the *categorical* imperative, the practical necessitation is specifically a *moral* (practical) necessitation. It is this moral necessitation that Kant technically refers to as an *obligation*, and the action that we have an obligation to perform is what Kant refers to as our *duty*: "*The necessitation of an action by the moral law, is obligation; the necessity of an action from obligation, is duty*" (MoM2, 29:611 [1785]/CELE:234; MM, 6:222/CEPP:377).

Objective, practical necessitation versus subjective necessitation There is yet another important sense in which some form of the term "necessity" is used in these same discussions. We should not confuse, on the one hand, the reviewed sort of necessitation of the will, which is an *objective* necessitation, which Kant also calls a "*practical* necessitation" (whereby reason's objectively necessary principles stand in a relation to our will of an imperative, telling us what we ought to do), with, on the other hand, "*subjective* necessitation." Subjective necessitation designates a necessity in *choosing* something. In the event of a holy will, the moral law that is objectively necessary is also subjectively

necessary, so that the holy will necessarily chooses to act on the moral law. As Kant understands it, however, this form of subjective necessity is not at odds with freedom (for more on this, *see* ***Willkür***). In the event of an animal (again, as defined by Kant philosophically as a nonrational being, rather than as a biological class), the strongest inclination necessitates choice, so that here there is a "*pathological* necessitation," in accordance with passively introduced stimuli, which rules out freedom (A534/B562 = CECPR:533; MoC, 27:268, 255/CELE:60–1, 50), making this *Willkür* an *arbitrium brutum*, as opposed to the case of the human *Willkür*, which is a free *Willkür*, or *arbitrium liberum*, which can choose in opposition to inclinations and out of respect for the moral law, even though this human *Willkür* is also at least *subject to* sensible desires and thus is an *arbitrium sensitivum*. Thus "*Necessitatio* of my *arbitrium* is either *pathologica* or *practica*. The former is obligation *arbitrii bruti*, but the latter, *liberi*" (MoM2, 29:611/CELE:234; A534/B562 = CECPR:533).

The categorical, unconditioned, or absolute, as that which distinguishes the unique necessity of both the moral law and the categorical imperative from the necessity of other principles and imperatives We can now focus on the moral law and categorical imperative. What is it, precisely, that sets them apart from other principles and imperatives? As we have seen, it is *not* that they are objectively valid or that they are in some sense necessary: other principles and imperatives can share these qualities. And yet what Kant emphasizes over and again is that there is some sense in which the necessity of the moral law and categorical imperative is *special*. So in what sense? The answer is that the moral law and categorical imperative have a *categorical*, *unconditioned*, or *absolute* necessity. To see what this means we can consider the alternative: necessity that is *conditioned* or *hypothetical*. Here the necessity of an action obtains only *relative to an end that is not necessary in itself for rational beings per se*. Here the end *depends for its value on some idiosyncratic feature of the rational beings in question – for example, how they cognize, feel, or desire – rather than on the value in itself of the end*. The action toward this conditioned end therefore may be necessary as a means to this end, but the end itself is not necessary (A823/B851 = CECPR:686). Here is Kant in the *Metaphysics of Morals* underscoring the distinction between mere objective necessity, on the one hand, and *categorical*, *unconditioned*, or *direct* objective necessity, on the other, in the process making clear that he identifies "categorical" and "unconditional": "a *categorical* (*unconditional*) imperative is one that represents an action as objectively necessary *and makes it necessary not indirectly*, through the representation of some end that can be attained by the action, but through the mere representation of this action itself . . . and hence *directly*" (MM, 6:222/CEPP:377, emphasis added). Because this is a necessity that is *categorical* and so *unconditioned*, i.e., *not conditioned in any respect*, the necessity of the moral law is also what Kant terms an *absolute* necessity. Kant takes pains to define "absolute" in the first *Critique*: "It is in this extended meaning that I will make use of the word **absolute**, opposing it to what is merely comparative, or valid in some particular respect; for the latter is restricted to conditions, while the former is valid without any restriction" (A326/B382 = CECPR:401). Later in the *Critique*, Kant applies this concept of the "absolute" to the moral law, when describing the law's categorical nature as independent of hypothetical, merely empirical ends, and so as necessary, again, in "every respect": "moral laws . . . command *absolutely* (not merely hypothetically under the presupposition of other empirical ends), and are thus *necessary in every respect*" (A807/B835 = CECPR:678, emphasis added).

Kant's conclusion that the moral law commands with a unique categorical necessity, that the distinction between categorical necessity and conditioned necessity is accordingly nothing less than "the most important distinction which can be considered in practical

investigations," and the resulting need to systematically eliminate sensibility as a possible source of the moral law We can now recognize that there are a number of natural ways in which the term "categorical imperative" might be understood that nonetheless differ importantly from Kant's way of using it: the term does not refer to the fact merely that an imperative is objectively valid or that it specifies the objective necessity of a certain means to a certain end; merely hypothetical imperatives can satisfy these criteria, even if they conflict with the categorical imperative. Nor does this term specify that a certain type of imperative is, as a type, exceptionless, though this may follow. It instead refers to the *ground* of this imperative – that this imperative is unconditioned, not resting on some idiosyncratic feature (relative to rational beings per se) about *us*, such as the manner in which we cognize, feel, or desire. The imperative rests instead on (to use the FH formulation) the value of humanity *in itself*, absolutely, without conditions, and so categorically. For this reason, Kant tells us that perfect duties cannot be neglected on the basis of inclinations, whose value is only *relative* to the individual, given the individual's idiosyncratic (for rational beings) sensible condition. It should be added that it does not matter how *universal* any conditioned features are among humans (rather than among rational beings per se) and so, for example, how universal any particular empirical desire might be, because all empirical desires as such, even these, are still *contingent*: this "unanimity itself would be merely contingent" (CPrR, 5:26/CEPP:160). So if an imperative applies to us only conditionally as rational beings per se, any universality, necessity, or exceptionlessness it is proclaimed to have will not elevate it to the status of a categorical imperative. In our search for a moral law, we must accordingly recognize this distinction. Indeed, according to Kant, drawing this distinction between empirically conditioned necessity and moral necessity is nothing less than "the most important distinction which can be considered in practical philosophy" (CPrR, 5:26/CEPP:160).

The result of this account of the moral law as commanding categorically, or in an unconditioned manner, is therefore that Kant's ethics must systematically reject all empirical foundations for the moral law in favor of a priori foundations, as in this observation from the Preface to the *Groundwork*: "Everyone must admit that if a law is to be morally valid, i.e., is to be valid as a ground of obligation, then it must carry with it *absolute* necessity . . . [and so this ground] must therefore be sought not in the nature of man . . . but . . . a priori solely in the concept of pure reason" (G, 4:389/CEPP:44–5, emphasis added). Kant's more general claim that nothing strictly empirical can ever give us the sought-after necessity is presented in the first and second *Critique*s: "everything that is necessary should be cognized a priori" (A823/B851 = CECPR:686); and moral imperatives "must thus be categorical; otherwise they would not be laws, for they would lack the *necessity* which, in order to be practical, must be *completely independent of pathological conditions, i.e., conditions only contingently related to the will*" (CPrR, 5:20/CEPP:154, emphasis added).

We can accordingly now see why, given that Kant sees the moral law commanding in this special categorical manner, he would deem hopelessly wrongheaded any attempt to ground the moral law empirically, as he here states in the *Metaphysics of Morals*:

> moral laws . . . hold as laws only insofar as they can be *seen* to have an a priori basis and to be necessary. Indeed, concepts and judgments about ourselves and our deeds and omissions signify nothing moral if what they contain can be learned merely from experience. And should anyone let himself be led astray into making something from that source into a moral principle, he would run the risk of the grossest and most pernicious errors. (MM, 6:215/CEPP:370)

Despite all the subtleties involved in moral philosophy, Kant therefore sees its most important part, namely its identification of the foundational moral law, as employing a process that is in some ways as elegant as an experiment in chemistry: in "a process similar to that of chemistry, i.e., we may, in repeated experiments on common sense, separate the empirical from the rational, exhibit each of them in a pure state, and show what each by itself can accomplish" (CPrR, 5:163/CEPP:270). It is only after we have separated out the empirical from the rational, in this "process similar to that of chemistry" (CPrR, 5:163/CEPP:270), thereby drawing "the most important distinction which can be considered in practical philosophy" (CPrR, 5:26/CEPP:160), that we can exhibit the rational in its pure state, seeing exactly what form and content its law possesses.

The categorical imperative and unconditioned objective validity If the moral law is therefore not only objectively valid but objectively valid *independently of our subjective empirical ends*, it will now – as in the case where *necessity* is not conditioned by our empirical ends and so is unconditional, absolute, or categorical necessity – be an *unconditioned*, *absolute*, *or categorical* objectivity. As with categorical *necessity*, this categorical objective validity is not *conditioned*, and so does not hold only for those who have certain ends. Here Kant makes this point in the second *Critique*, with sensible conditions for action consolidated under the heading of self-love (our concern for our own happiness, or our pragmatic good) before being rejected: "The moral law, which alone is truly, i.e., *in every respect*, *objective*, completely excludes the influence of self-love from the highest practical principle" (CPrR, 5:74/CEPP:200, emphasis added). When Kant says "in every respect, objective," he again means that the moral law is "absolutely" objective, or unconditionally or categorically objective, as in the case also of absolute necessity.

The categorically necessary end of humanity Of course, in place of the conditioned, empirical ends that are unfit to serve as ends for an unconditioned moral law, the moral law must specify an alternative, categorical, objectively valid end, as all action must be directed toward an end. As Kant explains in the *Critique of Pure Reason*, a "practical aim is either that of **skill** or of **morality**, the former for arbitrary and contingent ends, *the latter*, *however*, *for absolutely necessary ends*" (A823/B851 = CECPR:686). Having gone out of his way to reject all ends, or "matter," of the *wrong sort*, namely, those *grounded in our sensible*, *contingent nature*, as a possible basis for a moral law, Kant is now free to try to identify an *end*, or *matter*, that is valuable *in itself*, *in an unconditioned*, *categorical*, *and absolute manner*, *so that its value could in theory be recognized by any rational being*. Thus, in the *Groundwork* Kant famously explains that "what serves the will as the objective ground of its self-determination is an end; and if this end is given by reason alone, then it must be equally valid for all rational beings" (G, 4:427/CEPP:78). He then adds that the possibility of a moral law rests on finding such an end: if "there were something whose existence has in itself an absolute worth . . . [i]n it, and in it alone, would there be the ground of a possible categorical imperative" (G, 4:428/CEPP:78). He then argues that what it is that we believe is this "objectively valid" end, with unconditioned, "absolute" worth, or worth in itself, or *dignity*, is rational nature, or humanity, with humans as an instance: "humans, and in general every rational being, exists as an end in itself . . . [whereas] objects of inclinations have only a conditioned value [as do] inclinations themselves . . . [and beings who] are not rational beings" (G, 4:428/CEPP:79). Here Kant repeats that the possibility of finding a moral law rests on finding this unconditioned end: "But if all value were conditioned and hence contingent, then no supreme practical principle could be found for reason at all" (G, 4:428/CEPP:79). The 1797 *Metaphysics of Morals* repeats

these points twelve years after the *Groundwork*, explaining that what sets apart the worth of humans, as rational agents and persons, is that they are not merely valued *under the condition* that they serve as a means to some other end but as an end *in itself*, having dignity (*Würde*), which is an absolute, unconditioned worth:

> Only a human regarded as a *person*, that is, as the subject of a morally practical reason, is exalted above any price; for as a person (*homo noumenon*) he is not to be valued merely as a means to the ends of others or even to his own ends, but as an end in himself, that is, he possesses a *dignity* (an absolute inner worth) by which he exacts *respect* for himself from all other rational beings in the world. He can measure himself with every other being of this kind and value himself on a footing of equality with them. (MM, 6:434–5/CEPP:557)

We have now reviewed the meaning of the concept of the "categorical" in Kant's categorical imperative and the central philosophical role that this concept plays in Kant's ethics. The moral law and categorical imperative are unique, in Kant's view, among principles and imperatives. It is not that they identify, in some *objectively valid* manner, the proper means to an end; nor that they identify *necessary* means to that end; nor that they do this where the end in question is that of happiness, or happiness where the stakes are so high that many would say that we "must" act on this imperative (e.g., "you must submit to the will of the tyrant and falsely confess"). Instead, what is unique about the moral law and categorical imperative is that their necessity is unconditioned, categorical, or absolute, *not* being grounded in the (pragmatic) concern for the empirical good of happiness, or in any other incidental feature of our agency. They are accordingly unbiased and thus objectively valid in a categorical, unconditioned, or absolute way. And they have as their end something with value in itself, absolutely and categorically, namely, humanity.

III The pivotal role of the concept of the categorical both in the evolution of Kant's ethics from a moral sense theory to an ethics of reason and in Kant's mature procedure for clarifying the moral law

Having examined the meaning of the concepts of "categorical" and "imperative" in Kant's concept of the "categorical imperative," we can now consider the leading role that the concept of the categorical plays in shaping Kant's mature ethics. We first consider the decisive role that the concept of the categorical plays – once it is joined by Kant's critical epistemology around 1769, and in particular by Kant's new distinction in kind between the faculties of understanding and sensibility – in guiding Kant's metaphysical turn in ethics, away from his moral sense theory of the 1760s, to his ethics of pure reason starting around 1769. We then consider the manner in which the concept of the categorical serves as the Archimedean point in Kant's single, basic, mature procedure for arriving at knowledge of the nature of the moral law. While Kant of course offers many specific arguments concerning the nature of the moral law, which differ in important ways, we will see how these arguments share the same basic starting point of our awareness of the unique, categorical necessity of moral imperatives, before they continue through a single, basic, elimination of sensibility procedure, which involves the rejection of sensibility, the turn to pure reason, and the recognition of the form and matter of pure reason's moral law.

Strange bedfellows in the 1760s: moral sense theory and the categorical Long before publishing his *Groundwork* in 1785, and even five years before the critical turn in Kant's

epistemology and in his ethics around 1769, Kant's 1764 *Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality* already identifies the unique, *categorical* nature of the moral law. An imperative that is a *moral* imperative, he there tells us, and that accordingly specifies an *obligation*, is distinct from all other imperatives. It is distinct in that it unconditional. Specifically, it is unconditional in terms of its matter, or end. Rather than have us pursue an end that is necessary only *indirectly* and *conditionally*, a moral imperative has us pursue an end that is necessary *in itself*: actions "cannot be called obligations as long as they are not subordinated to an end which is necessary in itself" (INTM, 2:298/CETP70:272). Nonetheless, Kant is at the same time still a moral sense theorist and believes that the action or rule that is "immediately necessary and not conditional upon some end" (INTM, 2:298/CETP70:272) is, strangely, grounded in a "feeling of the good" that exists "only relatively to a being endowed with sensibility" (INTM, 2:299/CETP70:273). Understanding's job is then merely to "analyse and render distinct the compound and confused concept of the good by showing how it arises from simpler feelings of the good" (INTM, 2:299/CETP70:273), with the job of understanding ending when it arrives at simple feelings of the good, which are "unanalyzable" and "indemonstrable," identifying examples of an end that is "necessary in itself" (INTM, 2:298–9/CETP70:272–3).

Kant's 1769 critical turn and the distinction in kind between sensibility and understanding It is not until 1769, however, that Kant's insight into the unique, categorical nature of the moral law is joined by his newly minted critical epistemology, convincing Kant to turn away from moral sense theory to an ethics of pure reason. Though Kant famously waged a Copernican revolution in philosophy in his 1781 *Critique of Pure Reason*, he officially commences this revolution much earlier, in his 1770 *Inaugural Dissertation*. Like Copernicus, Kant shifts his gaze away from the traditional objects of investigation, directing it instead toward the investigator, so that, just as Copernicus advanced astronomy by identifying the manner in which astronomers' data reflects not only facts about the heavens but also facts about the astronomers' movement on a planet orbiting the sun, so too Kant advances philosophy by identifying how our mental faculties themselves affect our representations of the sensed world. Against empiricists and rationalists alike, Kant thus defends, starting in the *Inaugural Dissertation*, a distinction *in kind* and not merely in degree, between our passive mental faculties of sensibility and our active mental faculties of understanding. His transcendental idealism recognizes, most generally, that our passively produced mental states do not merely represent the nature of the objects acting on us but also the nature of ourselves, as subjects, and how it is that we happen to receive the action of these objects on us, so that we in effect contribute to, affect, or color the resulting representations of these objects of sensibility, the result being that these representations do not represent the objects as they exist in themselves but only as they appear to us; more specifically, Kant will here also specify the precise manner in which our sensible faculty of cognition contributes to our representation of the world – by imposing the pure forms of intuition of time and space on the objects of sensible cognition.

The categorical law, the distinction in kind, and the rejection of moral sense theory, 1769–70 We saw that Kant's 1764 *Inquiry* specified that a *moral* imperative must tell us what is good *in itself*, and now we see the basics of Kant's critical epistemology, in Kant's *Inaugural Dissertation*, telling us that sensibility is distinct *in kind* from understanding rather than being distinct only *in degree* and in terms of *logical distinctness*, as the rationalists had argued. Kant now recognizes that, no matter how much our understanding may be able to improve the *logical distinctness* of the representations of our sensibility, this data of sensibility will, ineliminably, reflect *our own conditioned, idiosyncratic nature* and

the ways in which we color this data in actively receiving it (though not "actively" in the rich sense that presupposes self-consciousness, as in the case of the "higher" faculties), rather than providing insight simply into the world as it is or ought to be, in itself. This observation about sensible cognitions and the manner in which our sensible faculty of cognition contributes to and therefore taints or colors our sensible cognitions, also holds true of sensible feelings (as opposed to sensible cognitions), as well, which are removed even further from reporting on the way things in fact are or ought to be, insofar as they do not even *purport* to report on such facts but instead only on how we, the subject, have what Kant calls our "life" advanced or hindered (AF, 25:559 [1775–6]/CELA:117; R3855, 17:313 [1764–8? (1769–70)]/CENF:88; Me, 25:1068; ML1, 28:246–7 [1777–80]/CELM:62–3; R1021, 15:457 [1773–9]/CENF:408; cf. INTM, 2:299/CETP70:273; R651, 15:288 [1769–70]) by sensible cognitions; i.e., these feelings merely report on how our "inner principle of self-activity," or "desire," is affected (ML1, 28:247/CELM:63; MMr, 29:894 [1782–3]/CELM:261–2; CPrR, 5:23/CEPP:156–7; ML2, 28:587 [1790–1]/CELM:347), rather than even purporting to report on the nature of the facts themselves about how things are or ought to be. Kant thus explicitly rejects moral sense theory in the *Inaugural Dissertation*: "Epicurus, who reduced [moral philosophy's] criteria to the sense of pleasure and pain, is very rightly blamed, together with certain moderns, who have followed him to a certain extent from afar, such as Shaftesbury and his supporters" (ID, 2:396/CETP70:388). Moreover, Kant now argues, as he will in his later *Critique of Pure Reason* (A315/B372 = CECPR:396) and *Groundwork* (G, 4:408–9/CEPP:62–4), that when it comes to moral philosophy and how we *ought* to be as moral agents, any *standard* of perfection can only be supplied by *reason*, and not by feeling. A standard of perfection will serve as "a common measure for all things in so far as they are realities" (ID, 2:396/CETP70:388), where this will be "perfection either in the theoretical sense or in the practical sense" (ID, 2:396/CETP70:388), and only "pure understanding," or what Kant will later call reason, can have insights into these standards, with the result that "Moral philosophy, therefore, in so far as it furnishes the first *principles of judgment*, is only cognized by the pure understanding and itself belongs to pure philosophy" (ID, 2:396/CETP70:388). If we examine Kant's *Reflexionen* from the same period, we see the same critical or metaphysical turn in Kant's thinking about the moral law, from moral sense to pure reason; moreover, we see Kant specifying a reason for why reason, and not moral sense, needs to provide this moral standard, or moral law, namely, because the moral law is necessary, categorical, and universal: "If such a moral sense were possible, then necessary, categorical, and universal laws could not be grounded in it" (R6754, 19:149 [1772?]/CENF:432); and "An action that is good in and of itself must necessarily be good for everyone, thus not related to feelings" (R6648, 19:124 [1769–75]/CENF:429). In other words, the whole challenge, he now realizes, is accommodating our most fundamental insight into the nature of the moral law, namely, that the moral law alone, among imperatives, does not ground itself in the conditions of our inclinations, but instead commands unconditionally: "The whole difficulty in the dispute over the *principium* of morality is: how is it possible to have a categorical *imperativus*, which is not conditional, under neither problematic nor assertoric conditions (of skill, prudence)" (R6725, 19:141 [1772]/CENF:431). Accordingly, Kant concludes in 1769–70 that morality must be grounded in reason: "morality is the subordination of the will under the motivating grounds of reason" (R6610, 19:107 [1769–70]/CENF:422).

Lectures on ethics, mid 1770s, and the categorical as the Archimedean point in Kant's new elimination of sensibility procedure for knowledge of the moral In Kant's lectures

from the mid 1770s, we see him using this point – that the moral law commands with a necessity that is unique in not being conditioned on our sensible needs or feelings or on any other idiosyncratic features about *us*, so that this necessity is unconditioned, absolute, or categorical – as the starting, or Archimedean, point in his ethics, specifically in his procedure that aims to clarify our shared, yet often somewhat obscure understanding of the moral law. The categorical nature of the moral law serves as the starting point here and in Kant's mature works in ethics and lectures on ethics presumably because Kant takes this fact about the moral law to serve as the single clearest and yet most revealing insight that we have into the moral law, from which we can then derive additional insights if we consider this categorical nature of the moral law *against the backdrop of Kant's breakdown of our faculties of mind* and against the backdrop, in particular, of the *distinction in kind between sensibility and understanding*. This procedure – which uses the categorical nature of the moral law as its starting point, next considers and rejects sensibility as a whole as a possible source of this moral law, next turns to pure reason, and there identifies the form and matter of the moral law – is what I refer to as Kant's "elimination of sensibility procedure" (ESP). We see the elimination of sensibility procedure at work in *Moral Philosophy Collins* from the mid 1770s, where Kant is reported to have explained that while "every imperative expresses ... an objective necessity" (MoC, 27:245/CELE:42), a *moral* imperative (as Kant had already pointed out in the 1764 *Inquiry*) is unique in being *categorical* or *absolute* in its objective necessity: the command to not lie is not hypothetical, grounded in our interests, but instead "commands categorically and absolutely" (MoC, 27:246/CELE:43). Using this as the starting point for his examination of the moral law in these lectures, Kant's elimination of sensibility procedure next looks to identify the possible *sources* of this unique imperative as a means of clarification, in turn, of the *nature* of this imperative (MoC, 27:252/CELE:48). As in his mature works, Kant does this methodically. He divides the possible sources of the moral law – by reference to his mature distinction in kind between sensibility and understanding – into *empirical* (or *sensible*) grounds and *intellectual* grounds: "morality rests either on empirical or intellectual grounds" (MoC, 27:252/CELE:48). As Kant will consistently do in his mature works, he then considers, first, the possible *empirical* grounds for the moral law (before turning to intellectual grounds). Here he divides these empirical grounds into *inner* empirical grounds and *outer* empirical grounds. Physical feeling and moral feeling are the two sorts of *inner* empirical grounds, while education and government are the two sorts of *outer* empirical grounds. As in his mature works, Kant starts his examination of possible empirical grounds with *inner* empirical grounds, and first among these is *physical* feeling, or *self-love*, and Kant rejects this as a possible basis for the moral law for the same reason as always, since his critical turn in 1769, namely, because "it rests on a *contingent* ground ... [whether] the actions ... bring me pleasure or not" (MoC, 27:253/CELE:49, emphasis added). As in his mature works (reviewed below), Kant next rejects the inner empirical ground of *moral* feeling – which, as we saw, he had thought, prior to 1769, did indeed provide the grounding for the moral law – and here he rejects it, once again, for the reason that, as in the case of physical feeling, "it also rests on a *contingent* ground. For if someone finds a thing congenial, another may have an aversion to it" (MoC, 27:254/CELE:49, emphasis added). Moreover, moral feeling is also contingent in a more fundamental sense than that different people may have different feelings: regardless of how *universal* it may turn out to be *among the sort of beings in question*, and indeed even if it does turn out to be universal among this sort of rational being qua *this sort of being rather than as rational beings per se*, moral feeling is still just a feeling; as such it only reports on how our "life,"

or our faculty of desire, is impacted, in the form of pleasure or displeasure, given the idiosyncratic (for rational beings per se, rather than for this sort of rational being) way we happen to be constituted, rather than (qua feeling) even purporting to report some fact about the value in itself of the object that is provoking the feeling. So even if there is a universal moral feeling among these beings, this feeling still leaves an *open question*. This is the question of whether these beings *ought* to do what happens to bring them pleasure – the mere existence of the pleasure itself by no means answering *this* question. By contrast, a moral law, according to Kant, does not leave an open question but instead commands categorically, being the answer to our questions about what we have an *obligation* to do. Here Kant summarizes these points:

> supposing the feeling were present in all *humans* to the same degree, there would still be no *obligation* to act according to the feeling; for in that case it could not be affirmed that we ought to do what pleases us, but only that anyone might do such a thing himself, because it pleases him. The moral law, however, commands *categorically*; so morality cannot be based on a *pathological* principle, either of *physical or moral feeling*. (MoC, 27:275/CELE:66, emphasis added)

Moreover, Kant offers what he regards as a *reductio ad absurdum* of any law grounded in moral feeling: such a law of moral feeling would imply that if we would happen to have *no* such moral feeling, there would then be no moral responsibilities for us, or, in his words, if the duty to not lie "rested on the moral feeling, then anyone not possessed of a moral feeling so fine as to produce in him an aversion to lying would be permitted to lie" (MoC, 27:254/CELE:49) – this being absurd only because we regard the existence of the moral law, like the existence of tables and chairs, as a simple *fact*, independent of what we as individuals or even as a type of rational being happen to feel about it. Kant next rejects *external* empirical grounds, of education and government, and he does it, again, because they offer merely *conditioned* grounds for duties. Having rejected all empirical grounds, Kant next turns to *intellectual* grounds, starting with an *external* intellectual ground. Here Kant rejects the voluntarist position that the moral law rests in *God's* decision, arguing, again from *unconditionality*, that "the difference between moral good and evil does not consist in relationship to another being" (MoC, 27:255/CELE:50) and whether this being happens to decide something is good or evil. Instead, finally, turning to an *inner* intellectual principle, Kant tells us that the moral principle does not command on the basis of conditions of our nature but instead on the basis of the *inner nature* of the action: this principle "rests on the inner nature of the action, so far as we apprehend it through the understanding" (MoC, 27:254/CELE:50). Having eliminated sensibility as a possible ground of the moral law and having isolated reason (here "understanding") as the source of this inner intellectual principle, Kant can next quickly specify both the *form* and the *content* of such a law, offering his first, and very rough, versions of FUL and FH (MoM, 27:1426–8 [1785]/CELE:69–71). From the categorical nature of the moral law we are accordingly led, through the elimination of sensibility, to pure reason, whose law will have a form and a content.

The concept of the categorical as it shapes the structure of Kant's elimination of sensibility arguments for the nature of the moral law in his major works in ethics Kant has now developed the basic procedure that allows him to present the moral law with newfound clarity, a procedure whose starting point is the simple fact that a moral imperative is unique among all imperatives in commanding in a *categorical* manner.

Kant believes that our lives are filled with hypothetical imperatives, with the inclination to happiness playing a prominent role, in a way that is often morally acceptable. Nonetheless, Kant holds that if we do pause to reflect on the unique and mysterious *categorical* manner in which the moral law within us commands, we feel wonder in its presence. In the famous words of the *Critique of Practical Reason*, "Two things fill the mind with ever new and increasing wonder and awe, the oftener and more steadily we reflect on them: *the starry heavens above me and the moral law within me*" (CPrR, 5:161/CEPP:269). While the moral law is the law of pure reason, we here see how this is compatible with Kant's recognition of an important role within his ethics for the emotion of wonder, awe, or respect, even if he is always clear to specify that this wonder does not *establish* the moral law's authority but instead is the *result* of our recognition of the moral law's authority. As we saw above, it was already clear to Kant in his 1764 *Inquiry* that the feature of the moral law that sticks out – and which will lead Kant away from moral sense theory around 1769 – is its *categorical*, *unconditioned*, or *absolute* necessity: if a principle "is to be the principle to which the whole of practical philosophy is subordinated," and "if it is to be a rule and ground of obligation," then it must "command the action as being immediately necessary and not conditional upon some end" (INTM, 2:298/CETP70:272). But it is not until the *Groundwork* that Kant combines, in a published work, his insight into the uniquely *unconditioned* nature of the moral law, on the one hand, with his mature epistemology and its distinction in kind between sensibility and understanding, on the other, to achieve his greatest analyses of the nature of the moral law. Now when Kant has us reflect on examples of our own moral judging and note the *categorical* nature of the moral imperative, he has us systematically separate the possible sensible foundations for such a categorical imperative from the possible intellectual foundations for such a categorical imperative, so that, as noted earlier, we can now "analyze [these moral judgments] into their elementary concepts, adopting, in default of mathematics, a process similar to chemistry, i.e., we may, in repeated experiments on common sense, separate the empirical from the rational, exhibit each of them in a pure state, and show what each by itself can accomplish" (CPrR, 5:163/CEPP:270). Most importantly, his procedure always has us next eliminating sensibility as a possible source of the moral law, as sensibility fails to provide us with the appropriate necessity (*categorical* necessity) as well as universality (across all rational beings as such, not just human beings) that we seek in a foundation for a *categorical* imperative, with Kant telling us, again in the second *Critique*, that trying to derive the moral law from sensibility would be like trying to extract water from a pumice stone: "It is a clear contradiction to extract **necessity** from an empirical proposition (*ex pumice aquam*), and it is equally contradictory to attempt to procure, along with such necessity, true **universality** to a judgment" (CPrR, 5:12/CEPP:146, boldface added). Kant will now use this basic elimination of sensibility procedure to structure his various specific arguments regarding the nature of the moral law in his main works in ethics. Kant's most important work in ethics, and the work that is focused specifically on the task of revealing the nature of the moral law, is his 1785 *Groundwork of the Metaphysics of Morals*, and here we see the elimination of sensibility procedure at work repeatedly, but we also see this procedure playing a decisive role in his other major works in ethics: his 1788 *Critique of Pure Practical Reason*, whose main task it is to show that pure reason can be practical, authoring a moral law that can actually motivate action; and his 1797 *Metaphysics of Morals*, whose main task it is, in its Doctrine of Virtue, to *apply* the moral law to action.

The *Groundwork*'s Preface, and the *Groundwork*'s goal of clarifying the foundational, a priori law of morality, which Kant here and elsewhere says lies in us a priori, in our "obscurely thought metaphysics" Kant makes clear in the 1785 *Groundwork* and in his other major works in ethics that he does not intend to present us with a *new* moral law. This, Kant asserts, would be absurd (see, for example, Kant's explanation of the *Groundwork*'s objectives in CPrR, 8n./CEPP:143n.). Nor is Kant interested in some bootstrapping project in ethics, which would argue, for example, that we necessarily get caught up in some *internal* contradiction if we act on any principle other than the moral law, or even if we act in *opposition* to the moral law, as some of Kant's readers have argued. Kant does not partake in such a bootstrapping effort because he thinks any such effort would be misguided: immoral action, he recognizes, may, unfortunately, be perfectly internally consistent and coherent, for the simple reason that, in his view, we do have ineliminable sensible grounds for action, and these grounds may well call for immoral choices as the means to the end of pleasure and happiness, so that these choices could be *both* coherent *and* immoral. The role of Kant's project in the *Groundwork* is instead one of achieving new *clarity* regarding the one moral law that, according to Kant, we each already know in its basics when we use reason to reflect on morality, even if this moral law will tend to be obscure. As Kant puts it in the *Groundwork*, we do not need to "try to teach reason anything new but only make it attend, as Socrates did, to its own principle" (G, 4:404/CEPP:58; see also CPrR, 5:8n./CEPP:143n.; MM, 6:376/CEPP:509–10). Interestingly, Kant's understanding of his role in ethics as that of a mere Socratic handmaiden of reason has roots that stretch back to the earliest years after his turn in ethics away from moral sense to reason around 1769. In the 1772–3 *Anthropology Collins* lectures, Kant explains that "All of **morals** is only an analysis of the prescriptions of concepts and reflections that the human already has obscurely" (AC, 25:20, boldface added). Likewise, in his 1777–80 *Metaphysics L1* lectures, Kant tells us that

> everything that is taught in metaphysics and morality, every human being already knows; only he was not himself conscious of it; and he who explains and expounds this to us actually tells us nothing new that we would not have already known, rather he only makes it that I become conscious of that which was already in me . . . [and that] [t]here thus lies in the field of obscure representations a treasure which constitutes the deep abyss of human cognitions. (ML1, 28:227–8/CELM:47)

Kant's 1781 *Critique of Pure Reason* underscores that the moral law is an a priori *cognition*, commanding *absolutely*: "the supreme principles of morality and the fundamental concepts of it are a priori cognitions" (A14–5/B28 = CECPR:151), and "Pure practical laws, on the contrary, whose end is given by reason completely a priori, and which do not command under empirical conditions but *absolutely*, would be products of pure reason" (A800/B828 = CECPR:674). And twelve years after the *Groundwork*, in his 1797 *Metaphysics of Morals*, Kant repeats and summarizes these views, telling us that we each have an obscurely thought metaphysics of morals in us, and that the role of ethics is to clarify these obscure thoughts about the moral law:

> If, therefore, a system of a priori knowledge from concepts alone is called metaphysics, a practical philosophy, which has not nature [i.e., what is] but freedom of choice [i.e., what ought to be] for its object, will presuppose and require a metaphysics of morals, that is, it is itself a duty to have such a metaphysics, and every man also has it within himself, though as a rule only in an obscure way; for

> without a priori principles how could he believe that he has a giving of universal law within himself? (MM, 6:216/CEPP:371–2)

The moral law is a priori and will serve as the foundation, or *groundwork*, of a system of morals, and while this system will eventually include an empirical component when it comes to cultivating judgment and applying the moral law, the process of identifying this a priori, foundational law is accordingly an exercise in *metaphysics*, explaining why the work is titled *Groundwork of the Metaphysics of Morals*. As the often overlooked but crucial preface to the *Groundwork* makes clear, this work accordingly sets for itself the task – defined relative to Kant's critical distinction in kind between understanding and sensibility – of determining what pure reason on its own, separated strictly from sensibility, can offer regarding practical philosophy, just as Kant's earlier, 1781 *Critique of Pure Reason*, asked what pure reason could accomplish in the area of the metaphysics of nature: "Both of these metaphysics must be carefully purified of everything empirical in order to know how much pure reason can accomplish in each case and from what sources it draws its a priori teaching" (G, 4:388–9/CEPP:44). So the central task of the *Groundwork* can be understood as that of rendering clear the moral principle that "is really an obscurely thought *metaphysics* that is inherent in every man because of his rational predisposition" (MM, 6:376/CEPP:510), starting from the firmest foothold from which to advance, namely, our recognition of the unique, categorical nature of morality, and advancing from this point by means of an elimination of sensibility procedure to the isolation of reason from sensibility, so that we can achieve new insights into the form and matter of reason's moral law.

The *Groundwork*'s Preface and the role of pure reason But what grounds does Kant have in the first place for thinking that the moral law is, indeed, the product of pure reason? In the development of Kant's ethics in 1769 and the following few years, we saw that Kant rejects sensibility in favor of reason because of what has here been referred to as the Archimedean point in his arguments for the moral law – that moral imperatives command with categorical, absolute, or unconditioned necessity, not reflecting something merely about our condition but instead speaking to facts about moral right and moral wrong in themselves. The Preface again makes clear that it is this categorical or absolute necessity that will here serve as the starting point. First Kant asks "whether or not there is the utmost necessity for working out for once a pure moral philosophy that is wholly cleared of everything which can only be empirical and can only belong to anthropology" (G, 4:389/CEPP:44). And next he answers: it is the fact that the moral law commands with absolute necessity that reveals to us that the law must be the product of reason:

> That there must be such philosophy is evident from the common idea of duty and of moral laws. Everyone must admit that if a law is to be morally valid, i.e., is to be valid as a ground of obligation, then it must carry with it *absolute necessity*. He must admit that the command, "Thou shalt not lie," does not hold only for men, as if other rational beings had no need to abide by it, and so with all the other moral laws properly so called. And he must concede that the ground of obligation here must therefore be sought not in the nature of man nor in the circumstances of the world in which man is placed, but *must be sought a priori solely in the concepts of pure reason*; he must grant that every other precept which is founded on principles of mere experience – even precepts that may in certain respects be universal – insofar as it rests in

> the least on empirical grounds – perhaps only in its motive – can indeed be a practical rule, but never a moral law. (G, 4:389/CEPP:44–5, emphasis added)

Here we see how Kant, starting from the fact of the categorical nature of the moral law, as is manifest in the "common idea of duty" (a reference to *Groundwork* I) "and of moral laws" (a reference to *Groundwork* II), can then advance to the rejection of sensibility as the source of the moral law and next to the embrace of pure reason as its source. Kant accordingly tells us that the *Groundwork* will set out to examine the moral law as the product of pure reason alone. The rationalist Wolff failed to isolate pure reason in his study because he failed to properly understand the distinction between the sensible and the intellectual, believing that sensibility was different from the intellectual only in degree, not kind. Kant ends the Preface by noting that the first two sections of the *Groundwork* (*Groundwork* I and *Groundwork* II) will both employ an analytic methodology. This means that these sections will start with ordinary moral knowledge's (as quoted above) "common idea of duty and of moral laws" (G, 4:389/CEPP:44), respectively, both of which ideas carry with them the Archimedean point of "absolute necessity" (G, 4:389/CEPP:44), or categorical necessity, and both will then search first in sensibility and next in understanding (guided here by Kant's newly discovered distinction in kind between sensibility and understanding) for something that might do justice to this claim of absolute necessity.

***Groundwork* I** In *Groundwork* I, Kant begins with the concept of a good will. Why start here? Why not start, as *Groundwork* II effectively does after some preliminary discussion, with an examination directly of the concept of a categorical imperative (starting around G, 4:412/CEPP:65)? As mentioned, Kant recognizes that our lives are filled with counsels of prudence, guiding much of our conduct, and that we accordingly recognize the value of intelligence, wit, judgment, talents of mind, qualities of temperament, gifts of nature and fortune, moderation of emotions, and happiness. But time and again, the quiet dignity of the voice of morality makes itself heard, attracting our attention, and, if we do not shun its voice, commanding our respect and even wonder. One such moment is when we examine the moral law directly, as in *Groundwork* II. Another such moment of pause and confrontation with the dignity of the moral law is indirect, however, where we behold (or at least believe we behold) someone transcending self-interest to choose an action simply because it is the right thing to do, out of respect for the moral law. This indirect contact with the moral law and our wonder at it, is the powerful moment on which Kant has us focus in *Groundwork* I, using this moment as an inroad into our thinking about what the moral law is, action on which stands out from the usual din "like a jewel" (G, 4:394/CEPP:50), having *absolute*, *inner*, *unconditioned*, and *unqualified* worth (G, 4:393–4/CEPP:49–50). Kant starts from this moment of wonder and then transitions from the concept of a good will to that of a good will acting under conditions of subjective restrictions and hindrances, as in our case, i.e., a will acting from *duty* (G, 4:397/CEPP:52–3). Against the backdrop of Kant's distinction in kind between sensibility and understanding, Kant next systematically eliminates – as in the 1770s lectures on ethics – all of the possible *sensible* determinations of such a good will, deeming each unworthy of a will possessing the unique, unconditioned worth of a will acting from duty (G, 4:397–402/CEPP:52–70). Here it is fascinating to witness, in Kant's elimination of sensibility procedure, a rough recapitulation of his own reviewed philosophical development from the 1760s to the 1770s and beyond. Specifically, inquiring into the nature of actions performed from duty (or from a good will), Kant first rejects those actions that conflict outright with duty, next turns to actions *in accordance with* duty, before considering the various possible sources that might determine our choice of such actions. The first candidate is an

action in accordance with duty that is performed not *from* duty but instead on the basis of *indirect* inclinations, of *self-love*. In concluding that such actions have no moral worth, Kant is doing what he had already done as a moral sense theorist in the early 1760s, when he rejected egoism, albeit while embracing moral sense theory. But next in line in Kant's elimination of sensibility procedure are those actions that are both in accordance with duty and also performed on the basis of *immediate* inclinations, or *moral feeling*s, such as sympathy. This is the basis for action identified as morally worthy by moral sense theory and thus the basis for action identified as morally worthy by the Kant of the 1760s, who was a moral sense theorist. Nonetheless, the critical Kant of the *Groundwork*, like the Kant who lectured on ethics in the 1770s, shortly after his turn to an ethics of reason, now takes pains to carefully *reject* this ground for choice as likewise *lacking* moral worth. Even if this ground for choice is, indeed, beautiful and worthy of praise and encouragement if directed to what is in accordance with duty (G, 4:398/CEPP:53–4; OFBS, 2:217–18/CEAHE:31–2), at best it only "fortunately" points in the right direction, Kant explains here – just as he will later explain the point in his 1793 *Religion* (which will not be reviewed in this entry), when he there argues that even if a kindly moral feeling of sympathy leads us "to conduct *conformable to the* law, it is merely accidental that these causes coincide with the law, for they could equally well incite its violation" (Rel, 6:30–1/CERRT:78). Looking back at this rejection of sensible grounds of determination of a good will in *Groundwork* I, Kant observes later, in *Groundwork* II, that "the proper and inestimable worth of an absolutely good will consists precisely in the fact that the principle of action is *free of all influences from contingent grounds, which only experience can furnish*" (G, 4:426/CEPP:77, emphasis added). Finally, *Groundwork* I argues that if a will that is acting from duty is as such not acting on contingent, empirical grounds, it is instead acting on pure reason's grounds, and, for lack of a grounding in sensibility, pure reason's basis for choice itself will have a certain form, namely, that of being universalizable (FUL) (G, 4:402/CEPP:56–7).

***Groundwork* II** Moving on, in the first few pages of *Groundwork* II Kant underscores that while *Groundwork* I worked with our ordinary reason to uncover the categorical imperative, we should not misinterpret our "ordinary" reason as somehow *empirical*; it is still reason, even if some of its cognitions are at first somewhat obscure. Kant then ties the very concept of morality once again to that of categorical or absolute necessity and noncontingency as a way to reinforce the point that the source of the law is *not* experience but instead reason:

> unless we want to deny to the concept of morality all truth . . . it must hold not merely for men but for all rational beings generally, and that *it must be valid not merely under contingent conditions* and with exceptions but *must be absolutely necessary*. Clearly, therefore, no experience can give occasion for inferring even the possibility of such apodeictic laws . . . [which must instead] have their source completely a priori in pure, but practical reason. (G, 4:408/CEPP:62–3, emphasis added)

Kant next discusses the imperatives reason has to offer, dividing them into hypothetical and categorical imperatives. Hypothetical imperatives, however, are valid only under "subjectively contingent conditions" (G, 4:416/CEPP:69). A categorical imperative, by contrast, "declares an action to be of itself objectively necessary" (G, 4:415/CEPP:68), and only "[t]his imperative may be called that of morality" (G, 4:416/CEPP:69), as "only such a command carries with it that necessity which is demanded from a law" (G, 4:420/CEPP:72). As in *Groundwork* I (G, 4:402/CEPP:56–7), Kant next argues that, given that such a law could not draw from contingent,

empirical conditions, the *form* of such a law would need to be that of universality: "since, besides the law, the imperative contains only the necessity that the maxim should accord with this law, while the law contains no conditions to restrict it, there remains nothing but the universality of a law as such with which the maxim of action should conform" (G, 4:420–1/CEPP:73), thus bringing Kant to the FUL and FLN formulations of the categorical imperative. Kant repeats this move in many other places, including, for example, his 1793 essay "On the Common Saying: That May Be Correct in Theory, but It Is of No Use in Practice," where he notes that "The incentive which the human being can have before a goal (end) is set for him can obviously be nothing other than the law itself through the respect that it inspires . . . For the law with respect to what is formal in choice is indeed all that remains when I have left out of consideration the matter of choice" (OCS, 8:282n./CEPP:284n.). Finally, turning to the argument for FH, Kant will here attempt to determine what the matter, or end, of the moral law is, rather than its form (as with FUL/FLN), beginning his inquiry with a focus on the categorically necessary nature of the moral law. He then advances to his conclusions about the nature of the moral law – here, specifically the nature of the *matter*, or *end*, of the maxim. As background, it should be noted that for Kant an "end" is what "serves the will as the objective ground of its self-determination" (G, 4:427/CEPP:78), being that toward which we aim. We do not aim toward an end only sometimes but instead in the event of any free action, as Kant tells us in the *Metaphysics of Morals*: "no free action is possible unless the agent also intends an end (which is the matter of choice)" (MM, 6:389/CEPP:520). Kant argues that, given that the imperative in question is special in being *categorical*, *the end we intend must likewise be special in being an end in itself because it has value in itself, and so categorically, or absolutely*, rather than conditionally and relative to some feature in us, such as our sensible inclinations or feelings, that are incidental to us as rational beings. Kant accordingly returns here, in the *Groundwork*, to the criterion from his 1764 *Inquiry* – i.e., that actions "cannot be called obligations as long as they are not subordinated to an end which is necessary in itself" (INTM, 2:298/CETP70:272) – when he says, "But let us suppose that there were something whose existence has in itself an absolute worth, something which as an end in itself could be a ground of determinate laws. In it, and in it alone, would there be the ground of a possible categorical imperative, i.e., of a practical law" (G, 4:428/CEPP:78). Unlike the *Inquiry*, however, where Kant was still a moral sense theorist (albeit an uncertain one (INTM, 2:300/CETP70:274–5)), and where his epistemology was still pre-Critical, the *Groundwork* has in place the critical distinction between sensibility and understanding that allows Kant to decisively reject all of the offerings of sensibility and all feelings as ill-suited to serve as this necessary end with value in itself. In his much analyzed argument at 428, Kant accordingly systematically considers candidate ends for the role of an end in itself, doing what he has already done many times before, in his lectures on ethics, in *Groundwork* I, and in his *Groundwork* II argument for FUL/FLN, using his map of our mental faculties to identify these possibilities. He therefore first canvasses the offerings of sensibility, rejecting, in order, objects of inclinations, then inclinations themselves, and then animals (and thus, by implication, our animality, or our sensibility taken on its own as a whole, in isolation from our rational nature, or understanding). At this point, there is nothing left but our rational nature, intellectuality, or understanding – i.e., ourselves as rational beings, or persons – and this, according to Kant, is what in our view meets the standard of being something that has value in itself: "rational beings are called persons inasmuch as their nature already marks them out as ends in themselves, i.e., as something which is not to be used merely as a means, and hence there is imposed thereby a limit

on all arbitrary use of such beings, which are thus objects of respect" (G, 4:428/CEPP:79). Moreover, given that Kant has already rejected all options grounded in sensibility prior to arriving at this conclusion about a matter or end with value in itself, it is accordingly clear that this end of humanity is not, on Kant's reading, something that possesses its value only conditionally, relative to our sensible inclinations and feelings. In this manner, Kant systematically distinguishes this end, or matter, from all others. He therefore exempts it from his own sweeping rejections *otherwise* of a role for ends, or matter, in ethics (G, 4:416/CEPP:69; cf. CPrR, 5:29/CEPP:162–3; MM, 6:382/CEPP:514). Kant can therefore now, at G, 4:429/CEPP:80, present the formula of humanity formulation of the categorical imperative.

Kant's 1788 *Critique of Practical Reason* and his 1797 *Metaphysics of Morals* are not, like the *Groundwork*, devoted to clarifying the nature of the moral law, but they nonetheless once again show the manner in which Kant's concept of the unique, categorical necessity of the moral law serves as the starting point for our coming to fully grasp the nature of the moral law.

Critique of Practical Reason The categorical imperative is *synthetic*, Kant tells us in both the *Groundwork* (G, 4:420/CEPP:72) and in the *Critique of Practical Reason* (CPrR, 5:31/CEPP:164), because our analysis of the nature of the moral law does not in itself disclose whether or not we, unlike nonrational animals, have the *freedom* of will that will allow us to be *subject to* the moral law. Kant's arguments for freedom are discussed elsewhere in this lexicon, so suffice it to say here that in the *Critique of Practical Reason* Kant makes clear that the "fact of reason," i.e., the fact that we do recognize that we are bound by the moral law, establishes our freedom. Looking more closely at this "fact of reason," we see that it is specifically the *categorical* nature of the moral imperative to which we are bound that reveals to us our freedom, by contrast with conditional imperatives:

> Here, however, the rule says: One ought *absolutely* to act in a certain way. The practical rule is therefore unconditional and thus is thought of a priori as a categorically practical proposition. The practical rule, which is thus here a law, absolutely and directly determines the will objectively, for pure reason, practical in itself, is here directly legislative. The will is thought of as *independent of empirical conditions* and consequently as pure will. (CPrR, 5:31/CEPP:164, emphasis added)

So it is specifically our recognition that we are bound to a moral law that tells us to do something *not* because it would satisfy desires we have that reflect our idiosyncratic physical condition but instead because it is *absolutely* or *categorically* necessary in itself, because it is simply the right thing to do in itself – a fact that is "strange enough and has no parallel in the remainder of practical knowledge" (CPrR, 5:31/CEPP:164) – that reveals to us our own freedom. When we want to know the nature of the moral law, Kant tells us in the *Critique of Practical Reason*, we start with this simple fact, that this moral law commands with absolute necessity, and we then move forward with the elimination of sensibility procedure from there: "we can come to know pure practical laws in the same way we know pure theoretical principles, *by attending to the necessity with which reason prescribes them to us* and to the elimination from them of all empirical conditions, which reason directs" (CPrR, 5:30/CEPP:163, emphasis added). As noted above, this process of eliminating sensibility in order to know the moral law is for Kant, accordingly, a bit like chemistry: in "a process similar to that of chemistry, i.e., we may, in repeated experiments on common sense, separate the empirical from the rational, exhibit each of them in a pure state, and show what each by itself can accomplish" (CPrR, 5:163/CEPP:270).

By isolating reason by means of this process akin to chemistry, our resulting knowledge of the unconditioned moral law "infinitely raises my worth as that of an intelligence by my personality, in which the moral law reveals a life independent of all animality and even of the whole world of sense" (CPrR, 5:162/CEPP:269–70). And this is why Kant famously tells us that "Two things fill the mind with ever new and increasing admiration and awe, the oftener and more steadily we reflect on them: the starry heavens above me and the moral law within me" (CPrR, 5:161/CEPP:269).

Metaphysics of Morals In his 1797 *Metaphysics of Morals*, Kant likewise endorses this methodology, with its starting point in the unique necessity of the moral law, telling us that

> it is different with moral laws. They hold as laws only insofar as they can be *seen* to have an a priori basis and to be **necessary**. Indeed, concepts and judgments about ourselves and our deeds and omissions signify nothing moral if what they contain can be learned merely from experience. And should anyone let himself be led astray into making something from that source into a moral principle, he would run the risk of the grossest and most pernicious errors. (MM, 6:215/CEPP:370, boldface added)

Kant's own methodology in laying bare the moral law to his readers in the *Groundwork*, the *Critique of Practical Reason*, and the *Metaphysics of Morals* is also paralleled in the method that Kant prescribes to us should we, in turn, teach ethics to the young. As in the *Critique of Pure Reason*, so too in the *Critique of Practical Reason* and in the Doctrine of Virtue of the *Metaphysics of Morals*, Kant divides discussion into two "doctrines": one on the "elements" and one on "methodology," in which Kant specifies how we might *apply* the findings of the first doctrine, specifically in the teaching and inspiring of the young. In both cases (see CPrR, 5:152–8/CEPP:261–6 and MM, 6:478–84/CEPP:591–7), Kant would have us employ the same basic procedure – the elimination of sensibility procedure – with our pupils that he himself has just employed with us (his readers) when instructing us in the preceding Doctrine of Elements, though we are told to make heavy use of examples in instructing our students whereas Kant did not do this with us in the Doctrine of Elements. Accordingly, in the *Critique of Practical Reason*, Kant advises us that our students should be led by us to carefully contemplate examples of virtue, where agents are described as follows, using the familiar progression of possibilities: first, a virtuous agent, with a good will, does *not* act out of self-love, *nor* from moral feeling, but indeed even *in spite of* strong opposed feelings of self-love or moral feelings, where these agents accordingly choose to act out of nothing but respect for the moral law. In the end, it is precisely because the envisioned virtuous agent is depicted as not acting on sensible incentives and even in spite of them, and because they are depicted as acting only out of respect for the moral law, that this envisioned example both teaches and inspires:

> All the wonder and even the endeavor [on the part of the student] to be like this [virtuous] character rest here solely on the purity of the moral principle, which can be clearly shown only by removing from the incentive of the action everything which men might count as a part of happiness. Thus morality must have more power over the human heart the more purely it is presented. (CPrR, 5:156/CEPP:265, emphasis added)

Similarly, in the *Metaphysics of Morals*, Kant tells us that a proper moral catechism

> moves the soul inwardly and puts a man in a position in which he can look upon himself only with the greatest wonder at the original predisposition dwelling within him . . . When, in the case of each of [his duties], his attention is drawn to the fact that none of the pains, hardships, and sufferings of life – not even the threat of death – which may befall him because he faithfully attends to his duty can rob him of consciousness of being their master and superior to them all, the question is very close to him: What is it in you that can be trusted to enter into combat with all the forces of nature within you and around you and to conquer them if they come into conflict with your moral principles? (MM, 6:483/CEPP:596)

The *Groundwork* has no Doctrine of Methodology, but when Kant does step back from using his elimination of sensibility methodology that is *clarifying* the moral law, in order to instead talk about what *inspires* action on the moral law, he says much the same as in the methodologies of the other works:

> But such a completely isolated metaphysics of morals, not mixed with any anthropology, theology, [and] physics . . . is not only an indispensable substratum of all theoretical and precisely defined knowledge of duties, but is at the same time a desideratum of the highest importance for the actual fulfillment of their precepts. For the pure thought of duty and of the moral law generally, unmixed with an extraneous addition of empirical inducements, has by way of reason alone (which first becomes aware hereby that it can of itself be practical) an influence on the human heart so much more powerful than all other incentives which may be derived from the empirical field, that reason in the consciousness of its dignity despises such incentives and is able gradually to become their master. (G, 4:410–1/CEPP:64–5)[1]

***Related terms*: *Groundwork of the Metaphysics of Morals*, *Metaphysics of Morals*, Conscience, Duties to others, Duties to self, Imperfect duties, Incentive, Inclination, Morality, Perfect duties, Reason**

Note

1. This entry draws from chapter 9 of my book *Kant on Mind, Action, and Ethics* (Oxford: Oxford University Press, 2014); from my article "Sense and Sensibility in Kant's Practical Agent: Against the Intellectualism of Korsgaard and Sidgwick," *European Journal of Philosophy*, 21(1) (2010): 1–36; and from my book *Kant's Questions: What Should I Do?* (New York: Routledge, forthcoming).

Julian Wuerth

Categories (*Kategorien*) Cognition, for Kant, requires both intuition and concept and so the joint operation of our faculties of sensibility and understanding. Just as space and time are identified in the Transcendental Aesthetic of the *Critique of Pure Reason* as being the pure, a priori elements (forms of intuition) of sensibility, so too the Transcendental Logic identifies the categories as being the pure elements belonging to our understanding. A category is an a priori concept by means of which alone the understanding can "understand something in the manifold of intuition, i.e., think an object for it" (A80/B106 [1781/7] = CECPR:213) and so can think an object for a cognition: "all experience contains, in

addition to the intuition of the senses, through which something is given, a **concept** of an object that is given in intuition, or appears . . . only by means of [the categories] can any object of experience be thought at all" (A93/B126 = CECPR:224; see also A55–7/B79–82 = CECPR:195–7; B146/CECPR:254; R3054, 16:33–4 [1780–1804? 1776–8?]/CENF:60; OD, 8:215 [1790]/CETP81:307; MVi, 29:983 [1794–95]/CELM:453). As thus characterized, a category is an instance of Kant's "concept of an object in general" – the concept of an object in the most general sense of "object," of an object "as such" (*Begriff von einem Gegenstande / von einem Dinge überhaupt; das Denken eines Objekts überhaupt*) (B128/CECPR:226; A247/B304 = CECPR:345; C, 11:314 [January 20, 1792]/CEC:399).

There are twelve specific categories, organized in the table of categories (A80/B106 = CECPR:212; Pro, 4:303 [1783]/CETP81:97; MVi, 29:986–7/CELM:455–6), under the four general headings of "quantity," "quality," "relation," and "modality" that are drawn from Kant's version of traditional Aristotelian logic. (For the complete list, *see* **Table of categories.**) Kant takes the term "categories" from Aristotle, holding that his aim is basically the same as Aristotle's but that Aristotle arrived at his own list of categories in an unsystematic way that mixes together pure, empirical, basic, and derivative concepts and is incomplete (C, 10:132 [February 21, 1772]/CEC:134; A79–81/B106–7 = CECPR:211–13; Pro, 4:323/CETP81:115).

To this characterization, Kant adds, in his "explanation" (*Erklärung*) of the categories, the relation of the categories to the logical functions of judgment: categories "are concepts of an object in general, by means of which its intuition [the intuition of the object] is regarded as **determined** with regard to one of the **logical functions** for judgments" (B128–9/CECPR:226; also, e.g., R5643, 18:283 [1780–8]/CENF:268–9; R5932, 18:392 [1783–4]/CENF:309–10; A108–9/CECPR:233; A247/B304 = CECPR:345; CPR marginalia, E XLII, 23:25 [1781]/CECPR:212; Pro, 4:304–5/CETP81:116; MNS, 4:475 [1786]/CETP81:189; MVo, 28:404–6 [1784–5]; MVi, 29:985–8/CELM:454–6). Sometimes he simply identifies the categories with the logical functions: B143/CECPR:252; Pro, 4:324/CETP81:98–9; A147/B187 = CECPR:277; cf. RP, 20:271–2 [1793/1804]/CETP81:363.

Kant also describes the categories as representations that are linked to the synthesis of the manifold of intuition – or, more specifically, that contain the (necessary) unity of the synthesis of the manifold of those intuitions through which cognition arises: the categories "contain the necessary unity of the pure synthesis of imagination in respect of all possible appearances" (A119/CECPR:238; cf. B151/CECPR:256 on "the synthesis which is thought in the mere category in respect of the manifold of an intuition in general"; CPR loose sheets, LBl B 12, 23:18–19 [1780s]/CENF:258–9; R5643, 18:283–4 [1780–8]/CENF:268–9). His descriptions of the categories as containing a necessary unity of synthesis indicate that the categories do so insofar as they provide rules of pure synthesis of the manifold of intuition through which cognition is had (*see* **Manifold**, **Synthesis**). These rules are necessarily applied in our cognition of objects; through their application, they guarantee the holding of necessary laws according to which nature (as the sum of appearances) conducts itself (A106–10/CECPR:232–4; A113–14/CECPR:235–6; A126–7/CECPR:242; cf. B145/CECPR:253; B159–65/CECPR:261–4; cf. Pro, 4:306, 319–20/CETP81:99–100, 111–12). These laws are spelled out in the Analytic of Principles, whose principles ("the rules of the objective use of the categories," A161/B200 = CECPR:284–5) provide the conditions that must hold of appearances given the necessary applicability of the categories to them (cf. CPJ, 5:183 [1790]/CECPJ:70).

The details of these and of Kant's other descriptions of the categories are best understood through his derivation of the categories from the structure of judgment. Kant wants a provably complete, systematic enumeration of these fundamental, a priori concepts of the understanding (A13–14/B27–8 = CECPR:150–1; A80/B106 = CECPR:213). He provides this enumeration in the Metaphysical Deduction of the Categories (A67–83/B92–109 = CECPR:204–14; cf. B159/CECPR:261) by reflection on judgment. (*See* **Metaphysical deduction**, **Table of judgments**, **Table of categories.**)

The fundamental act of the understanding is judging, and Kant argues that the a priori concepts of the understanding derive from the a priori aspects of judgment. Those aspects are given through the logical functions of thought in judgment, which determine the (a priori) logical structure of judgments under the headings of quantity, quality, relation, and modality. The logical functions order concepts together in thought in such a way that those concepts function as specific judgments of the various logical forms. In the judgment that the stone is hard, for example (cf. MNS, 4:475/CETP81:189), the subject predicate logical function (A245/CECPR:344; cf. B128–9/CECPR:226) is so applied that the empirical concept *stone* (that conceptual mark) occupies the subject term role and the empirical concept *hard* (that conceptual mark) the predicate term role in a singular, affirmative, categorical judgment in which the subject term *stone* also has singular quantity and the predicate-term *hard* is affirmed of that subject term.

As far as the mere logical form goes, these concepts could also be ordered so as to reverse the roles of *stone* and *hard* (B128–9/CECPR:226; MNS, 4:475/CETP81:189). However, when we cognize the object through the above judgment, the categories determined by the logical functions that operate in this judgment come into play. In that cognition, and using the concept of an object in general, we unify the manifold of empirical concepts by thinking them all, in synthesis, to belong to the object (cf. B161/CECPR:262). At the same time, and using the relevant logical functions, we take those empirical concepts to function together in that thought so that they constitute the single judgment in question. The logical function ordering of the concepts in the judgment then yields the logical function ordering of those concepts (their displayed marks) in the object. This is the (phenomenal) object that we think to appear via the given manifold and to have, as properties, those marks. In the present case, this object is thought as being a thing that is a *stone* (that mark treated as a subject) that is *hard* (that mark treated as the attribute of that subject). It is not then possible, Kant holds, to reverse the roles of *stone* and *hard*. Rather, "it is determined that [the stone aspect of the] empirical intuition [of the object here known] must always be considered as subject, never as mere predicate" (B129/CECPR:226).

In this way, the object, the stone, is brought under the category of substance (the concept of a something that is thought as a subject that has, but that cannot itself be, a predicate – cf. A147/B186 = CECPR:277; A399–401/CECPR:441–2). As A79/B104–5 = CECPR:211 states, "the same function that gives unity to the different representations **in a judgment** also gives unity to the mere synthesis of different representations **in an intuition**, which, expressed generally, is called the pure concept of the understanding." We therefore reach the B128–9/CECPR:226 description of a category noted above. We also see that a category contains a unity of synthesis – of the marks that, via the category, we structure logically and concurrently attribute to the object. A category thus is a concept of an object in general such that elements of that object are playing one of the logical roles specified by the logical functions of judgment.

The immediate origins of Kant's notion of a category as a concept of an object in general lie in the *Inaugural Dissertation*'s metaphysical concepts "given by the very nature of the understanding" (ID, 2:394 [1770]/CETP70:386). In his February 21, 1772 letter to Markus Herz, where the problems about the agreement of such concepts with objects are first stated, Kant describes these concepts as "pure concepts of our understanding," which he proposes to reduce "to a certain number of categories" in a systematic, non-Aristotelian way (C, 10:130, 132/CEC:133, 134). In notes from the 1770s he develops his ideas further in the direction of the first *Critique*'s doctrine of categories (e.g., R4473, 17:564 [1772]/CENF:138–9; R4629, 17:614 [1772–3]/CENF:148; R4631, 17:615 [1772–3]/CENF:148–9; R4634, 17:616–19 [1772–3]/CENF:149–51; R4672, 17:635–6/CENF:153–4; R4674, 17:643–7 [1773–5]/CENF:157–61; R4679, 17:662–4 [1773–5]/CENF:170–2). His notion, itself, of an object in general derives ultimately from Wolffian ontology.

The beginnings of the logical function view of the categories outlined above are seen in R4629, 17:614/CENF:148:

> Logical form is for the understanding's representation of a thing what space and time are for the appearances themselves: namely the former contains the positions for ordering them. The representation through which we refer its proper logical position to an object is the real and pure concept of the understanding: e.g., something that I can always use only as a subject; something from which I must infer hypothetically to a *consequens*, etc. . . . Through the determination of the logical position the representation acquires a function among the concepts.

See also R4631, 17:615/CENF:148–9; R4634, 17:616–17/CENF:149–50; R5555, 18:231 [1778–80s]/CENF:245; and note A266/B322 = CECPR:370 on concepts as "logical matter (for judgment)" whose relation "(by means of the copula) [is] the form of judgment."

Kant holds that the objective unity of representations in a judgment – in the concept of the object to which all those representations relate – is a consequence of the holding of transcendental unity of consciousness (apperception) with respect to those representations (1787 Transcendental Deduction of the Categories, B140–2/CECPR:251–2; cf. A106–7, A109–10, A129–30/CECPR:232, 233–4, 243–4). He thus also describes a category as a "**representation of an object in general**, insofar as it is represented as determined with regard to this objective unity of consciousness (logical unity)" (R5933, 18:392 [1783–4]/CENF:310; cf. CPR loose sheets, LBl B 12, 23:19/CENF:259; A129–30/CECPR:243–4; R5931, 18:390–1 [1783–4]/CENF:309). In addition, he speaks of the "synthesis which is thought in the mere category in respect of the manifold of an intuition *in general*" (B151/CECPR:256, emphasis added) because the function of the categories in synthesis applies to the manifold of any passively given, sensible intuition and not merely to our human form of such an intuition (B144–5, B148, B150–1, B160/CECPR:253–4, 255, 256–7, 261; RP, 20:272/CETP81:363–4).

The 1787 Deduction stresses that synthesis through the categories is required for the combination (*Verbindung*, *conjunctio*) of any manifold in general to occur (B129–31/CECPR:245–6). In later works – e.g., RP, 20:275–6/CETP81:366–7; C, 12:222–3 [December 11, 1797]/CEC:536–7 – Kant speaks in a related way of composition (*Zusammensetzung*, *compositio*) instead of combination. He takes composition in the end to be the sole basic concept a priori (RP, 20:271/CETP81:363). There are then as many a priori

concepts of the understanding (categories) as there are ways of compounding. Note also R6358, 18:684 [1797]/CENF:392; R6359, 18:687 [1796–98]/CENF:394.

For Kant, it is not just that one cognizes an object through the above application of the categories in the synthesis of the manifold of sensible intuition. It is only through such application that cognition can be gained. Without a manifold of intuition to unify, the categories provide no cognition. They are "not by themselves **cognitions**, but mere **forms of thought** for making cognitions out of given intuitions" (B288/CECPR:334; B146–9/CECPR:254–6; A239/B298 = CECPR:340–1; A245/CECPR:344; Pro, 4:312–13/CETP81:105–6; RP, 20:273–5/CETP81:364–6). Kant holds further that, in order for categories to apply to objects of cognition through sensible intuition, the pure categories must be schematized by providing a third thing, the transcendental schema, that mediates that application by being both pure and sensible (A138/B177 = CECPR:272) (*see* **Schema**).

Kant uses the categories and forms of judgment in developing other doctrines – e.g., his analyses of the concepts of something and nothing (A290–2/B346–9 = CECPR:382–3); of matter (MNS, 4:474–7/CETP81:188–91; also OP); and of aesthetic judgments (cf. CPJ, 5:203ff., 247ff./CECPJ:89ff., 130ff.). Freed from their cognitive restriction to possible experience, the categories become transcendental ideas (A408–9/B435–6 = CECPR:460–1; cf. A335/B392 = CECPR:406; R5553, 18:228 [1778–9? 1780–3?]/CENF:243). Appeal to the categories helps structure the CPR Paralogisms and the Antinomy of Pure Reason. Theologically, one may use the categories to think (but not to cognize) a supersensible being on analogy with the objects of experience (Pro, 4:358, 361/CETP81:147, 150; cf. A696–7/B724–5 = CECPR:618–19; CPJ, 5:483–4/CECPJ:345–6; RP, 20:280/CETP81:370). Kant also develops "categories of freedom" which contrast with the "categories of nature," the theoretical concepts that are the subject of the present entry (CPrR, 5:65–7 [1788]/CEPP:192–4).

Through their role in our cognitive judgments, the categories are in fact applied, necessarily, to every object that we do or can cognize. But is this application justified? A transcendental deduction of the categories is required, a justification and explanation "of the way in which concepts [the categories] can relate to objects a priori" (A85/B117 = CECPR:220). This deduction establishes the objective validity of the categories and their cognitive domain: the objects of sensible intuition (*see* **Transcendental deduction**, **Transcendental deduction of the categories**).

Kant holds that the categories are not innate but are acquired through the operation of the "subjective conditions of the spontaneity of thought" (OD, 8:223/CETP81:313), those conditions being, themselves, innate. (Cf. ID: the concepts of metaphysics are "abstracted from the laws inherent in the mind (by attending to its actions on the occasion of an experience)," 2:395/CETP70:387–8.) We cannot explain why we have the particular categories (and logical functions of thought) that we do (B145–6/CECPR:254; CPR marginalia, Refl. E LIV at A137, 23:27 [1781–7]/CECPR:271). Moreover, although we can characterize the categories in the ways noted above, we cannot give them any real definition (a definition "which would . . . not merely make distinct [a category] but at the same time its **objective reality**," A240–1/CECPR:341–2; cf. A82–3/B108–9 = CECPR:214).

Related terms: **Concept**, **Intuition**, **Judgment: power of**, **Manifold**, **Object**, **Synthesis**

Robert Howell

Causality (*Causalitat*) During Kant's pre-Critical period, three rival theories about causation were prominent: physical influx, occasionalism, and preestablished harmony (Watkins 2005).

According to the physical influx theory, causal relations essentially involve alteration by the transmission of causal power or force; in paradigm cases, from one substance to another. The physical influx theory might be viewed as having a precursor in the Aristotelian conception of formal and efficient causation, which involves the transmission of causal power from cause to effect. In his pre-Critical period, Kant sides with the physical influx theory. He thus rejects the two alternatives, which were introduced as solving problems for physical influx. One of Nicolas Malebranche's arguments for occasionalism claimed that causation must involve necessary connection, and that we can conceive of no necessary connections other than by divine agency. God must therefore be the only cause, and apparent natural causes are merely occasions for divine causing. The pre-Critical Kant agrees that causation involves necessary connection, but he argues that there is a kind of necessitation which is distinct from the logical sort, and physical influx features this sort of necessitation. It involves what Kant calls a *real* ground, a nonlogical notion. Kant develops the notion of real ground in the later, Critical period. G. W. Leibniz argued for causation at the fundamental metaphysical level involving only God setting up the substances in preestablished harmony, partly because causation between distinct fundamental substances is inconceivable (see Watkins 2005 for a comprehensive account). Kant, following Martin Knutzen and Christian August Crusius, is not motivated by this consideration to reject physical influx.

The causal view of the Critical period is marked by three core features. The first is the vindication of the a priori concept of cause by the Transcendental Deduction (A84–130/B116–69 [1781/7] = CECPR:219–66), the Second Analogy (A189–211/B232–56 = CECPR:304–16), and the Third Analogy (A211–15/B256–62 = CECPR:316–19). The second is an account of phenomenal or empirical causation in terms of the notion of causal power. The third is an affirmation of the coherence of our idea of noumenal causation, in particular in the case of noumenal transcendental freedom.

In the Second and Third Analogies, Kant argues from the fact that we have representations of objective phenomena – objective temporal successions in particular – to the applicability of the a priori concept of cause to experience. Kant begins these arguments with the observation that

> We have representations in us and can become conscious of them. But however far this consciousness may extend, and however careful and accurate it may be, they still remain mere representations, that is, inner determinations of our mind in this or that relation of time. How, then, does it come about that we posit an object for these representations, or, in addition to their subjective reality, as modifications, ascribe to them an objective reality of which I don't yet know the nature? (A197/B242 = CECPR:309)

Here Kant draws the distinction between representations as inner determinations of our mind and representations as featuring objective phenomena distinguishable from the representations themselves. How can we distinguish objects from their representations? Kant's answer is:

> If we enquire what new character relation to an object confers upon our representations, what dignity they thereby acquire, we find that it results only in subjecting the representations to a rule, and so in necessitating us to connect them in some one specific manner: and conversely, that only in so far as our representations are necessitated in a certain order, as regards their time relations do they acquire objective meaning. (A197/B242–3 = CECPR:309)

In the Second Analogy, the type of objective phenomenon at issue is objective succession. Kant contrasts successive perceptions of parts of a house with successive perceptions of a boat moving downstream. In the perceptions of the boat moving downstream, by contrast with those of the house, the order of the perceptions is objective. Evidence for this is that the perceptions of the parts of the house are reversible in a way in which the perceptions of the boat moving downstream are not. Kant argues that our ability to represent objective successions must consist in the exercise of an ability of the understanding to think and experience phenomena as rule-governed, and that in this case the rule invoked is constituted by the a priori concept of causality and dependence.

The argument of the Third Analogy follows a similar pattern. In this case, the representations of objective phenomena adduced are of cases of objective temporal coexistence. All our representations are subjectively successive, but we can distinguish from these mere subjective successions representations of objectively coexistent phenomena. Here again Kant's explanation involves the ability of the understanding to think and experience phenomena as rule-governed, and in this case the rule invoked is constituted by the a priori concept of community, that is, of mutual causal interaction.

Watkins (2005) points out that these arguments differ from those of the pre-Critical period in that they invoke transcendental argumentation from premises that appeal to features of our experience of objects. But, he contends, other elements of the pre-Critical theory of causation remain in place, specifically the physical influx theory of causation and the notion of causation as involving a real ground. For causation to be nonlogical, causal relations cannot be known or represented by logical analysis, and causal truths will not be analytic. Rather, causal truths will be synthetic (see, in particular, Kant's *Metaphysics Mrongovius*). Real causal grounds are irreducible causal powers, and causation involves their activation. These powers are irreducible in the sense that they are not reducible to regularities or counterfactual dependencies among events, and the theory is in this respect non-Humean. Kant does agree with David Hume that causal powers and their activations are not directly perceivable, and this motivates the transcendental arguments of the Second and Third Analogies for the applicability of the a priori concept of cause. Causal powers and their activations are not directly perceivable, but that their concepts apply to our experience can be known by transcendental argument. This serves as a response to Hume's claim that the idea or concept of causal power is a mere fiction and does not correctly apply to our experience.

In the *Critique of Pure Reason*, Kant introduces his discussion of freedom in the context of the Third Antinomy (A444–51/B472–9 = CECPR:484–9). Both the thesis and the antithesis of this antinomy can be motivated by the principle of sufficient reason (PSR). The thesis of this antinomy states that there must be uncaused freedom because otherwise the world would feature an infinite chain of causes, whereupon there would be no completeness in the series of causes, which is contrary to PSR. The antithesis states that spontaneous or uncaused causes are unexplained and thus contrary to PSR. Kant's resolution involves claiming that the realm of appearance is deterministic, while it does not feature an infinite series since it is just appearance, and the extent of appearances is determined by the intuitions and conceptual synthesis of subjects, which can extend indefinitely but is not actually infinite. The noumenal realm can, by contrast, be thought of as involving freedom or uncaused causation.

Empirically – in the realm of appearance – which Kant also calls nature, every event, including each of our actions, is causally determined by temporally preceding conditions (A549–50/B577–8 = CECPR:541–2). This, Kant argues, does not rule out the claim that

some of our actions are free. But he rejects any compatibilist solution according to which free action is compatible with its causal genesis being *exhausted* by preceding natural conditions that causally determine its occurrence (CPrR, 5:94, 96–7 [1788]/CEPP:215–18).

> [Practical freedom] presupposes that . . . [an action's] cause in appearance was thus not so determining that there is not a causality in our power of choice such that, independently of those natural causes and even opposed to their power and influence, it might produce something determined in the temporal order in accord with empirical laws, and hence begin a series of occurrences *entirely from itself*. (A534/B562 = CECPR:534)

Kant also rejects the notion that free actions could simply be indeterministically caused events in nature, as in the view of Lucretius – such events would amount to "blind chance" (CPrR, 5:95/CEPP:216).

Instead, the sort of causality required is the power of beginning a state *of itself* (*von selbst*) – the causality of which does not in turn stand under another cause determining it in time in accordance with the law of nature (A533/B561 = CECPR:533). He calls this characteristic *transcendental freedom*. Kant does not claim that we can know that we are transcendentally free, or even that this sort of freedom is possible. We can establish, however, that the concept of transcendental freedom does not feature an internal contradiction, and that it does not conflict with the established results of philosophy and science (A558/B586 = CECPR:546). From the practical point of view, however, we must believe that we have this causal power, for it is required for our concept of moral responsibility (A554–5/B582–3 = CECPR:543–4), and for the moral law to apply to us. The moral law comes to us in the form of moral "ought" principles, and Kant argues that "ought" implies "can"; for instance, if one ought to refrain from performing an action, it follows that one can so refrain. But then, if we weren't free but instead causally determined to act, then whenever we act badly, we'd have to accept that it's not the case that we ought to have acted otherwise, since we couldn't have done so. Kant thinks that this is practically unacceptable, and hence we must believe that we have, as noumena, the causal power of transcendental freedom (A547–9/B575–7 = CECPR:540–1).

Related terms: **Analogies of experience**, **Antinomy**, **Categories**, **Cause**, **Effect**, **Force**, **Freedom**, **Ground**, **Mechanism**, **Physical influx**, **Regress**, **Relation** *Derk Pereboom*

Cause (*Ursache*) Etymologically, the German *Ursache* means a thing (*Sache*) that is the origin (*Ursprung*) of another thing. This meaning is present in eighteenth-century philosophy. In *Prolegomena to Any Future Metaphysics That Will Be Able to Come Forward as Science*, §53 (Pro, 4:343 [1783]/CETP81:133–4), Kant distinguishes between "cause" (*Ursache*) and "causality" (*Kausalität*): the causality of a cause is that state of the cause in which it acts or takes effect. He defines "cause" as "the condition of what happens," and specifies that "the unconditioned causality of the cause in appearance is called freedom; the conditioned cause in the narrower sense, on the contrary, is called the natural cause" (A419/B447 [1781/7] = CECPR:466). This transcendental idea of freedom refers to "an *absolute* causal *spontaneity* beginning *from itself* a series of appearances that runs according to natural laws" (A446/B474 = CECPR:484). Kant calls a being that is able to act under this idea of freedom a "*causa noumenon*," i.e., a "being that has free will" (CPrR, 5:55 [1788]/CEPP:184), which despite the unconditionality of its causality does not act in a lawless way. Rather, the law according to which practical causes act is the moral

law. Yet with respect to the theoretical use of reason, the *causa noumenon*, "though a possible, thinkable concept, [is] nevertheless an empty one" (ibid.). Theoretical reason, or more precisely, understanding, can use "the logical relation of ground and consequence" (CPrR, 5:49/CEPP:179) synthetically with sensible intuition, which yields the concept of a natural cause or "*causa phaenomenon*" (A545/B573 = CECPR:539; RP, 20:328 [1793/1804]/CETP81:409).

"Cause" is a concept of relation regardless of context (pre-Critical or Critical, theoretical or practical). Its essential property is its causality, or efficiency (*Wirksamkeit*), which relates it to an "effect" (*Wirkung*). In the phenomenal context, the causality of a cause is attributed to a substance and is called "force" (see A204/B249 = CECPR:312–13; A265/B321 = CECPR:369; A648/B676 = CECPR:593). In the *Attempt to Introduce the Concept of Negative Magnitudes into Philosophy* (NM, 2:202–3 [1763]/CETP70:239–41; cf. OD, 8:195–8 [1790]/CETP81:290–3), Kant contrasts the concept of cause, or real ground, which brings into existence something else as its consequence, with the concept of logical, or ideal ground. The latter may logically entail something else according to the principle of noncontradiction (e.g., God's infinity entails his immortality), while the transition from real grounds to consequences requires more than logical principles. According to the Critical Kant, the concept of cause "signifies a particular kind of synthesis, in which given something *A* something entirely different *B* is posited according to a rule" (A90/B122 = CECPR:222; in his own copy of the first edition Kant emended the end of this clause to "posited according to an a priori rule, i.e., necessarily" [CPR marginalia, 23:46]). The concept of cause is one constituent of the second category of relation "Of *Causality* and Dependence (cause and effect)" (A80/B106 = CECPR:212, emphasis added) and relates to the condition of a substance's change of state if the alteration of the corresponding representations is meant to have objective reality which turns that alteration into an object of experience (see A189–211/B232–56 = CECPR:303–16; cf. A273/B329 = CECPR:373). In contrast to the concept of a cause that refers to phenomenal substances or their states, Kant introduces the idea of a "transcendental object" as the "merely intelligible cause of appearances in general ... merely so that we may have something corresponding to sensibility as a receptivity" (A494/B522 = CECPR:513).

Related terms: **Analogies of experience**, **Categories**, **Causality**, **Effect**, **Force**, **Freedom**, **Ground**, **Mechanism**, **Physical influx**, **Regress**, **Relation** *Konstantin Pollok*

Character (*Charakter*) As a term, "character" is found throughout Kant's writings, but it is also used in different senses. The most general definition of "character" as a law of causality is given in the *Critique of Pure Reason*: "every efficient cause [*wirkende Ursache*] must have a character, that is a law of its causality, without which it could not be a cause" (A539/B567 [1781/7] = CECPR:536). For human actions in the affairs of life, as Kant already puts it in his early anthropology lectures, to have a character is to be "capable of acting according to principles, and even if the character is evil, then it can still be improved through principles" (AF, 25:631 [1775–6]/CELA:177). Tracing Kant's use of the concept through his works reveals that elements continue from his earliest formulations to his ultimate formal, critical concept of moral character defined in the *Critique of Practical Reason* as "practical resolute *Denkungsart* [conduct of thought] in accordance with invariable maxims" (CPrR, 5:152 [1788]/CEPP:262). This means a firm act of resolve on the part of individuals to adopt the moral law as their highest formal principle of choice making. This singular commitment is the basis for a steadfast,

morally good direction in the conduct of one's life, in the employment of both inner and outer freedom. To achieve such a character based on principles is to realize the "highest good in a human being" (CPrR, 5:157/CEPP:266). The primary issue for the establishment and exercise of such moral character concerns the relation of practical reason to the natural human aptitudes: "how is one to secure the admission of the laws of pure practical reason into the human mind [*Gemüt*], to introduce their influence on the maxims of the latter; that is, how can objective practical reason also be made subjectively practical?" (CPrR, 5:151/CEPP:261). Hence the account of the natural aptitudes complements the account of the formal, objective, causal account of character.

In his essay *Observations on the Feeling of the Beautiful and Sublime* (which predates the advent of Kant's annual anthropology lectures by nine years), he discusses "character" in terms of temperament divided along the same lines as the medieval humors (sanguine, melancholic, choleric, phlegmatic) (OFBS, 2:218ff. [1764]/CEAHE:32ff.). Kant subsequently distinguishes between temperament or *Sinnesart* (conduct of the sensibilities), and *Denkungsart* (conduct of thought) and, with that, between what is "characteristic" on the one hand, and "character in an absolute sense" on the other (A, 7:285 [1798]/CEAHE:384). This distinction sets the stage for the empirical–intelligible character distinction of the critical philosophy and for the further critical moral sense of character. A summary of Kant's distinctions that appear over the course of his writings in his use of the concept of character is found in the concluding section of his *Anthropology from a Pragmatic Point of View* (A, 7:283–333/CEAHE:383–429; see also *Menschenkunde*, Me, 25:1169–76 [1781–2]/CELA:305–11). In the 1798 text Kant continues to characterize temperament in terms of the four humors, but temperament (along with natural aptitude in general) is distinguished from character in that the former "indicates what can be made" of us, while character in its absolute sense as *Denkungsart* indicates "what one is prepared to make of oneself" (A, 7:285, 286–91/CEAHE:384, 384–9). In his *Menschenkunde*, Kant defines "characteristic" as "that which marks what is peculiar to the human being" (Me, 25:1156/CELA:295), and it is in this sense that Kant uses the term "character" to speak of what is characteristic of a physiognomy (A, 7:295–-302/CEAHE:393–9; AF, 25:661–75/CELA:203–12), of a people or nation (A, 7:311–20/CEAHE:407–15; AF, 25:654–61/CELA:197–202), of the sexes (A, 7:303–11/CEAHE:399–407; AF, 25:697–722/CELA:230–50), and of the species (A, 7:321–33/CEAHE:416–29; AF, 25:648–54/CELA:192–7; "On the Character of Humanity in General," AF, 25:675–97/CELA:212–30). Scholars date the distinction between what is "natural" to the human species and character as *Denkungsart* to the period between 1773/5–1776/8 (see also Kant's Reflections on Anthropology from that period, R1125, 15:502; R1155–232, 15:511–42; R1517–18, 15:864–74).

This dating is also borne out by the Friedländer anthropology lectures from 1775/6, where Kant speaks of character in ways that are repeated in his account of its critical, moral sense. For example: "Character is the employment of our power of choice to act according to rules and principles. . . . Character constitutes the worth of a human being in and for itself, and is the origin of free actions from principles" (AF, 25:630/CELA:176–7; see also 25:631/CELA:177); "character is not innate, but must be acquired" (AF, 25:632, 633/CELA:178, 179; see also AF, 25:652, 654/CELA:195, 196–7); "a good will . . . is a basis for good character . . . nothing is unconditionally good, but it depends on the will to make good use of it" (AF, 25:649/CELA:192–3). Kant's full discussion here resonates with his later account of will in the *Groundwork* (G, 4:393 [1785]/CEPP:49; see also A, 7:285/CEAHE:384). Kant's distinction in his 1793 *Religion* between will (or rational desire, *Wille*) and the power of choice (*Willkür*) as the

"first subjective basis of the adoption of maxims" – and, where the maxim is the moral law, the "constitution of such a power of choice" consists in a "good character" – picks up themes from the early anthropology lectures (Rel, 6:25, 27, 51 [1793]/CERRT:74, 75, 94–5). In the 1793 text, Kant further spells out his notion of radical evil, a propensity for which cannot be eliminated (Rel, 6:51/CERRT:94). The resolve of a morally good character counters but cannot eradicate the permanent possibility, inherent to the human being's power of choice, that it adopt as its guiding maxim one derived from an object of the inclinations. The role of maxims as principles formative of character (by being constitutive of the power of choice) is elaborated by Kant in his 1798 *Anthropology* where he specifies five principles that refer to character: do not intentionally speak falsely; do not be hypocritical; do not break (a morally permissible) promise; do not socialize with ill thinking persons; disregard slander and do not concern yourself with going against fashion (A, 7:294/CEAHE:391–2). Here too he speaks of the establishment of character in one's *Denkungsart* as a conversion (*Umwandlung*) or rebirth (*Wiedergeburt*) and as the achievement of the "absolute unity of the inner principle of the conduct of life [*Lebenswandels*]" (A, 7:294–5/CEAHE:392; see also Rel, 6:47–8/CERRT:91–2). He states that "having made truthfulness one's highest maxim both in one's inner admissions to oneself and in one's bearing toward everyone else, is the only evidence in one's consciousness that one has character" at all (A, 7:295/CEAHE:393). Kant concludes that "the leading [*erste*] character of the human species is our capacity as rational beings, for [the sake of] our own person as well as for the society in which nature has placed us, to procure a character at all; and that we do so presupposes there is already a favorable natural aptitude [*Naturanlage*] and a propensity [*Hang*] for good" inherent in the individual (A, 7:329/CEAHE:424). Or, as he puts it in his *Metaphysical First Principles of the Doctrine of Virtue*, part two of the *Metaphysics of Morals*, "to set a purpose for oneself at all is the capacity characteristic of humanity (in contrast to animality)" (MM, 6:392 [1797]/CEPP:522). In his *Lectures on Pedagogy*, Kant notes that the "first effort in moral education is to establish a character," and by "character" we mean the "accomplished ability to act in accordance with maxims" (P, 9:481 [1803]/CEAHE:469; see also P, 9:487/CEAHE:474–5). In the *Critique of the Power of Judgment*, he makes the further connection with the sublime: "Thus the sublime must always have reference to *Denkungsart*, i.e., to maxims [which direct us in our thinking] to secure the supremacy of the intellectual and the ideas of reason over sensibility [*Sinnlichkeit*]" (CPJ, 5:274 [1790]/CECPJ:156).

Beyond the pervasiveness of the concept of character in Kant's philosophy, it is important to see its connections with Kant's conceptions of law, of the empirical–intelligible distinction, of causality, and of the nature–freedom relation. The general critical sense of character as a law of causality is applicable even to Kant's earliest references to the character of physical forces. There the physical laws of nature, which determine how such forces move, are also definitive of the character of those forces. However, to be an efficacious cause as a rational, intelligible being is to bring a different order of causality to bear on and in this physical world. Human beings in a system of living nature is the larger context for Kant's account of human moral character: if we are to "assign to human beings their species [*Classe*] in the system of living nature and thus to characterize them, we are left with no other option [but to say] that [human beings] have a character which they procure for themselves, in that they are able to perfect themselves in accordance with purposes which they adopt for themselves" (A, 7:321/CEAHE:417). The "perfection proper" to "humanity" is not to be construed as a "gift for which we must thank nature"; it must be the "effect of our deed [*Tat*]" (MM, 6:386/CEPP:518; see also A, 7:294/CEAHE:392).

Kant's critical articulation of the relation of these orders of natural (empirical) and rational (intelligible) causality is as follows. As themselves "appearance in the world of sense," human beings are "one of the causes of nature whose causality must fall under empirical laws. As such, like all other natural things, they must accordingly also have an empirical character" (A546/B574 = CECPR:539–40). Such laws of nature are, of course, laws of the understanding, but it would not "in the least detract from" the operations of the latter if one were to "assume that among the causes of nature, there are some which have an intelligible capacity," such that while the actions determined thereby are not empirically conditioned, yet in their appearance the actions are in complete accord with the laws of empirical causality (A542/B570 = CECPR:538; A545/B573 = CECPR:539). That we hold ourselves to be just such a kind of natural cause, one endowed with such intelligible powers, is for Kant "clear from the imperatives, whereby [in the form of] rules, we direct [our] performative powers in all practical matters" (A547/B575 = CECPR:540). That it is further possible to think of ourselves as such a single agency operating in terms of two orders of causal relations, depends also on removing the concern of a necessary contradiction between them; this is the work, of course, of the third antinomy, to show "that nature at least does not contradict the causality of freedom" (A558/B586 = CECPR:546). As Kant goes on in his first use of the paired terms (conduct of thought and sensibilities) in the first *Critique*: the "empirical character" of an action in its appearance, that is, the empirical character of "sensibility" (*Sinnesart*), is itself determined in the "intelligible character [of *Denkungsart*]" (A551/B579 = CECPR:542). Such agency is not to be construed merely negatively, as being independent of empirical conditions, but positively; namely as a "power" which "initiates of its own accord a series of events [*Begebenheiten*]" in the world (A553–4/B581–2 = CECPR:543). Or, as Kant puts it in the Introduction to the *Critique of the Power of Judgment*, the "word cause," when "used in regard to the supersensible, means only the ground [*Grund*] that determines the causality of natural things to bring about an effect [*Wirkung*] in accordance with their own laws of nature, but at the same time also in unanimity [*einhellig*] with the formal principles of the laws of reason" (CPJ, 5:195/CECPJ:81). In sum, as the work specific to human beings, character formation is the effect (*Wirkung*) we produce, that we are obligated to bring about in the world, in relation to nature, as a result of our own act (*Handlung*). As such, character formation also turns out to meet Kant's general definition of what may be properly called a work of art. For, it is the ultimate "production through freedom, that is, through a power of choice that bases its acts on reason" (CPJ, 5:303/CECPJ:182). Within the individual human being this production through freedom entails the operation of intelligible causality in relation to the natural human aptitudes. What is thereby achieved is the elevation of nature that Kant calls for in the *Critique of Practical Reason*: the law shall give the form of supersensible nature to sensible nature; the result is to be the existence of a "counterimage" (*Gegenbild*) of the former within the latter, without thereby disrupting the operation of the laws of the sensible world (CPrR, 5:43/CEPP:174). Intelligible character through its causal power imparts its form to the natural aptitudes and is itself thereby instantiated in the realm of living nature.

Related terms: **Freedom**, **Natural aptitude**, ***Wille***, ***Willkür*** *G. Felicitas Munzel*

Cognition (*Erkenntnis*) Despite the ubiquity of *Erkenntnis* in the *Critique of Pure Reason* and other writings, "cognition" entered the English Kant lexicon only about twenty-five years ago. Previously, scholars followed Norman Kemp Smith's classic 1929 translation, which renders *Erkenntnis* as "knowledge." Kant offers extended discussions of "cognition" in the first *Critique*

and in the *Jäsche Logic*. The first *Critique* presents a *Stufenleiter* of the genus "representation," which characterizes "cognition" as a representation that is both conscious and objective. "Intuition" and "concept" are located as subspecies under "cognition" (A320/B376–7 [1781/7] = CECPR:398–9), even though one of the *Critique*'s best-known doctrines is that neither intuitions alone nor concepts alone can yield cognition. Cognition requires both intuitions through which objects are given and concepts through which they are thought (A50/B74 = CECPR:193).

The *Jäsche Logic* characterizes "cognition in general." Cognition involves two relations, a representational relation to the object and a relation of consciousness to the subject. In cognition, a subject is conscious of an object through representing it. Cognition has a matter, the object, and a form, the way the object is cognized (LJ, 9:33 [1800]/CELL:544–5).

Intuitions and concepts are supplied by two different faculties, sensibility and understanding (LJ, 9:36/CELL:546). Discursive cognition of understanding "takes place through representations which take as the ground of cognition that which is common to many things, hence through marks as such. Thus we cognize things **through** marks and that is called **cognizing** [*erkennen*], which comes from being acquainted [*kennen*]" (LJ, 9:58/CELL:564). "A mark is . . . regarded as a representation in itself, . . . and . . . as the ground of cognition of the thing" (R2285, 16:299 [1780–9? 1776–9?], my translation). The *Jäsche Logic* distinguishes seven increasingly complex ways of representing through which a subject may be conscious of an object. The first four are representing something, representing something with consciousness or perceiving, being acquainted (*kennen*) or representing something in comparison with others as to sameness and difference, and being acquainted with something **with consciousness**, i.e., cognizing it (*cognoscere*) (LJ, 9:64–5/CELL:569–70).

This list is in tension with several of Kant's general theses about cognition. If cognition involves consciousness, then level one should not be cognition. Perhaps, though, Kant is only trying to tease out the elements involved in proper cognition. Earlier levels are "degrees of cognition" in the sense that they include some but not all elements required for full cognition. This approach can also ease the tension between "intuition" and "concept" being subspecies of "cognition" in the *Stufenleiter* and the first *Critique* doctrine that (full) cognition requires both.

Cognition proper enters at level four, which separates cognizers from animals. At level three, creatures differentiate something from other things by its sameness or difference with them, whereas at level four, *cognizers* are *conscious* in comparing something with other things through its sameness or difference with them; they recognize its similarities and differences with other things as the basis for distinguishing it from them, i.e., as marks. (Cf. FS, 2:59 [1762]/CETP70:103, where Kant objects that an ox may clearly represent the mark of a concept, but does not recognize it as a characteristic mark of the thing.) In proper cognition, a subject is conscious of an object by representing it through a mark understood as a means of differentiating the object from other things in respect of sameness or difference.

The *Jäsche Logic* also discusses modes of assent in cognitions. Truth is an objective property of cognition, but "the judgment through which something is **represented** as true, the relation to . . . a particular subject is, **subjectively**, **holding-to-be-true**" (LJ, 9:65–6/CELL:569–70, emphasis original). The three kinds of "holding-to-be-true" (or "assenting"; see A822/B850 = CECPR:686) are opining (*meinen*), believing (*glauben*), and knowing (*wissen*). "Believing" does not quite translate *glauben*; *glauben* is a matter of having faith in something. To know (*wissen*) is to cognize something on grounds that are regarded as objectively and subjectively sufficient for

its truth; knowing is a variety of cognizing. If every cognition is, subjectively, some level of holding-to-be-true, then it would involve something like anglophone "belief." The first *Critique* maintains that the only use that the understanding makes of concepts is to judge by means of them (A68/B93 = CECPR:205) and that any judgment has some modality (A70/B96 = CECPR:206), so it may present cognitions as involving some level of assent. Cognitions can be false (A58/B83 = CECPR:197).

Cognition involves representing objects, and scholars trace a central project of the *Critique of Pure Reason* to Kant's puzzlement about representing in a letter to Markus Herz:

> What is the ground of the relation of … "representation" to the object? If a representation comprises only the manner in which the subject is affected by the object, then it is easy to see how it is in conformity with this object, namely, as an effect accords with its cause, and it is easy to see how this modification of our mind can **represent** something, that is, have an object. … However, our understanding, through its representations, is neither the cause of the object … nor is the object the cause of our intellectual representations. … [So] whence comes the agreement that they are supposed to have with objects – objects that are nevertheless not possibly produced thereby? (C, 10:130–1 [February 21, 1772]/CEC:133)

The first *Critique* is written in part to answer the question of how representations that neither cause nor are caused by objects can represent them. Here, Kant introduces a new possibility. He reiterates that the representation relation can obtain if the object causes the representation but notes that that relation is possible only for empirical, not a priori materials (cf. B1–2/CECPR:136). He now maintains that a representational relation must be granted to an a priori form of intuition or thought, "if it is possible through it alone to **cognize something as an object**" (A92/B125 = CECPR:224).

The first *Critique*'s Introduction proclaims that all cognition begins with objects stirring the senses (B1/CECPR:136). The sensations thereby produced are not intuitions, because intuitions also include the a priori spatial and temporal forms in which sensations are ordered (A20/B34 = CECPR:155–6). The composite nature of intuitions and lack of further explication has made it difficult to understand Kant's doctrine that objects are given in intuitions that thereby directly relate to them. Concepts relate to objects indirectly, either through other concepts (marks) or intuitions (A68/B93 = CECPR:205).

"Cognition" appears in both the premise and conclusion of the Transcendental Deduction. The conclusion is that certain a priori concepts (the categories) and principles may legitimately be applied to all possible objects of cognition (A85–7/B117–19 = CECPR:220–1). Legitimacy is established through a transcendental argument whose investigative principle is "that they [the concepts] must be recognized as a priori conditions for the possibility of experiences" (A94/B126 = CECPR:225). Since Kant equates "experience" with "empirical cognition" (B147/CECPR:255; A, 7:141 [1798]/CEAHE:254), many, but not all, scholars take the Deduction to begin with the fact of empirical cognition.

Empirical cognition involves sensations caused by the object, so the object of an empirical cognition must exist. The nature of that existing object – whether it be an ordinary object (such as a desk) or a noumenon – involves too many large and contentious issues to be considered here.

Besides empirical cognition, the first *Critique* focuses on two types of a priori cognition, mathematical and philosophical cognition. Mathematical cognition is possible through the

"construction of concepts" in pure intuition. For example, a mathematician draws a line on paper or in thought according to the concept of a line (B137–8/CECPR:249). Kant maintains that since the drawn or imagined figure is produced in pure intuition according to rules for the concept, it expresses universally valid features of objects falling under the concept – even though, as an intuition, it represents a single individual (A713–14/B741–2 = CECPR:630). Although the concept plus (pure) intuition model thus extends to mathematical cognition, it is debatable whether the construction of a mathematical object in pure intuition provides it with an attenuated kind of existence or none at all.

In *Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality*, Kant contrasts philosophical cognition with mathematical cognition by claiming that the former involves the analysis, as opposed to the construction, of concepts (INTM, 2:276, 289 [1764]/CETP70:248–9, 262). The *Critique* makes the contrast differently, because Kant now maintains that the metaphysical principles whose content is generated through philosophical cognition are synthetic a priori (cf. Pro, 4:273 [1783]/CETP81:66); their transcendental proof does not involve dissecting concepts (A65/B90 = CECPR:202), but showing that "experience itself . . . would be impossible without such a connection [between, e.g., the concept of 'effect' and that of 'cause']" (A783/B811 = CECPR:665).

Philosophical cognition only involves concepts. It cannot employ intuitions, because although the form of intuition involved in mathematical cognition can be "cognized and determined . . . a priori," the matter of intuition can only be determined through empirical cognition (A723/B751 = CECPR:635). Although transcendental cognition is independent of particular intuitions (and existents), it would be impossible without objects producing sensible intuitions. When presenting "reason as such," Kant reiterates that all cognition begins with the senses, "goes from there to the understanding and ends with reason" (A298/B355 = CECPR:387). The Phenomena/Noumena chapter emphasizes that transcendental cognition of the categories is limited to objects that can be intuited sensibly (A246/B303 = CECPR:345). Thinking (*denken*) is not cognizing (despite the "*Stufenleiter*"). Humans can think whatever they wish, as long as they do not contradict themselves, but cognizing requires proof that the object is really possible, a proof that can be supplied a posteriori by sensible intuitions or a priori by [practical?] reason (Bxxvin./CECPR:115n.).

Kant presents the example of drawing a line as providing support for his doctrine that the "first pure cognition of the understanding" is "the principle of the original **synthetic** unity of apperception" (B137/CECPR:249). Interpreting this principle has proven difficult, but most agree that it asserts that all representations must belong to a single "I think" (A117n./CECPR:237n.; B131–2/CECPR:246). As transcendental, this principle is not based on intuition, and Kant stresses that there is no intuition of a constant *I* across different representations (A107, A350/CECPR:232, 416–17; B408, B411/CECPR:446, 447). He also denies that the "I think" is a concept (A345/B404 = CECPR:414, cf. Pro, 4:334/CETP81:125). With neither an intuition nor a concept of the "I think," humans lack any cognition of the subject of cognition.

The principle of apperception is, instead, a cognition of cognizing or of representations through which subjects cognize. It is a philosophical cognition of representations involved in cognizing that represents them as necessarily belonging with others to a single consciousness (A117n./CECPR:237n.; B131–2/CECPR:246). As with the categories, Kant seems to regard cognition of the apperceptive principle as independent of particular intuitions, and of any conditions of intuition (B137/CECPR:249), but as depending on some sensory materials for

cognizing. The principle refers to only an understanding that requires for the "unity of consciousness" a "special act of the synthesis of the manifold" (B138–9/CECPR:250; cf. B145/CECPR:253 and B423n./CECPR:453n.).

Toward the end of the first *Critique* and at the beginning of the *Groundwork*, Kant turns to a different type of a priori cognition. Rational cognition can be theoretical, concerned with what is, or practical and so concerned with what ought to be (A840/B868 = CECPR:695; G, 4:388 [1785]/CEPP:43). The B-Preface explains the different ways in which these cognitions have reference to their objects. In a priori theoretical cognition it is by determining the concept of an object which is supplied from elsewhere; in a priori practical cognition it is by making the object actual (Bx/CECPR:107). The *Critique of Practical Reason* notes that the differing routes between reason and its objects leads to a reverse order of exposition. Where the account in the first *Critique* of pure theoretical cognition begins with the senses, proceeds to concepts, and then to reason, the account in the second *Critique* of pure practical cognition starts with rational principles, moves to concepts (of good and evil), and then, hopefully, to objects in the sensible world that fall under the concept "good," because they are produced through consciousness of the a priori practical principle, the categorical imperative (CPrR, 5:16 [1788]/CEPP:149; G, 4:401/CEPP:56; CPrR, 5:29–31/CEPP:163).

Kant contrasts rational cognition of proofs and doctrines with historical cognition of a philosophical system, which requires only rote learning (A836/B864 = CECPR:693).

Related terms: **A priori**, **Concept**, **Intuition**, **Representation** *Patricia Kitcher*

Common sense (*gemeinen Menschenverstand*, *gemeiner Verstand*, *Gemeinsinn*, *sensus communis*) "Common sense" has two distinct meanings for Kant: one cognitive, the other noncognitive. The former appears most significantly in the *Prolegomena to Any Future Metaphysics*, where it refers to an "**ordinary common sense**" (*gemeinen Menschenverstand*) to which so-called "common-sense" philosophers such as Thomas Reid (1710–96) appealed. In this context, common sense "is nothing other than a call to the judgment of the multitude; applause at which the popular wag becomes triumphant and defiant" (Pro, 4:259 [1783]/CETP81:56). Playing on the fact that the German equivalent of this notion contains the root *Verstand* ("understanding"), Kant sometimes calls it ordinary understanding (*gemeiner Verstand*), which is the "faculty of cognition" that cognizes rules through particular examples (Pro, 4:369/CETP81:158). Insofar as the ordinary understanding cognizes rules in a given example correctly, it is sound, or healthy (*gesunde Verstand*) (Pro, 4:369/CETP81:158; see also LB, 24:17ff. [early 1770s]/CELL:6ff.). Since, however, ordinary understanding, whether or not it is sound, can cognize rules only a posteriori, Kant maintains that that faculty, despite its practical benefits, cannot address the demands of metaphysics (Pro, 4:369–71/CETP81:158–9).

In the *Critique of the Power of Judgment*, Kant develops an alternative meaning of "common sense" within his aesthetic theory and for which he gives three definitions. First, in §20 of the third *Critique*, he identifies common sense (*Gemeinsinn*) with the "subjective principle" that allows us to make universally valid judgments by feeling rather than concepts (CPJ, 5:238 [1790]/CECPJ:122). The root *Sinn* ("sense") is used here instead of *Verstand* to emphasize that common sense in this context is noncognitive, though English translations render "*Gemeinsinn*" as synonymous with "*gemeinen Menschenverstand*." Second, Kant says in the same section that common sense is "the effect of the free play of our cognitive powers," rather

than an additional sense (CPJ, 5:238/CECPJ:122). He thereby avoids having to revise his transcendental psychology; instead, a new relationship between the faculties already introduced in the first *Critique*, specifically the imagination and understanding, suffices to explain the necessity of judgments of beauty. Third, in §40 he identifies a kind of *sensus communis* with a faculty, namely taste (CPJ, 5:295/CECPJ:175). That faculty is more worthy of the Latin name than ordinary understanding since judgments of beauty are essentially disinterested and require the "idea of a universal voice" (CPJ, 5:216/CECPJ:101), whereas the judgments of an ordinary understanding are not free of interest but rather synonymous with the "vulgar" (CPJ, 5:293/CECPJ:173).

In §21, Kant argues that we have good reason to presuppose a common sense on the grounds that it is a necessary presupposition of the communicability of the feeling of the free play of our cognitive faculties and thus of the universal communicability of cognition in general (CPJ, 5:238–9/CECPJ:122–3). However, despite its status as an a priori principle of judgments of beauty, Kant admits that his investigation leaves open the question of whether a common sense in fact exists (CPJ, 5:240/CECPJ:124).

Related terms: **Judgment of taste**, **Reflective judgment**, **Taste**, **Understanding**

Adam Blazej

Community (*Gemeinschaft*) "Community" has two distinct senses for Kant. In the overwhelming majority of cases, *Gemeinschaft* is a synonym, or near synonym, for "interaction" (*commercio*; *Wechselwirkung*). Kant also uses *Gemeinschaft* as equivalent to the Latin term *communio* (as in "original community in the land").

Kant's principal use of "community" (*commercio*; *Wechselwirking*) occurs in his treatment of the pure categories of understanding in the *Critique of Pure Reason*. "Community (reciprocity [*Wechselwirkung*] between agent and patient)" is the third category of relation in the table of categories (A80/B106 [1781/7] = CECPR:212). The term also plays an important corresponding role in both the logical function of "disjunctive judgment" (A70/B95 = CECPR:206) and in the Third Analogy (A211–16/B256–63 = CECPR:316–20).

The category of "community" belongs to the two dynamical classes of concepts that refer not only to objects of intuition (as with the two mathematical classes) but that are also "directed at the existence of these objects" (B110/CECPR:215). As the third member of its class, "community" arises from "the combination of the first two," which requires a "special act of the understanding"; "influence," or how "one substance can be a cause in another substance," is not to be understood immediately by combining the concepts of "cause" and "substance" but requires an additional act on the part of the understanding (B111/CECPR:215).

As with other final members of their categorical class, "community" is accompanied by a corresponding form of judgment (in this case, "disjunctive"), though Kant admits that the connection is harder to see than in the cases of totality, limitation, and necessity-contingency, which respectively correspond to "singular," "infinite," and "apodictic" forms of judgment (A70/B95 = CECPR:206). He explains that correspondence as follows: in all disjunctive judgments "the multitude of everything contained under it" is represented as a whole divided into parts thought of as coordinated, rather than subordinated (B112/CECPR:215–16). (To say, for example, that all chess pieces are either black or white is to represent the sphere of possible chess pieces in such a way that each part reciprocally excludes the other.) A similar connection "is thought of in **an entirety of things**," since here too each is thought of as

mutually coordinated, rather than subordinated, inasmuch as they reciprocally influence one another. "The understanding follows the same procedure" in the first case as when, as in the latter case, "it thinks of something as divisible" such that the parts are represented both as ones to which "existence (as substances) pertains to each exclusively of the others" and at the same time "as connected in one whole" (B113/CECPR:216).

The category of "community" is schematized, or rendered suitable for application to objects of experience, via the "principle of temporal simultaneity" or "community" (as developed in the so-called Third Analogy of Experience) (A211–18/B256–65 = CECPR:316–21). This principle furnishes a law of simultaneity, that, taken together with the laws of identity and succession which it in some sense "combines," governs the temporal relations of objects insofar as they constitute a common world of experience. Long given short shrift in the literature in comparison with the First and Second Analogies (which correspond to the relational categories of substance and causality, respectively), the Third Analogy has recently emerged as a topic of renewed and lively scholarly interest. Kant's basic argument here is that things are simultaneous "if in empirical intuition the perception of one can follow the perception of the other *reciprocally*" (as is the case in directing one's attention to the Moon or to the Earth, the perception of which I can reverse *ad libitum*, in contrast with my perception of a ship upstream and downstream, as Kant argues vis-à-vis the principle of succession in the Second Analogy) (A211/B256–7 = CECPR:316–7). The a priori premise or principle that underlies this contrast, absent which neither objective experience nor our own determinate self-perception in time would be possible, is the thoroughgoing reciprocal determination, or "real community of substances." Without that, this dynamic *commercium*, "local community (*communio spatii*)," as Kant here puts it, "could not be cognized" (A213/B260 = CECPR:318–19). This commerce of appearances, "through which they stand outside one another and yet in connection," constitutes "composition," which can arise, as he here trenchantly notes, in many ways (A215/B262 = CECPR:319).

One way is through the pure categories of thought that give rise to the concept of a world metaphysically considered, though Kant is at pains to distinguish, both here and throughout his mature corpus, community with respect to objects of experience from community with respect to noumena or, alternatively, things in themselves. Community in the latter sense is thinkable as really possible only by positing a divine common ground by virtue of which each thing, or worldly member, is capable of both acting on and being acted upon by the others.

Community in this sense plays an important role in Kant's rational metaphysics from the earliest decades of his career, including such important works as the *Thoughts on the True Estimation of Living Forces* (1749), the "New Elucidation" (1755), and *The Only Possible Argument* (1763), and continuing into his final lectures on metaphysics in the mid to late 1790s. It plays a crucial role not only in his rational cosmology, where it is especially prominent, but also in his treatment of rational psychology (with respect to the relation between body and soul) and of rational theology, in which elements of his early cosmological proof continue to appear. (See, e.g., Metaphysics Dohna [MD, 28:664–6 [1792–3]/CELM:366–8] and Metaphysics Vigilantius [MVi, 29:1006–9 [1794–5]/CELM:476–8], in which interaction or community among noumenal substances is presented as unthinkable without God. For Kant's late treatment of the community of soul and body, see, e.g., Metaphysics K2 [MK2, 28:754 [1790–5]/CELM:395–6] and Metaphysics Vigilantius [MVi, 29:1029/CELM:496]; the mutual relations between our body and our soul, according to his late view, can be understood, albeit

only problematically, as grounded in community between our soul as noumenal substance and the noumenal substance that underlies the body qua phenomenon.)

From the time of his earliest writings, Kant understands "world" as rationally conceived to entail the real interaction or community (*commercium*) of the substances of which it is composed. By the community of substances in this sense, he means the mutual determination of one another's (external) states, as distinguished from their preestablished or occasional "harmony" (without mutual influence), on the one hand, or a "real influx" of properties from one substance to another, on the other. Since substances, in Kant's early view, immediately express the determinations contained in their essential "ground," isolated finite substances, though possible in principle, would be unchanging, contrary to the facts of our own experience. Worldly community, so understood, plays a crucial role not only in Kant's early metaphysical cosmology but also in his early rational psychology and efforts to prove the existence of God. Kant's discovery, in the early 1760s, of the distinction between logical and real opposition allows for an extension and refinement of his understanding of community as dynamic interaction, and paves the way for the decisive distinction between the respective "form[s]" of the noumenal and phenomenal worlds, a distinction tentatively broached in *Dreams of a Spirit-Seer* (1766) and further explored in the *Inaugural Dissertation* (1770), in which the so-called "ideality of space and time," a doctrine absent from the earlier work, receives its first thorough and explicit treatment, though without such critical refinements, crucial to his later understanding of community, as the distinction between reason and understanding (though there is indeed some indication that knowledge of intelligible community, in his then view, is already limited to the merely practical).

Noumena as subjects of community in the sense employed in Kant's rational metaphysics represent what the *Critique of Pure Reason* refers to as mere boundary concepts inasmuch as sensible intuition, without which cognition of the object is impossible, is here lacking (A240–6/B299–303 = CECPR:356–8). Like other categories of understanding, community, as Kant puts it, has "transcendental significance but no transcendental use" (A248/B305 = CECPR:346). Still, Kant leaves open the possibility that noumena might be cognizable by a mind capable of nonsensual intuition (B305–7/CECPR:359–61), a move that makes room for assigning the category of community a nonempirical, albeit merely practical, significance and use with respect to a possible *mundus intelligibilis*, a possibility alluded to at A808/B836 = CECPR:678–9 (cf. A771–2/B799–800 = CECPR:659–60) and taken up in greater detail in Kant's moral, political, and religious works (as discussed below).

Community also figures importantly in Kant's *Metaphysical Foundations of Natural Science*, especially regarding the third law of the "foundations of mechanics": "in all communication [*Mittheilung*] of motion, action and reaction are always equal to one another" (MNS, 4:544 [1786]/CETP81:251–2; cf. MNS, 4:551, 558/CETP81:258, 263). As he goes on to say by way of explication:

> (From general metaphysics we must here borrow the proposition that all external action in the world is *interaction* [*Wechselwirkung*]. Here, in order to stay within the bounds of mechanics, it is only to be shown that this interaction (*actio mutua*) is at the same time *reaction* [*Gegenwirkung*] (*reactio*). But here I cannot wholly leave aside this metaphysical law of community [*Gemeinschaft*], without detracting from the completeness of this insight.) (MNS, 4:544–5/CETP81:252)

On the metaphysical law of community, see for example Metaphysics Mrongovius (MMr, 29:865 [1782–3]/CELM:220), Metaphysics Dohna (MD, 28:665/CELM:366), and Metaphysics Vigilantius: "The substances in the world must have a reciprocal influence on each other, i.e., stand in real connection . . . which can take place only through a reciprocal action on each other. . . . A real whole of necessary substances cannot be thought at all. For then none is dependent on the other with respect to its being." Accordingly, substances can be thought in real connection only by "deriving their existence from a general communal source [*allgemeinen gemeinschaftlichen Urquelle*]" (MVi, 29:1006–7/CELM:475–6). For earlier iterations of the metaphysical principle of community, see for example "New Elucidation" (NE, 1:412–13 [1755]/CETP70:39), Metaphysics Herder (MH, 28:44–5 [1762–4]/CELM:7–8), and Metaphysics L1 (ML1, 28:212–13 [1777–80]/CELM:33–4).

According to Kant's mature view, "the possibility of community is not to be comprehended at all through mere reason" (B292/CECPR:336); as he puts it in one Reflection, "The commercium of substances as phenomena in space makes for no difficulty – the other is transcendent" (R5985, 18:416, [1780–9? 1776–9?]). From a practical standpoint, by way of contrast, the community of noumenal substances takes on positive meaning (CPrR, 5:47–57 [1788]/CEPP:177–85; cf. R6210, 18:496 [1782–4]/CENF:345–6), as developed in Kant's moral, political, and religious writings of the 1780s and 1790s. Among Kant's positive uses of "community" in this sense, the most prominent concerns are the "kingdom of ends" (G, 4:434–6 [1785]/CEPP:83–6) and the "universal principle of right" (MM, 6:230–4 [1787]/CEPP:387–90). In these practical applications of the category of community, the moral law replaces the law of nature as the principle of interaction (understood, in the case, e.g., of external property, in terms of a reciprocal assertion and withdrawal of control over an object of the power of choice) (MM, 6:273–4/CEPP:423–4). On citizens as self-subsistent substances in relation to the commonwealth, see MM, 6:313–15/CEPP:457–9. On "community" in the related sense of "commonwealth" or "*Gemeines Wesen*," see for example MM, 6:339/CEPP:479; OCS, 8:289 [1793]/CEPP:290). Kant draws on both primary meanings of "community" in his discussion of property rights (MM, 6:258–70, 272–6/CEPP:411–21, 422–5; cf. MM drafts, 23:241–2, 302, 314, 317, 322 [1797]), matrimonial right (MM, 6:277–280/CEPP:426–9), and the community of nations (MM, 6:352/CEPP:489).

Kant's most significant theoretical use of "community" (*Gemeinschaft*) in the sense of *communio* (as distinguished from *commercium*) occurs at A213–16/B260–2 = CECPR:318–20, both with respect to the "community of apperception" and with respect to the "community of spaces" (*communion spatii*). An analogous practical use occurs in the *Metaphysics of Morals* with respect to the "common or united will" and an accompanying "original community in the soil" (MM, 6:262/CEPP:414–15; cf. MM drafts, 23:241, 251, 267, 302, 314, 316, 317, 322). In both instances, community (*communio*) in a complex sense makes possible the application of the category of community (*commercium*) to real objects, be they objects of empirical cognition (as discussed in the *Critique of Pure Reason*), or of rightful practical choice (as treated in the *Metaphysics of Morals*).

For additional uses of *communio* with respect to the communicability of feeling (e.g., as in *communio sentiendi liberalis* and *illiberalis*), see MM, 6:456–7/CEPP:574–5. On its relation to *communitas*, see R4714, 17:684 [1776–8]; R5429, 18:179 [1776–9? (1775–7?) 1780–3?]/CENF:230–1.

Related terms: **Categories**, **Force**, **Kingdom of ends**, **Republic**, **Rights** *Susan Shell*

Comparison (*Vergleichung*, *Zusammenhaltung*, *comparatio*) Instead of the old word *Vergleichung*, in contemporary German *Vergleich* is used. The anachronism helps to raise awareness that the underlying concept has changed since the eighteenth century. For Kant, as for Locke or Leibniz, a comparison in the terminological sense is defined by the bringing together of items and, more specifically, by the bringing together of items *in the mind*. The different names for the items compared – *ideas* in Locke, *Vorstellungen* (representations) or *Begriffe* (concepts) in Kant – should not distract us from the basic fact that they are pieces of what we are conscious of and that it is this possibility to be compared in the mind which defines them.

The relevant sense of "comparison" is still felt in the expression "there is no comparison," meaning that the items in question are not of the same kind or of commensurable rank. The proof that they can nevertheless be "compared" in the present-day sense lies in the precondition for the statement, which is that both must have been recognized before the statement. Otherwise they could not have been found to be "incomparable" as in Kant's example of "the summit of virtue" and "a sum of money" (MvS, 28:504 [1785–9]).

Comparison in the above sense, as a bringing together of items before the mind, is the most basic act in Kant's logic or, for that matter, in all early modern logic. The notion of comparison can even be adduced to define the logical: "Logical is what subsists [*besteht*] in the comparison; real is what is posited in itself [*an sich selbst gesetzt*]" (R4287, 17:496 [1770–1]). Analogously, "the comparison [*Vergleichung*] of the predicates with their subjects, according to the rule of truth, is nothing other than a logical relation [*Beziehung*]" (OPA, 2:78 [1763]/CETP70:123).

With "comparison" we have arrived at the "logical origin" (*Ursprung*) of concepts. Only when some items are present to the mind, and we have knowledge of "how they relate to each other in one consciousness" (R2876, 16:555 [1776–8? 1778–89?]), can further acts be performed on them, in particular the acts of abstraction and reflection. In this triad, sometimes comparison comes first (R2876, 16:555–6; LV, 24:909 [early 1780s]/CELL:353; with Jäsche depending on R2876 at LJ, 9:94 [1800]/CELL:592), sometimes reflection, understood as a "going-through" or a sequential consideration (R2860, 16:549 [1776–89]; LPö, 24:566 [1780–2]; LBu, 24:656 [1789–90]).

Once the representations are present to the mind, comparison checks for identity and diversity among them – "in comparison I do not set concepts together, but rather hold them only against one another in order to produce new representations. Here we look to sameness and diversity" (MMr, 29:884 [1782–3]/CELM:253) – and what we then find may be, in the example of humans and animals, "that they both have a corruptible body," but "that the former are endowed with a reasonable soul, the latter however have no reason at all" (LB, 24:106 [early 1770s]/CELL:82).

In a slightly different sense, comparison is the bringing together of the compared representations with faculties or rules resulting from an application of the latter to the former. Thus Kant defines "judgment" as "comparison with the understanding" (*Vergleichung mit dem Verstande*) (R2521, 16:403 [1760–4? 1764–8? 1769–fall 1770? 1771–2?]) or explains "reflexion" as "the comparison of a cognition with the laws of understanding and reason" (*die Vergleichung einer Erkenntniß mit denen* [*sic*] *Gesetzen des Verstandes, und der Vernunft*) (LB, 24:165/CELL:130).

It should be noted, however, that most occurrences of *Vergleichung* or *vergleichen* in Kant's published works are not terminological and therefore are best understood in the contemporary sense of the notion. For instance, when Kant discusses, in the *Critique of the Power of Judgment*, how we deal with very large objects given to the senses, he says that we consider them to be small "in comparison with ideas of reason" (*in Vergleichung mit Ideen der Vernunft*) (CPJ, 5:257 [1790]/CECPJ:141). This is a simple comparison in the contemporary sense, neither a bringing together of the mind in the logical sense nor an applying of reason to representations.

Despite its seeming unity, Kant's thought causes problems for contemporary reading. One is that many of the concepts and theorems Kant uses are part of an extensive substratum of concepts and theorems he shares with early modern thought in general. So, the understanding of logic as a science of comparison and of analytic judgments as merely comparative is just common ground for thinkers of this time. However, he considers this understanding to be insufficient and aims to transcend it by advancing his notion of the synthetic judgment and of the transcendental.

Related terms: **Analytic and synthetic judgments**, **Consciousness**, **Judgment: power of**, **Logic**, **Reflection**, **Relation**, **Understanding** *Hanno Birken-Bertsch*

Concept (*Begriff, conceptus*) For Kant, a concept is a species of "representation" (*Vorstellung*; *repraesentatio*) (A319–20/B376–7 [1781/7] = CECPR:398–9; LJ, 9:91 [1800]/CELL:589). Like all representations, concepts "have objects" (A108/CECPR:233), in the sense of representing something or other (A290–2/B347–9 = CECPR:382–3). Concepts, however, are representationally related to objects only "mediately" (*mittelbar*) rather than immediately, because what concepts themselves immediately represent is a "mark" (*Merkmal*) (feature, property) that can be "common" (*gemein*) to several objects (cf. A319–20/B376–7 = CECPR:398–9). In this mediate relation to objects, concepts contrast with "intuitions" (*Anschauungen*), which "give" their objects ("appearances" [*Erscheinungen*]) "immediately" (A108/CECPR:233). Kant also puts this point by claiming that concepts "serve as a rule [*Regel*] for our cognition [*Erkenntnis*] of appearances" (A106/CECPR:232), rather than giving us any appearances (or any other objects).

The "common" mark that a concept represents is itself counted by Kant as common, or even "universal" (*allgemein*), even when the relevant mark is not actually borne by more than one object, and even when it might not even be borne by any existent object whatsoever – as in the concept of "nothing" (*Nichts*; *nihil*) (A290–2/B347–9 = CECPR:382–3). With respect to marks that by definition specify an object as an individual, such as the concept of "a most real being" (*ens realissimum*) that is articulated in the Transcendental Ideal, this concept is "the concept of an individual being" (*Begriff eines einzelnen Wesens*) and "is cognized as the representation of an individual" (*Vorstellung von einem Individuum*), yet Kant claims that it remains "a concept that is in itself universal" (*ein an sich allgemeiner Begriff*) (A576/B604 = CECPR:556).

In addition to the distinction between what is represented by a concept (the "mark") and the objects that might or might not bear this mark, Kant also distinguishes the way in which the mark is represented "in" a given concept. This is what Kant calls the "content" (*Inhalt*) of the concept, as what is "contained" in the concept (LJ, 9:95/CELL:592–3). The content of a concept is what is "already thought in" the concept, though often "obscurely"; the "part-

concepts" (*Teilbegriffe*) that compose this content can be brought to "consciousness" via "decomposition" (*Zergliederung*), which results in a "judgment of clarification" (*Erläuterungsurteil*) of the original concept, or what Kant also calls an "analytic judgment" (A7/B10–1 = CECPR:141).

Because concepts are at one remove from objects, Kant also distinguishes the concept itself from the "sphere" (*Sphaere*) or "extension" (*Umfang*) of things that bear the mark represented by the concept (LJ, 9:96/CELL:593–4). (The relevant mark is thus "common" to everything in its sphere.) This allows for the possibility that two concepts can have distinct contents but nevertheless determine one and the same sphere or extension of things. In such cases, Kant takes the two concepts to be "convertible concepts" (*Wechselbegriffe*) (*conceptus reciproci*) (LJ, 9:98/CELL:595); examples include "objective validity" and "necessary universal validity (for everyone)" (Pro, 4:298 [1783]/CETP81:92), and "freedom" and "the will's own law-giving" (G, 4:450 [1785]/CEPP:97). A further case is provided by every (successful) "definition" and its "*definitum*," which "must be convertible concepts," with the definition "neither broader nor narrower" in sphere than the *definitum* (LJ, 9:144/CELL:634–5).

Insofar as the sphere or extension of one concept can lie entirely within that of another (as a subset), the "narrower" concept itself can be said to belong to the "broader" concept's extension, and the former is "subordinated" to the latter (LJ, 9:97–8/CELL:594–6); the "higher" concept can thereby be said to "contain" the "lower" concept "*under* itself," and other concepts besides (LJ, 9:98/CELL:596). Conversely, the lower concept "contains more *in* itself than does the higher one," and is thereby distinguished from the higher one by possessing a richer content (LJ, 9:98/CELL:596). In general, Kant holds that "the content and extension of a concept stand in an inverse relation to one another," such that "the more a concept contains *under* itself, the less it contains *in* itself, and conversely" (LJ, 9:95/CELL:593). Concepts that are related in this way can thus be ordered hierarchically, according to relations of genus and species (LJ, 9:96–7/CELL:594–5).

Judgments that express an overlap of spheres between two concepts that nevertheless have distinct contents are what Kant calls "judgments of amplification" (*Erweiterungsurteile*): these judgments "add to the concept of the subject a predicate that was not thought in it at all and could not have been extracted from it through any decomposition"; Kant also calls these "synthetic judgments" (A7/B11 = CECPR:141–2). Whereas analytic judgments change our consciousness of what is contained "in" a *concept*, synthetic judgments change our consciousness of (a set of) *objects*, as also bearing a further mark than the one thought "in" the subject-term: "in the analytic judgment I remain with the given concept in order to discern something about it"; "in synthetic judgments, however, I am to go beyond the given concept, in order to consider something entirely different from what is thought in it, as in a relation to it" (A154/B193 = CECPR:281).

Since Kant rejects the idea of "innate representations" in general, concepts, too, like all representations, must be "acquired" (*erworben*) by the mind (OD, 8:221 [1790]/CETP81:312). Yet whereas sensations and intuitions arise in the mind due to the "affection" of our "receptivity," concepts require additional activity arising from "the spontaneity of thinking," i.e., activity of the understanding (A68/B93 = CECPR:205). More specifically, concepts have their "origin" (*Ursprung*) in three acts that the understanding performs on "given" representations: "comparison," "reflection," and "abstraction" (LJ, 9:94/CELL:592). It is by means of these acts that the understanding is able to "constitute [*ausmachen*] a concept"

or achieve "the generation [*Erzeugung*] of a concept out of given representations" (LJ, 9:93/CELL:591). What the understanding "generates" is a representation with a "form" of "universality"; it presupposes, however, that certain representations are already "given" which will supply the "matter" for the concept in question (LJ, 9:91, 93/CELL:589, 591). These base representations can themselves in turn be "given" to the mind a priori (e.g., pure intuitions) or a posteriori (e.g., sensations), which then makes the universal representation that the understanding "generates" out of them also count as a priori (e.g., the pure concept of space; A85/B118 = CECPR:220) or a posteriori (the empirical concept of red; A51/B75 = CECPR:193–4), respectively.

A similar sort of origin story should hold also for the most "originary and primitive" concepts, the pure concepts of the understanding ("categories"; A82/B108 = CECPR:213–14), as well as for the pure concepts of reason ("ideas"; A311/B368 = CECPR:395) – though in both cases it is less clear what the originally given representations would be, out of which such pure concepts would be "generated." In the case of the pure concepts of reason, Kant says they are "not merely reflected but also inferred [*geschlossene*] concepts" (A310/B366–7 = CECPR:394), which suggests that their generation involves a still further act than the three mentioned above.

Since the pure concepts of understanding are the most "originary and primitive," their acquisition would seem to precede any further concepts – not just the concepts Kant identifies as explicitly "derivative [*abgeleitete*] and subalternate" in relation to these original "root concepts" (*Stammbegriffe*) (concepts such as "force, action, and passion"; A82/B108 = CECPR:213–14), but also those of the ideas of reason, since the categories are what "first give material [*Stoff*] for inferring" (A310/B367 = CECPR:394). The "original acquisition" of the categories would also seem to precede that of the pure sensible concepts (e.g., of space in general, or of specific shapes) – and especially of empirical concepts. In this way, an originary categorial determination of objects in "experience" (*Erfahrung*) (as "empirical cognition"; A176/B218 = CECPR:295–6) should provide a basis for the further "comparison, reflection, and abstraction" within experiences themselves (e.g., in experiences which are in fact of different kinds of trees; LJ, 9:94–5/CELL:592). The third *Critique* suggests that this further task – i.e., the search for the more concrete yet still relatively universal determinations under which to subsume the individuals given in "particular experiences" – is something undertaken not by the understanding per se, but by "the power of judgment [*Urteilskraft*]" (CPJFI, 20:203, 213 [1789]/CECPJ:9, 16–17; CPJ, 5:179–80 [1790]/CECPJ:66–7).

In addition to forming concepts from "given" representations, Kant also thinks that in some cases we can "make" concepts of objects prior to having been "given" them in any representation; in such cases not just the "form" but also the "matter" for the concept itself is said to be "made" (*gemacht*) (*factitii*) (LJ, 9:93/CELL:591). This takes place through the "synthetic definition" of a concept, something which itself can either take place through "exposition" (*Exposition*) or through "construction" (LJ, 9:141/CELL:632). (It is not clear whether the "inferred concepts" of reason also provide a case of concepts whose matter itself is "made.") All mathematical concepts are "made" through construction, by which Kant means "to exhibit [*darstellen*] a priori the intuition corresponding to [the concept]" (A713/B741 = CECPR:630). Empirical concepts, like that of gold, are "made" when "I take the matter that goes by this name and initiate perceptions of it, which will provide me with various synthetic though empirical propositions" concerning the subject matter (A721–2/B749–50 = CECPR:634–5).

Through this, I "exposit" what is contained in the "given appearances," and "through experience make acquaintance with [*kennen lernen*] what belongs [*gehört*] to" this matter (LJ, 9:141/CELL:632). In its dependence on what is actually given through perception, empirical concept formation through "exposition" is not "arbitrary" (*willkürlich*) in the same way that mathematical construction will be (LJ, 9:141/CELL:632). Nor will any "metaphysical exposition" of an a priori concept be arbitrary, insofar as it, too, must make a "distinct representation of that which belongs to the concept" (A23/B38 = CECPR:174).

The conditions on being a possible concept, however, do not coincide with the conditions on being a representation with "objective validity"; the former conditions concern merely the "logical possibility" of the concept, whereas the latter are beholden also to the conditions on the "real possibility" of the object in question (Bxxvin./CECPR:115n.). As a consequence, if our minds represent something using only concepts, Kant thinks that though we succeed in "thinking" (*denken*) something, we do not yet "cognize" (*erkennen*) any object (B146/CECPR:254). In addition to a concept we also need to have "the intuition through which it is given" (B146/CECPR:254), or be able to "prove" the actuality of the relevant object "a priori through reason" (Bxxvin./CECPR:115n.). For the concepts of the understanding, it is only when a concept is "united" with a corresponding intuition in this way that cognition of the object in question can "arise" (A52/B76 = CECPR:194). With the concepts of reason, by contrast, cognition could arise only through inference (e.g., "according to analogy"; Pro, 4:357/CETP81:146).

Related terms: **A posteriori**, **A priori**, **Analytic and synthetic judgments**, **Categories**, **Cognition**, **Consciousness**, **Intuition**, **Judgment: power of**, **Object**, **Reason**, **Representation**, **Thinking**, **Understanding** *Clinton Tolley*

Conscience (*Gewissen*) Conscience expresses the human being's practical relationship to himself in judging his own actions and thoughts and is therefore one of the prerequisites for moral action. Conscience can play, firstly, a prospective warning role in moral judgment and, secondly, a retrospective-reflective one. In the latter case, the judgment of conscience, which occurs in a *forum internum*, leads either to the acquittal or condemnation of the moral subject, which indicts itself in the judgment of conscience.

Kant uses the concept of conscience in different contexts and in this manner illuminates different aspects of it. In the *Groundwork of the Metaphysics of Morals* of 1785 and in the *Critique of Practical Reason* of 1788, the concept appears only sporadically and indeed in the context of varying circumstances of moral conflict, which Kant illustrates through examples in which conscience serves as a capacity of impartial judgment (cf. G, 4:404, 422/CEPP:59, 74; CPrR, 5:98/CEPP:218).

The first time Kant addresses the concept of conscience in his published writings is in a passage dedicated to the concept in *Religion within the Boundaries of Mere Reason*, published in 1793. In this passage, he terms conscience "*a consciousness which is of itself a duty*" (Rel, 6:185/CERRT:202). More specifically, it is to be understood as an epistemic imperative, which implies that there is a duty to moral certainty and care. The duty, for its own part, refers back to the moral power of judgment and dictates "that we *ought to venture nothing where there is danger that it might be wrong*" (Rel, 6:185/CERRT:202–3). According to this epistemic concept of conscience, which pertains to the prospective warning function of conscience, the action "that I want to undertake, . . . I must not only judge, and be of the opinion, that it is right; I must also be *certain* that it is" (Rel, 6:186/CERRT:203). As the "*moral faculty of judgment, passing judgment upon itself*," conscience does not judge the moral correctness of an action on the basis of the concept of duty: "it is understanding,

not conscience, which judges whether an action is in general right or wrong," that is, "reason . . . so far as it is subjectively practical" (Rel, 6:186/CERRT:203; also MM, 6:401, 438 [1797]/CEPP:529, 559–60). Conscience in fact reflects, as a specific form of the power of judgment, on its own capacity of reason; what is to be examined is "whether it [reason] has actually undertaken, with all diligence, that examination of actions (whether they are right or wrong)" (Rel, 6:186/CERRT:203). In this way, "reason judges itself" (Rel, 6:186/CERRT:203) by making a metajudgment: the power of judgment is compelled to examine its judgments from the first stage on a second level, namely to confirm or deny their certainty. In this function, conscience serves as a "guiding thread in the most perplexing moral decisions," not least in "matters of faith" (Rel, 6:185/CERRT:202). If the action ensues, even if an error cannot be ruled out with a view to the adequacy and therefore correctness of the moral judgment of an action (owing to contingent circumstances), it is "unconscientious" (*gewissenlos*) (Rel, 6:187/CERRT:204).

Kant further expounds his description of conscience as a capacity of practical self-reflection in the "Introduction to the Doctrine of Virtue," where he includes "conscience" as one of the conditions for the possibility of moral action. Besides "*moral feeling*," the "*love* of one's neighbour," and "*respect* for oneself," conscience belongs to the "concepts of what is presupposed on the part of feeling by the mind's receptivity to concepts of duty as such" and signifies one of the "natural predispositions of the mind (*praedispositio*) for being affected by concepts of duty" (MM, 6:399/CEPP:528). As a natural predisposition, conscience is original (*ursprünglich*) to the human being (MM, 6:400, 438/CEPP:529, 560). It is itself an "effect" of the "consciousness of a moral law . . . on the mind" (MM, 6:399/CEPP:528). The human being cannot revoke this consciousness, owing to his reasoned disposition: conscience is "practical reason holding the human being's duty before him for his acquittal or condemnation in every case that comes under a law" and is as such an "unavoidable fact" for the human being (MM, 6:400/CEPP:529; see also MM, 6:438/CEPP:560). This aspect of the inescapability of conscience is expressed by Kant in his lectures on ethics when he, as does Baumgarten, terms it an "instinct . . . to direct oneself" (*über sich zu richten*) (MoC, 27:351 [1770s]/CELE:130; see also MoM, 27:1488 [1782]; MoP, 27:196 [1782–3]). Conscience is an original capacity of the human being to be able to reflect upon his own moral judgments by virtue of the moral power of judgment. It depends in this case upon carefully examining whether I "have submitted" my moral judgment of the first stage "to my practical reason (here in its role as judge) for such a judgment [i.e., that moral judgment of the first stage]" (MM, 6:401/CEPP:529). This aspect of "sincerity" (*Aufrichtigkeit*) (MPTT, 8:267 [1791]/CERRT:34) in the judgment of conscience is also iterated by Kant in *On the Miscarriage of all Philosophical Trials in Theodicy* of 1791:

> One cannot always stand by the *truth* of what one says to oneself or to another (for one can be mistaken); however, one can and must stand by the *truthfulness* of one's declaration or confession, because one has immediate consciousness of this. For in the first instance we compare what we say with the object in a logical judgment (through the understanding), whereas in the second instance, where we declare what we hold as true, we compare what we say with the subject (before conscience). Were we to make our declaration with respect to the former without being conscious of the latter, then we lie, since we pretend something else than what we are conscious of. (MPTT, 8:267/CERRT:34)

While it is possible that the person judging can err on the level of the subsumption of singular cases under the law, "an *erring* conscience" (*ein irrendes Gewissen*) in regard to the evaluation of one's own concrete actions is "an absurdity" (*ein Unding*) (MM, 6:401/CEPP:529; MPTT, 8:267/CERRT:34):

> I can indeed err in the judgment *in which I believe* to be right, for this belongs to the understanding which alone judges objectively (rightly or wrongly); but in the judgment *whether I in fact believe* to be right (or merely pretend it) I absolutely cannot be mistaken, for this judgment – or rather this proposition – merely says that I judge the object in such-and-such a way. (MPTT, 8:268/CERRT:34; see also MoM, 27:1491)

In Chapter II of the "Metaphysical First Principles of the Doctrine of Virtue," Kant defines the self-reflective judgment of conscience more precisely as a judgment of one's own actions, insofar as the reflective subject can ascribe them to himself by virtue of his freedom. The hereby retrospectively grounded judgment of conscience signifies an "internal *imputation* of a *deed*, as a case falling under a law" (MM, 6:438/CEPP:560; see also MoV, 27:575 [1793–4]/CELE:327). According to Kant, only an action that is a "*factum* . . . chosen with free will, from the law of freedom" can be evaluated morally (MoV, 27:561/CELE:316; see also CPrR, 5:98–9/CEPP:218–19; Rel, 6:31/CERRT:79). In a further step, the judgment of conscience then allows for the subject to ascribe merit or blame to itself ("*in meritum aut demeritum*," MM, 6:438/CEPP:560) and with regard to the judgment of action either acquit itself of an inner reproach or condemn its behaviour. Kant illustrates this aspect of imputation in the judgment of conscience by using the forensic metaphor of an "*internal court* in the human being ('before which his thoughts accuse or excuse one another')" (MM, 6:438/CEPP:560). The human being's capacity of reason to pass judgments makes him "his own innate judge" (MM, 6:437/CEPP:559). What follows the "dispute" before the *forum internum* is ultimately "the verdict of conscience . . . with rightful force" (MM, 6:440/CEPP:562). It brings about, in the case of an acquittal, pure conscience, and in the case of punishment, by virtue of the assignment of guilt, naturally causes feelings of guilt and regret, which also manifest emotionally in the form of "pangs of conscience" (MM, 6:394/CEPP:524; see also CPrR, 5:98/CEPP:219; MoC, 27:356/CELE:134; MoM, 27:1490).

By using the court metaphor, Kant accentuates the need for impartiality on the part of the moral judgment of conscience. This is similar to "trying *a case* (*causa*) before a court" (MM, 6:438/CEPP:560). Impartiality of judgment is only made possible if "for all duties a human being's conscience . . . think[s] *someone other* than himself (i.e., other than the human being as such) as the judge of his actions" (MM, 6:438/CEPP:560; see also R7181, 19:266 [1776–8]). "[A]n actual person or a merely ideal person" is a candidate for the position of an independent judge (MM, 6:438–9/CEPP:560). The "actual" (*wirkliche*) person is the human being as such whom his reason "calls . . . to witness *for* or *against* himself" (Rel, 6:186/CERRT:203). He is imagined as a "doubled self" who unifies, in one person, the accuser as "*homo noumenon*" and the accused as the "human being as a sensible being endowed with reason" (MM, 6:439/CEPP:560). Kant further elucidates the impartial sentence of the judge by introducing the supposition of God as an "ideal" (*idealische*) person (MM, 6:439/CEPP:561). God's properties of omniscience, omnipotence, and omnibenevolence transform the divine tribunal into an epistemic and moral ideal of practical reason, before which the human being, as an imperfect being of reason, is held responsible for his actions:

> Conscience represents the divine tribunal within us: first, because it judges our dispositions and actions according to the purity of the law; second, because we cannot deceive it; and last, because we cannot escape it, since, like the divine omnipresence, it is always with us. It is thus the representative within us of the divine justice, and hence must on no account be injured. (MoC, 27:355/CELE:134; see also MM, 6:400/CEPP:561; MoM, 27:1491)

Related terms: **Conscientiousness**, **Judgment** *Steffi Schadow*

Conscientiousness (*Gewissenhaftigkeit*) In Kant, conscientiousness denotes a practical demeanor to conduct oneself, in one's judgments and actions, according to the demands of conscience. It consists in our "readiness" (*Fertigkeit*) (MoV, 27:575 [1793–4]/CELE:327) to utilize our natural capacities of conscience, which are given to every human being.

In Kant's philosophy, the concept of conscientiousness plays a particularly significant role "in matters of faith" (Rel, 6:185 [1793]/CERRT:202; MPTT, 8:267 [1791]/CERRT:34). In this vein, in *On the Miscarriage of all Philosophical Trials in Theodicy*, Kant differentiates between "formal" and "material" conscientiousness (MPTT, 8:268/CERRT:34), in consideration of the problem of "sincerity … in matters of faith" (MPTT, 8:267/CERRT:34). The concept of formal conscientiousness is guided by Kant's epistemic concept of conscience, which itself emphasizes the prospective warning (MM, 6:440 [1797]/CEPP:561) function of conscience. Thus, of the action "that *I* want to undertake, … I must not only judge, and be of the opinion, that it is right; I must also be *certain* that it is" (Rel, 6:186/CERRT:203). The ability of the practical power of judgment to examine judgments of a first stage on a meta level of judgment, up to the point of certainty, is termed "formal conscientiousness" (cf. MPTT, 8:268/CERRT:34). Kant also terms it "care in becoming conscious of this belief (or unbelief) and not pretending to hold anything as true we are not conscious of holding as true" (MPTT, 8:268/CERRT:34). Formal conscientiousness is "the ground of truthfulness" (MPTT, 8:268/CERRT:34), and the lack of this form of conscientiousness is appropriately termed "insincerity" (*Unredlichkeit*) (MM, 6:430/CEPP:553; Rel, 6:188/CERRT:205) and lack of conscience (Rel, 6:187/CERRT:204).

Kant refers to "material" conscientiousness as the "caution of not venturing anything on the danger that it might be wrong" (MPTT, 8:268/CERRT:34). Thus, it concerns the function of conscience that directs action, which Kant illustrates by virtue of the forensic metaphor of an "*internal court* in the human being ('before which his thoughts accuse or excuse one another')" (MM, 6:438/CEPP:560). The impartial sentence of the judge is elucidated through the supposition of God as an "ideal" (*idealische*) person (MM, 6:439/CEPP:561). God's properties of omniscience, omnipotence, and omnibenevolence transform the divine court of law into an epistemic and moral ideal of practical reason, which serves as a practical point of orientation for the human being's self-imputation as an imperfect being of reason (cf. MM, 6:440/CEPP:561). As a practical demeanor, which Kant more specifically terms an accountability (*Verantwortlichkeit*) towards God and before an imagined divine *forum internum*, conscientiousness is "called *religio*" (MM, 6:440/CEPP:561; see also OP, 21:81 [1796–1803]/CEOP:248). Accordingly, for the human being, religion is "'a principle of estimating all our duties as divine commands'" (MM, 6:440/CEPP:561; see also MoV, 27:718/CELE:441). Whilst its objective aspect is limited to orthodoxy, religion in its subjective aspect, i.e., in the examination of the

contents of faith through one's own capacity for judgment, is "conscientiousness, i.e., pure verified honesty [*Aufrichtigkeit*] in avowing what is taught by orthodoxy" (R6308, 18:601 [1780–9]/CENF:354). "Religion without moral conscientiousness," however, is "superstitious worship" (P, 9:495 [1803]/CEAHE:481). Not least, owing to this basis of conscientiousness in practical self-reflection, conscientiousness cannot be imposed.

Related term: **Conscience** *Steffi Schadow*

Consciousness (*Bewußtsein*) Like most of his contemporaries, Kant did not aim at a comprehensive theory of consciousness or awareness but discusses several aspects of such a theory in other contexts like logic or epistemology or embedded in other fields of philosophical psychology. His few attempts at a *definition* of consciousness occur mostly in the context of logic, for instance in the *Jäsche Logic*: "Consciousness is really a representation that another representation is in me" (LJ, 9:33 [1800]/CELL:544). Thus, consciousness is, according to Kant, a second-order representation, a representation of a first-order representation that indicates the presence of the latter. This resonates in passages where Kant claims that consciousness "accompanies" representations (e.g., A382 [1781]/CECPR:432; B133, B277 [1787]/CECPR:247, 328).

Commenting on paragraphs 12 and 13 of Georg Friedrich Meier's *Auszug aus der Vernunftlehre*, Kant dubs consciousness a "clear representation of one's own idea" (R1678, 16:79 [1752–5/6]), and he argues, following Meier and Baumgarten, that "Consciousness is internal sense" (R1680, 16:80 [1752–5/6]). Kant here also uses the widespread definition that can be traced back to Wolff, according to which consciousness is basically a form of distinguishing: "To be conscious of a representation is: knowing to have this representation; that is: to distinguish this representation from the others" (R1679, 16:80 [1752–5/6]). Similarly, Kant argues in the Pölitz metaphysics lectures, "Consciousness is a knowledge of that which belongs to me. It is a representation of my representations, it is a self-perception" (ML1, 28:227 [1777–80]/CELM:46). Kant also distinguishes between "logical consciousness" and "psychological consciousness" (ML1, 28:227/CELM:46); logical consciousness here means that of objects, psychological consciousness that of the self.

Early modern philosophers disagreed on whether consciousness is a feature intrinsic to representations (e.g., Locke, Condillac, Reid), or whether it just accompanies first-order representations (e.g., Leibniz, Wolff). If consciousness is not an intrinsic feature of all representations, the question arises in what state a first-order representation is when not accompanied by consciousness. This question leads to another important aspect of Kant's view of consciousness: like Leibniz and Wolff, he links consciousness to the doctrine of obscure, clear, confused, and distinct representations. Part of this doctrine is that we do have many representations that remain unconscious to us, namely when a first-order representation is not accompanied by a second-order one. It follows that partially or entirely unconscious representations are possible, which Kant dubs, with Leibniz and Wolff, obscure (*dunkel*); partially unconscious representations are those we have inferential knowledge of, without direct awareness. (For further discussion of unconscious perceptions, cf. INTM, 2:290 [1764]/CETP70:263; R1681, 16:81 [1752–5/6]; for clarity and distinctness, see A117/CECPR:237; MNS, 4:542 [1786]/CETP81:250; LJ, 9:34/CELL:545.)

An explicit statement in favour of the clear–distinct hierarchy can be found in the *Jäsche Logic*, where Kant argues,

> The difference in the form of the cognition rests on a condition that accompanies all cognition, on *consciousness*. If I am conscious of the representation, it is *clear*; if I am not conscious of it, *obscure* . . . All clear representations, to which alone logical rules can be applied, can now be distinguished in regard to *distinctness* and *indistinctness*. If we are conscious of the whole representation, but not of the manifold that is contained in it, then the representation is indistinct. (LJ, 9:33–4/CELL:545; cf. MNS, 4:542/CETP81:250)

Compare, in the *Anthropology from a Pragmatic Point of View*: "Consciousness of one's representations that suffices for the *distinction* of one object from another is ***clarity***. But that consciousness by means of which the *composition* of representations also becomes clear is called ***distinctness***" (A, 7:137–8 [1798]/CEAHE:248). However, Kant also criticizes the traditional view of clarity and distinctness in several ways. (1) He argues that confused perceptions are not the contrary of distinct ones because simple perceptions on the one hand cannot be distinct due to their lack of an internal manifold, but on the other also cannot be further analyzed; it would thus be misleading to call them confused (A, 7:137–8/CEAHE:249; LJ, 9:34/CELL:545). (2) Kant also argues that the indistinctness of abstract representations is often not due to confusion but to "*weakness of consciousness*" (LJ, 9:35/CELL:546). (3) Kant criticizes that according to Leibniz and Wolff, representations of the senses are by definition confused. As an alternative, he suggests to distinguish between sensible and intellectual distinctness based on his own distinction of sensibility and understanding (LJ, 9:35/CELL:546; A, 7:140n./CEAHE:251n.; R1690, 16:84 [1769? 1770–1? 1773–5? 1764–8?]). (4) In the Paralogisms chapter of the first *Critique*, Kant offers the most far-reaching criticism of the traditional view:

> Clarity is not, as the logicians say, the consciousness of a representation; for a certain degree of consciousness, which, however, is not sufficient for memory, must be met with even in some obscure representations . . . Rather a representation is clear if the consciousness in it is sufficient for a consciousness of the difference between it and others. To be sure, if this consciousness suffices for a distinction, but not for a consciousness of the difference, then the representation must still be called obscure. So, there are infinitely many degrees of consciousness down to its vanishing. (B414–15/CECPR:449)

Contrary to the passages discussed above, Kant here denies that clarity is tantamount to consciousness because also dark representations supposedly are conscious in some weak sense. Instead, clarity *depends* on a certain degree of consciousness that includes an *awareness* of the difference between one representation and others. (For the possibility of the "psychological darkness" of representations in the sense of weak consciousness, cf. Pro, 4:306–7 [1783]/CETP81:100; also MNS, 4:542/CETP81:250.)

Related term: **Apperception** *Falk Wunderlich*

Contempt (*Veraschtung*) Kant's remarks about contempt are found primarily in his discussion of duties of respect owed to others in the *Doctrine of Virtue*, the second part of his 1797 *Metaphysics of Morals*. There he writes: "To be contemptuous of others (*contemnere*), that is, to deny them the respect owed to all human beings in general, is in every case contrary to duty; for they are human beings" (MM, 6:463 [1797]/CEPP:579). Kant explains that respect shown to

human beings is a recognition of their inalienable dignity, a status whose worth "has no price" (MM, 6:462/CEPP:579), and that because being contemptuous of another human being is to judge him or her to be worthless, contempt is an attitude directly opposed to respect.

Although Kant does not dwell on the nature of contempt as an attitude, what he does write indicates the following. *First*, the primary objects of contempt are human beings, and while in his discussion of duties of respect to others the focus is on contempt for others, in his discussion of the "first command" of all duties to oneself, namely, self-scrutiny, he mentions self-contempt and contempt for the entire human race (MM, 6:441/CEPP:562). In other places he mentions groups, e.g., settled peoples (A, 7:269 [1798]/CEAHE:370) and foreigners (A, 7:311/CEAHE:407) as possible objects of contempt. However, in addition, Kant refers to contempt for the "strict laws of duty" (MM, 6:474/CEPP:588; cf. MoC, 27:463 [1770s]/CELE:215), and in the second *Critique* he labels the sort of humiliation that results from consciousness of the moral law and its rational authority in relation to inclinations as "intellectual contempt" (CPrR, 5:75 [1788]/CEPP:201). *Second*, contempt is essentially comparative; it involves "*looking* down on some in comparison with others" (MM, 6:463/CEPP:580). *Third*, the particular bases of comparison that elicit contempt are varied. Kant mentions arrogance, a vice that involves being unjustly contemptuous of others (MM, 6:465/CEPP:581), as well as the vices of lying, servility, greed (MM, 6:420/CEPP:545), and in general deviation from good conduct (CPrR, 5:154/CEPP:263) as elicitors of contempt. *Fourth*, contempt involves a global evaluation of its object; to judge someone as contemptible is to judge that person to be worthless (MM, 6:462/CEPP:579). *Fifth*, while contempt, like hatred, involves a global negative evaluation of and hostility toward its object, they are distinct. Hatred contrasts with love, contempt with respect (MoC, 27:407/CELE:173). They also differ in motivational profile. Hatred motivates one to "pursue and destroy" (A, 7:271/CEAHE:372) its object, while contempt in "looking down" motivates one to distance oneself from its object. *Finally*, interpersonal hatred is directed toward aspects of another's personality that one strongly dislikes; contempt is directed toward another's inner worth (MoV, 27:709 [1793–4]/CELE:434, cf. AF, 25:597–8 [1775–6]/CELA:149–50, where contempt is classified as a species of disgust). Consequently, the experience of being an object of contempt is more painful than experiencing hatred (MoC, 27:407/CELE:172–3; MoV, 27:709/CELE:434).

Regarding the morality of contempt, the passage at MM, 6:463/CEPP:579 quoted above says that being contemptuous of others is "in every case" contrary to duty, suggesting that having such an attitude is *never* morally justified. But Kant's view of the matter is arguably more nuanced. He writes: "It is only through the noble predisposition to the good in us, which makes the human being worthy of respect, that one can find one who acts contrary to it contemptible (the human being himself, but not the humanity in him)" (MM, 6:441/CEPP:562–3). This suggests that the "complete contempt" that denies *all* moral worth to a human being is always contrary to duty, because it expresses a denial of the dignity of humanity that all accountable human beings possess. However, distinguishing "the human being himself" from his humanity, and referring to the former as contemptible, suggests that in Kant's view a distinction is to be drawn (now common in contemporary philosophy of emotion) between considerations that make an emotion *fitting* from considerations bearing on the *morality* of having or expressing the emotion. It may never be *morally* permissible to have or express contempt for someone, even if their behavior makes it fitting or (nonmorally)

correct to have contempt for them, given that they are contemptible – *worthy* of contempt. Indeed, Kant notes that although one cannot help but look down on someone for their vicious deeds, "the outward manifestation of this is, nevertheless, an offense" (MM, 6:463/CEPP:580).

Related terms: **Arrogance**, **Dignity**, **Respect**, **Servility** *Mark Timmons*

Copernican revolution Kant's revolution in the conception of the relation of knowledge and its objects is a result of his critical examination of the sources, extent, and limits of metaphysical knowledge. The *Critique of Pure Reason* is a "treatise on method" investigating whether metaphysics can be led onto the "secure path of a science" (Bvii [1787]/CECPR:106; Bxxii/CECPR:113). The knowledge constituting the proper end of metaphysics is in Kant's view never mere empirical knowledge, even where its object is empirical reality. And since metaphysics seeks substantive knowledge of real objects, the knowledge in question cannot find expression in mere analytic judgments – those in which the predicate does not add anything to a subject concept, but simply "breaks up" the latter into components "already thought in it" (A6–7/B10–11 [1781/7] = CECPR:129–30). Reflection on the sources of synthetic a priori knowledge in the exact sciences guides Kant's critique of metaphysics and inspires his key departure from the philosophical tradition. According to an imaginative history of origins he sketches in the B-Introduction of the *Critique*, mathematics owed its first steps on the secure path of science to a revolutionary insight that the knowing mind is itself a source of the objects of mathematical cognition – "the founder" of that science realized that if that he was to know anything a priori concerning a geometrical figure, for example, he could ascribe to it "nothing save what necessarily follows from what he himself had put into it [in construction] in accordance with its concept" (Bxii/CECPR:108). A similar lesson is derived from reflection on natural science, which on Kant's conception must include a synthetic a priori component, "on which the apodictic certainty sought by reason can be grounded" (MNS, 4:468–9 [1786]/CETP81:183–5; LJ, 9:70–1 [1800]/CELL:574–5). The revolutionary advances in the understanding of nature accomplished by Galileo, Torricelli, and Stahl resulted from the "inspiration" that what reason learns from nature must be sought "in accordance with what it itself puts into nature," confirming the idea that "reason has insight only into that which it produces after a plan of its own" (Bxiii/CECPR:109). These reflections preface Kant's proposal for a radical reorientation in epistemology, whose guiding idea is developed in a famous passage:

> [T]he examples of mathematics and natural science, which have become what they are now through a revolution brought about all at once, were remarkable enough that we might reflect on the essential element in the change in the ways of thinking that has been so advantageous to them, and, at least as an experiment, imitate it insofar as their analogy with metaphysics, as rational cognition, might permit. Up until now it has been assumed that all our cognition must conform to the objects; but all attempts to find out something about them a priori through concepts that would extend our cognition have, on this presupposition, come to nothing. Hence let us once try whether we do not get farther with the problems of metaphysics by assuming that the objects must conform to our cognition, which would agree better with the requested possibility of an a priori cognition of them, which is to establish something about objects before they are given to us. This would be just like the first

> thoughts of Copernicus, who, when he did not make good progress in the explanation of the celestial motions if he assumed that the entire celestial host revolves around the observer, tried to see if he might not have greater success if he made the observer revolve and left the stars at rest. (Bxv–xvi/CECPR:109–10)

This explanation of a priori knowledge is initially advanced as a methodological hypothesis to be fully discharged in the course of the *Critique of Pure Reason*. Its development in the work traces our synthetic a priori knowledge to two kinds of representational ingredients: singular representations or "intuitions" of space and time through which all objects are given, and "concepts of the understanding" or "categories" through which objects are thought. The Transcendental Aesthetic argues that the former are themselves a priori, they condition all experience, and they underwrite substantive a priori cognition in geometry and in a "general theory of motion." Applying his guiding Copernican idea, Kant infers that cognition of space and time is of mere appearances; not of things as they are wholly independent of the subject (A25/B39 = CECPR:158–9; A32–3/B49 = CECPR:163). The Transcendental Analytic continues by arguing that fundamental concepts or "categories," including cause–effect and substance–accident, are "self-thought a priori first sources of our cognition," which "contain the grounds of the possibility of all experience in general from the side of the understanding" (B167–8/CECPR:264–5). Again applying the guiding idea, application of these categories underwriting knowledge of nonanalytic necessity must be to appearances. Kant notes that this model of synthetic a priori knowledge has the consequence that "our rational cognition applies *only* to appearances, and leaves the thing in itself uncognized by us, even though actual *per se*" (Bxx/CECPR:112). This is the "disturbing result" of his critical enterprise, one that appears "highly detrimental to the whole purpose of metaphysics" – understood as a project of speculative knowledge of God, the soul, and the world in itself. Kant adds, however, that the categories "are not limited in thinking" by subjective conditions of intuition, "but have an unbounded field" (B165–6/CECPR:263–4). Indeed, he goes on to defend "practico-dogmatic" as opposed to theoretical cognition of our freedom, the existence of God, and the immortality of the soul. Such cognition rests on morally licensed a priori warrants for applications of the categories to things in themselves (Bxxvin./CECPR:115n.; CPrR, 5:4, 30, 55, 121–48 [1788]/CEPP:139–40, 163–4, 184, 237–58; CPJ, 5:469 [1790]/CECPJ:333; RP, 20:280, 300–1 [1793/1804]/CETP81:370–1, 388–9).

Kant seeks to discharge the merely hypothetical element in his Copernican model of knowledge by arguing that theoretical synthetic a priori knowledge exhibits nontrivial constraints to which its objects *must* conform, and we could not possibly have knowledge of such necessity as applying to wholly mind-independent entities. Knowledge exhibiting such necessity must consequently pertain to things "conforming to our cognition," which is to say, to mere appearances of things in the indicated sense (A26/B42 = CECPR:176–7; A32–3/B49 = CECPR:180; A48/B65 = CECPR:188; A93–5/B126–7 = CECPR:224–5; B166–7/CECPR:264; C, 11:41 [May 19, 1789]/CEC:304–5). This line of reasoning is supported by appeals to a supposedly exhaustive inventory of ways in which our representations might connect up with the objects known through them. All nontrivial theoretical knowledge of an object, he argues, must be grounded in a relation between a representation and its object which can come about in only two ways: "Either the object makes the representation possible, or the representation alone makes the object possible" (A92/B125–6 = CECPR:223–4; B166/

CECPR:264; Pro, 4:319 [1783]/CETP81:111–12; C, 10:130–1 [February 21, 1772]/CEC:132–3; R4473, 17:564 [1772]/CENF:138–9). On the first mechanism, the object would cause a representation in the knowing subject. Since this mechanism could ground at best empirical knowledge of the object, any objects of which we have substantive a priori knowledge must be "made possible by our representations" in accordance with his second mechanism and in the sense indicated – they must be taken as mere appearances of things structured by forms contributed by the mind.

The success of this argument depends, among other things, on the completeness of Kant's epistemological inventory. It is thus worth noting that this omits many epistemological mechanisms traditionally proposed as a source of rational knowledge. They include Cartesian "clear and distinct perception," other models of rational knowledge based on divine illumination, the principle of sufficient reason, Platonic recollection, and so on. Kant offers scattered arguments against these models. Theories of rational intuition of mind-independent entities appealing to divine illumination rest on a "deceptive circle in the logical ordering [*Schlusreihe*] of our knowledge" (C, 10:131/CEC:134). This complaint echoes Arnauld's circle charge against Descartes's theory of clear and distinct perception, though Kant has in mind the epistemology of C. A. Crusius; the required demonstration of God's existence must assume the reliability to be established. Kant's negative verdict on theoretical theistic proofs thus provides key context for his conclusion that any appeal to "implanted subjective necessity" to judge of mind-independent reality in certain ways could at best license the claim that "I am so constituted that I cannot think," for example, of an event except as caused. Such a conclusion falls short of the necessity we supposedly know to apply to *objects* in mathematics and the metaphysics of nature (B167–8/CECPR:264–5; A48/B65 = CECPR:188; C, 11:41/CEC:304–5; Pro, 4:287/CETP81:82–3). Another implied target of Kant's epistemological inventory is Leibniz's project of grounding insight into mind-independent necessities on the principle of sufficient reason. Kant notes that his Copernican model of knowledge has a vital "positive utility" insofar as

> the principles with which speculative reason ventures beyond its boundaries [Leibniz's PSR is clearly intended] do not in fact result in *extending* our use of reason, but rather, if one considers them more closely, inevitably result in *narrowing* it by threatening to extend the boundaries of sensibility, to which these principles really belong, beyond everything, and so even to dislodge the use of pure (practical) reason. (Bxxiv–xxv/CECPR:114–15)

This goes farther than Kant's contention that no philosopher has ever proved the principle of sufficient reason (Pro, 4:368/CETP81:156–7; ML2, 28:551 [1790–1]/CELM:317; Draft for the Essay against Eberhard, 20:370 [1790]). The universal intelligibility posited by an unrestricted PSR is inconsistent with the reality of absolute freedom. He thus "found it necessary to deny knowledge [of things in themselves] in order to make room for belief" – rational belief depending on the reality of moral obligation and its reciprocal concept of freedom.

Related terms: **A priori**, **Cognition**, **Experience**, **Object**, **Perception**, **Space**, **Synthetic a priori**, **Time**, **Transcendental idealism** *Desmond Hogan*

Cosmology (*Kosmologie*) In keeping with developments in physics and astronomy over the past century, "cosmology" standardly designates the branch (or branches) of natural science concerned with explaining the origin and the observable structures of the evolving material

universe. Kant's *Universal Natural History and Theory of the Heavens* (1755) is one of the most important historical source texts for this prevalent view of scientific cosmology. But in eighteenth-century German philosophy, the term was typically used in a more technical philosophical frame of reference – namely, in reference to Christian Wolff's conception of "general cosmology" (*cosmologia generalis*), which for Wolff served as a doctrinal component of a comprehensive metaphysical system that also included ontology, empirical and rational psychologies, and natural theology. Defining general cosmology as "the science of the world or universe, insofar as . . . it is a composite or modified being" (*Cosmologia generalis* [1737], §1), Wolff distinguished between general scientific cosmology and general experimental cosmology (ibid., §§4–5). Of particular relevance for Kant's views on cosmology in this systematic frame of reference is Alexander Gottlieb Baumgarten's interpretation of the Wolffian idea of general cosmology. According to Baumgarten (*Metaphysica*, §351), general cosmology, as "the science of the general predicates of the world," is either rational cosmology (*cosmologia rationalis*), if "based on the concept of world," or empirical cosmology (*cosmologia empirica*), if "based on experience that is nearest to hand." As is apparent from his published works as well as from his lecture transcripts and handwritten notes from the 1760s through the 1790s, Kant's engagement with cosmology as a metaphysical doctrine is mainly directed to the Wolff–Baumgartian conception of cosmology, above all to rational cosmology and its foundational concept of "world." Before turning to Kant's critical dealings with this conception and its implications for his own system of metaphysics, however, a brief account of *Universal Natural History* is in order.

This early work of Kant's provides a teleologically informed cosmogony, according to which nature as a whole develops toward ever greater self-organization and perfection in its internal workings. The scientific cosmological import of *Universal Natural History* (see also OPA, 2:137–51 [1763]/CETP70:177–91) can be usefully summarized in view of three of the key explanatory tasks that Kant takes up there. First, Kant offers a conjectural account of the origin and development of the solar system as well as (by way of analogical inference) all stellar and galactic configurations. To do this, he assumes the existence of an initially dispersed, nebula-like elementary matter whose formative process, which occurs through the action of attractive and repulsive forces, involves the emergence of composite bodies of incrementally increasing mass (UNH, 1:226–8, 261–70, 311–14, 332–5 [1755]/CENS:197–9, 226–32, 264–6, 280–3). This cosmogenetic process of corporeal formation takes place in keeping with mechanical laws originally imposed upon the elementary matter by its creator (UNH, 1:224–5/CENS:196–7). But these are laws that apply to matter's self-ordering motion within a physical universe that (1) exhibits the tendency toward increasingly perfect harmony in the interactions of its parts (UNH, 1:225–8, 306, 314–17, 337–8/CENS:196–9, 260–1, 266–9, 284–5), and (2) conforms, in all of its regions and orders of magnitude, to Newton's inverse square law of universal gravitation (UNH, 1:243–5, 254–5, 308–9, 311–12, 339–41/CENS:212–13, 221, 262, 264–5, 286–7). A second pivotal task of Kant's genetic cosmology is to extend this view of the universe's self-ordering development in accordance with matter's mechanical laws to the level of organic nature and intelligent life (i.e., rational nature). According to Kant, the solar system is so constituted that it enables the production of intelligent life-forms, thus furnishing conditions favorable to the existence of self-perfecting rational beings

(UNH, 1:270–1, 351–60/CENS:223, 295–301). Third, Kant's cosmogony includes a speculative portrayal of nature's phoenix-like capacity for regeneration (UNH, 1:316–21/CENS:269–72; cf. also OP, 21:213–15 [1796–1803]/CEOP:66–7). While matter's self-ordering motion brings about the expansion of the formed universe, and consequently leads to the production of ever more fecund and diverse corporeal formations and forms of life, it also necessarily involves the tendency toward deformation and chaos in the universe's earliest formed regions. This entropic propensity of matter to return to its initial state of disorganized dispersion in the mature regions of the cosmos, however, necessarily contains the seeds of created nature's formative self-regeneration. For the very same dynamical factors and mechanical laws at work in the elementary matter's original state of dispersion are responsible for the generation of new cosmic regions of increasing material fecundity and formational diversity within the expanding universe.

In the development of Kant's critical philosophy, the thematic domain of what Baumgarten called empirical cosmology comes to be integrated into the empirical part of physics (see, e.g., MMr, 29:875–6 [1782–3]/CELM:245–6; MD, 28:617 [1792–3]; MD, 28:670/CELM:371–2; OP, 21:286, 293, 510, 528–9). Key elements of rational cosmology, however, continue to maintain their own profile in Kant's investigations regarding the systematic structure of metaphysics. By the beginning of the 1780s, central metaphysical topics treated in Wolff's and Baumgarten's accounts of rational cosmology come to be architectonically distributed over two of the major doctrinal areas in Kant's conception of a system of metaphysics – specifically, over what Kant calls "rational physiology" (A845–9/B873–7 [1781/7] = CECPR:698–700) and what we might call rational cosmology "proper" (cf. R5356, 18:155 [1776–8]; R5937, 18:394 [1783–4]/CENF:311; MD, 28:613; MVi, 29:956 [1794–5]/CELM:427).

According to Kant's conception of speculative reason's "entire system of metaphysics" (A846/B874 = CECPR:699), rational physiology or, in other words, "the physiology of pure reason" (A845/B873 = CECPR:698) is the part of the metaphysics of nature involving "the immanent use of reason," and hence the consideration of nature as "the sum total of all objects of the senses" (A846/B874 = CECPR:698; cf. R4851, 18:9 [1776–8]/CENF:195). While this view of nature requires the division of rational physiology into *physica rationalis* and *psychologia rationalis*, the latter division – rational psychology – plays essentially a place-holding role in Kant's critical account of the system of metaphysics. (Given that its "sole text" is supplied by the representation "I think" [A344/B402 = CECPR:613; cf. A381/CECPR:432], there is strictly speaking "no rational psychology as *doctrine* that might provide us with an addition to our self-consciousness, but only a *discipline*, setting impassable boundaries for speculative reason in this field" [B421/CECPR:452; cf. MMr, 29:876/CELM:246; MD, 28:617; MD, 28:670/CELM:371–2].) Kant therefore crafts his physiological "doctrine of nature of pure reason" (*Naturlehre der reinen Vernunft*) (A846/B874 = CECPR:699) as a metaphysical doctrine of corporeal nature – in particular, as the "special metaphysical natural science" (MNS, 4:470 [1786]/CETP81:185) that presents the foundational principles of physics that derive from the a priori specification of a concept of matter in accordance with the categorial functions of pure understanding (MNS, 4:472–7/CETP81:187–91).

In the framework of Kant's critical theory of a priori knowledge, what was referred to above as rational cosmology "proper" becomes subject matter for Kant's treatment of the dialectical inferences of pure reason. When presenting the Antinomy of Pure Reason, Kant examines the contradictions into which we are drawn in our thinking about nature when, through certain

procedures of syllogistic inference that are unavoidably subject to the effectiveness of transcendental illusion, we endeavor to think "the absolute totality in the synthesis of conditions" pertaining to given appearances (A326/B382 = CECPR:401; cf. A407/B434 = CECPR:460). Thus, when "putting before our eyes" the antithetically opposed "transcendental principles of an alleged (pure) cosmology" (A408/B435 = CECPR:460), Kant intends to clarify the grounds of reason's self-conflict that results from the employment of transcendental ideas as "world-concepts" (*Weltbegriffe*) (A408/B434 = CECPR:460), i.e., as cosmological ideas of "absolute completeness" (*absolute Vollständigkeit*) (A415/B443 = CECPR:464) that concern not merely conditions of synthetic unity in the connection of appearances (hence conditions of unity that pertain to the possibility of our empirical cognition of sensible nature), but also "the unconditioned totality on which the concept of a world-whole [*Weltganze*] also rests even though it is only an idea" (A408/B434 = CECPR:460).

While the rational concept just mentioned is "only" an idea, the role assigned to the cosmological ideas concerning the unconditioned totality on which it rests is nonetheless an indispensable one. For Kant's treatment of pure reason's cosmological conflict aims to ground the warranted and requisite use of the fundamental principle that underlies rational cosmology's concern with absolute totality in the "exposition of appearances" (A416/B443 = CECPR:464). Although the removal of pure reason's fourfold antinomy shows why the "cosmological principle of totality" (A508/B536 = CECPR:520) cannot justifiably be employed as "a constitutive principle of reason for extending the concept of the world of sense beyond all possible experience" (A509/B537 = CECPR:520), it also paves the way for that principle's proper application, i.e., its use as a regulative principle that "prescribes the greatest possible confirmation and extension of experience, in accordance with which no empirical boundary would hold as an absolute boundary" (A509/B537 = CECPR:520). Reason's regulative task in employing its cosmological principle of totality is therefore "to pursue the conditions of ... the appearances of nature through an investigation that will nowhere be completed" (A672/B700 = CECPR:606; cf. A684–5/B712–13 = CECPR:613).

The warranted, and epistemically necessary, use of pure reason's cosmological principle of totality, then, is restricted to the unrestricted pursuit of the conditions of *appearances*. This limitation of reason's regulative task does not imply, however, that the cosmological concept of a world-whole has no application in the domain of constitutive principles of our a priori cognition of objects. As Kant declares with reference to the Third Analogy of Experience, "[t]he unity of the world-whole in which all appearances are to be connected is obviously a mere conclusion from the tacitly assumed principle of the community of all substances that are coexistent" (A218/B265 = CECPR:321).

To begin to fathom the entailment that Kant acknowledges between the Third Analogy's transcendental principle of community and this conclusion regarding cosmic unity in the connection of appearances, we need to keep in mind the following factors, which bear on the overall development of Kant's metaphysics of nature.

(1) In all developmental phases of his metaphysical thought, Kant links rational cosmology's concept of world to his position that the dynamical community of substances (*commercium substantiarum*), evident throughout the sensible world, must be comprehended as a relation of reciprocal action involving physical influence (*influxus physicus*). (See, e.g., TE, 1:20–5 [1749]/CENS:24–8; NE, 1:412–16 [1755]/CETP70:40–5; R3729–

30, 17:271–2 [1762–3]; R3799, 17:296 [1764–6]; R4215–17, 17:460–1 [1769–70]; R4524, 17:582–3 [1772]; R4781, 17:726 [1775–7]; R5415–29, 18:177–9 [1776–8]/CENF:230 (selectively translated); R5943, 18:396 [1780–9]/CENF:312; R5962, 18:405 [1780–9]/CENF:316; R5986–8, 18:416–17 [1780–9]; MH, 28:39–40 [1762–4]/CELM:3; MMr, 29:865–8/CELM:235–9.) By the time of the *Inaugural Dissertation* (1770), the relationship between the cosmological concepts of world and physical influence comes to be of preeminent significance for Kant's metaphysics: while the analysis of the concept of "world" prepares the way to prove that the principle (or ground) of the form of the intelligible world lies in the divine intellect as the transcendent source of the reciprocal causal nexus of substances, that same analysis also shows that this nexus itself is established through the world-immanent efficacy of "transeunt forces" (*vires transeuntes*), and is thus something that can be constituted as relation of physical influence (ID, 2:390, 407–10 [1770]/CETP70:380–1, 402–4). The principle of the form of the intelligible world, then, just *is* the objective and transcendent ground of the "universal dynamical community of substances through physical influence" (*commercium substantiarum universale per influxum physicum*) (ID, 2:409/CETP70:404).

(2) In keeping with the central tenets of his critical theory of a priori knowledge, the Third Analogy's proof involves no reference to any ground of dynamical community that would project us beyond the conditions of our possible perceptions of substances as appearances in space. Nonetheless, it is precisely the Third Analogy's critically restricted focus on these possible conditions of our experience of substances as empirical intuition's spatial objects that allows us to discern the specifically cosmological import of the principle of community on its interpretation as the transcendental principle of "the coexistence [*Zugleichsein*] of all substances, according to the law of reciprocal action or dynamical community" (B256/CECPR:316). To prove this principle, Kant argues that substances could not be empirically cognized as coexistent objects if they were separated by dynamically nondetermined space. This a priori argument against "empty space" (A212–14/B258–61 = CECPR:317–19) is intended to establish two essential points. First, no unity in the temporal sequences of our perceptions of objects is possible unless there is complete continuity in the reciprocal action of all substances that *can* be perceived *as* coexistent. Second, this continuity is in turn possible only if the entirety of perceptual space presents us with a dynamical plenum, i.e., a universal continuum of influences through which *any* of the things that we can perceive as coexistent with ourselves and with other things – including the most remote "celestial bodies" (*Weltkörper*) (A213/B260 = CECPR:318) – appear to us as objects materially embedded in a relation of thoroughgoing reciprocal action with *all* of the things that can be perceived in this same way.

(3) In conjunction with key developments in his dynamical theory of matter, Kant employs exactly the same type of argument against empty cosmic space (*Weltraum*) to prove the reality of cosmic matter as the universal continuum of moving forces on the basis of which all perceivable corporeal entities are constituted as possible objects of empirical intuition (see, e.g., OP, 21:225–30/CEOP:73–7; OP, 21:235–6, 539–41, 251–3, 561–4, 572–5; OP, 21:582–5/CEOP:90–3; OP, 21:588–9; OP, 21:601–5/CEOP:95–7; OP, 22:194–5). The a priori existence proof that Kant seeks to provide for this dynamical "world-matter" (*Weltmaterie*) – the so-called "aether deduction" of the *Opus postumum* – can thus be regarded as a coherent outcome of his lifelong engagement with the concepts and principles of rational cosmology, especially with the

concept of a world-whole of connectable appearances as well as with the corresponding conception of cosmic unity that follows (consistently with pure reason's regulative use of its cosmological principle of totality) from his transcendental principle of universal dynamical community.

Related terms: ***Universal Natural History and Theory of the Heavens***, **Body**, **Copernican revolution**, **Generation**, **Intuition**, **Matter**, **Object**, **Outer sense**, **Physical influx**, **Space**, **Substance**, **Substantial** *Jeffrey Edwards*

Cosmopolitan (*kosmopolitisch*) The noun "cosmopolitanism" does not occur in Kant's published works. However, the adjective "cosmopolitan" does. The theme itself, concerned with a thinking that transcends regional and Continental borders to assume a global perspective, is frequently encountered – and not only in the sphere of the political. In contrast to that Eurocentric or Western arrogance, Kant's thought is distinguished by a universal cosmopolitanism. In these reflections he provides in many respects a new, more comprehensive and fundamental meaning to the term, which more often than not has been limited to economic interests or politics. He develops a cosmopolitan philosophy for no less than seven subject areas that are fundamental building blocks of culture: (1) epistemology, (2) morality, (3) education, (4) the unity of the two worlds of nature and morality (more specifically, freedom), (5) *sensus communis*, inclusive of art, (6) civic law, and, not least, (7) history (for a more detailed account, see Höffe 2012, chapter 4, "Kosmopolitismus").

(1) One clearly finds a discussion of epistemic cosmopolitanism in Kant's *Critique of Pure Reason*. Its fundamental principles of culture and historical independence are absolute, synthetic a priori. They make possible that general, knowing creature (A851/B879 [1781/7] = CECPR:701) that, when viewed as a body politic, is capable of achieving the rank of an epistemic world republic. Dominant in such a world republic is not merely the benefit of an epistemic peace; far more, when it comes to the three existentially important themes of God, freedom, and eternal life, every epistemic citizen is of equal worth so that the "professional" thinker (the discipline-trained philosopher) possesses "no higher or broader insight" than "the great (that is, for us most dignified) crowd" (Bxxxiii/CECPR:118).

(2) Epistemic freedom serves two purposes: directly, knowledge; ultimately, morality. The bridge between these two worlds is the notion of a final goal. Because of his status as a final goal, the knowing subject is not merely a cosmos-*contemplator* (OP, 21:553 [1796–1803]/CEOP:82); he also is capable of giving his consent as a member of the cosmos. It is only this capability of assuming responsibility that elevates humanity to the rank of the Cosmo-*political*.

Kant establishes himself as a European cosmopolite by setting aside all cultural differences. He is European because he identifies with what Europe has in common when it comes to morality (above all elements of Stoicism and Christianity as well as the Enlightenment epoch). He is a world citizen in that he breaks loose these European elements from any kind of Eurocentrism.

(3) According to Kant's *Lectures on Pedagogy*, children should "not only be reared with an eye to the present but to a future, possibly better condition of the human species"; that is: "in light of the idea of humanity with respect to its most comprehensive definition" (P,

9:447 [1803]/CEAHE:442). Such an education relativizes private interests, even the shared interests within a state, and can be called cosmopolitan (P, 9:448/CEAHE:442–3). As in the Canon of the first *Critique*, Kant focuses on the world as a totality and avoids any narrow perspective, even a species-centered perspective: a cosmopolitan education aims for the "world's best" (*Weltbeste*) so that "everything good in the world arises out of it" (P, 9:448/CEAHE:442–3), an education that is concerned with the entire universe.

Kant understands by "world citizen" the cosmopolitan, not simply a world-travelled and sophisticated person who is able to relativize political and cultural borders. According to his provocative (because it is a moral) notion that one finds as the slogan of the *Critique of Pure Reason*, a cosmopolitan is far more someone who serves the corporate good of humanity. Simultaneously, he combines the moral with teleological cosmopolitanism. Humanity exists not merely, as one finds in the *Groundwork of the Metaphysics of Morals*, "as an end in itself" (G, 4:428 [1785]/CEPP:78–9). The *Critique of the Power of Judgment* adds that humanity is "here on earth as the final end of nature," the end in light of which "all other natural things constitute a system of ends" (CPJ, 5:429 [1790]/CECPJ:297).

(4) Kant's notion of humanity as the final end of nature does not empower species egocentrism but obligates us to something that is not imposed on any other creature in the world – to a responsibility for the entire, including the nonhuman, world. Simultaneously, a fourth theme achieves a cosmopolitan character – that of the unity of nature and freedom announced in the Canon of the first *Critique* and explicitly articulated in the *Critique of the Power of Judgment*.

(5) With the notion of *sensus communis* in the third *Critique*, we encounter an additional dimension to cosmopolitanism. Under the heading of "the notion of a common sense," Kant understands a capacity of judgment that "simultaneously applies to all of human reason" what is expressed in the three maxims: "1. Think for oneself; 2. Think from the position of the other; 3. Be consistent with yourself" (CPJ, 5:293–4/CECPJ:173–4).

(6) Obviously, the term "cosmopolitan" applies to that dimension most frequently identified with it but which in turn presupposes cosmopolitan morality: the dimension of civic law, the state, and politics. The basal legal principle that Kant develops, that of a universally compatible freedom, harks back to that moment of universalization contained in the categorical imperative (MM, 6:230–1 [1797]/CEPP:387–8). This in turn presupposes a cosmopolitan critique of knowledge on which political cosmopolitism is built. The key work in this regard, *Perpetual Peace* (1795), develops such a comprehensive and thoroughly thought-out theory that it represents to this day the authoritative measure of any and all such efforts. The text is cosmopolitan more than just with respect to its central theme. Beginning with the claim that every constitution ought to be a republican constitution, its assertions are intellectually valid and simultaneously open to cultural differences. In the second article devoted to international law, Kant develops what is surely the most challenging claim of *Perpetual Peace* as well as the most revolutionary thesis of his notion of cosmopolitanism: the idea of a covenant of peace (TPP, 8:354–7 [1795]/CEPP:325–8). Kant's third dimension of public rights, that of world citizenship, is also cosmopolitan

precisely because it defends an intercultural, presumably more convincing, universal visitation right, but not a right to hospitality.

(7) Not least, cosmopolitanism appears in Kant's philosophy of history already in the title of its most important representative work. In the *Idea for a Universal History*, Kant speaks of a "cosmopolitan" intent. According to Kant's fundamental, anthropological determination, that of antagonism or "unsocial sociality" (*ungesellige Geselligkeit*), there are two motivating powers that drive a "cosmopolitan condition of public, national security." Kant emphasizes the sufferings of constant warfare and maintains as essential the education of citizens (IUH, 8:24–6 [1784]/CEAHE:114–16). In *Perpetual Peace*, he refers to a positive motivation, commerce, that is "incompatible with war" (TPP, 8:368/CEPP:336). Furthermore, in *The Conflict of the Faculties* one finds an additional, genuinely moral motivation – what for its time was not a risk-free enthusiasm for the French Revolution (CF, 7:85–7 [1798]/CERRT:301–3).

Obviously, Kant's cosmopolitan philosophy is greatly welcome in an age of globalization. In an age in which highly different cultures share, in a manner observable by everyone, the same world not merely "in principle" but in actual life, a way of thinking is needed that, in a similarly visible way, is open to different cultures. Kant's seven-dimensional cosmopolitism remains to this day the unsurpassable standard for what can be no longer an ethnocentric, but an inter- and trans-culturally relevant thinking.

Related terms: **Anthropology**, **Common sense**, **Cosmology**, **Cosmopolitan right**, **Freedom**, **History**, **Immortality**, **Morality**, **Pedagogy**, **Reason**, **Republic**, **Sociability**

Otfried Höffe

Cosmopolitan right (*Weltbürgerrecht*) Kant's cosmopolitan right constitutes a third form of public right; it complements the right of the state and the right of nations. Kant affirms their interdependence when he says that "if the principle of outer freedom limited by law is lacking in any one of these three possible forms of rightful condition, the framework of all the others is unavoidably undermined and must finally collapse" (MM, 6:311 [1797]/CEPP:455). This interdependence claim is consistent with Kant's general conception of the morality of right as a system of law-governed external freedom intended to span the earth's "spherical surface" (MM, 6:262/CEPP:414). Despite Kant's well-known universalist and cosmopolitan commitments, his conception of cosmopolitan right as distinct from the right of nations emerges relatively late in his political writings. Kant's early political-cum-teleological writings envisage a process of human development in which seemingly incessant wars and enmity gradually give way to the emergence of peaceful global relations. The process is helped along by humans' pathological interest in commerce and trade; however, peaceful relations are in any case the envisaged final moral end of the human race. Nature and reason thus join forces to drive human beings towards this end even against their wills (IUH, 8:27 [1784]/CEAHE:116–17; CBHH, 8:120 [1786]/CEAHE:172–3; OCS, 8:310 [1793]/CEPP:307; TPP, 8:365 [1795]/CEPP:334–5).

Kant's early political writings thus envisage peace as an accomplishment by moral powers that are somewhat ambiguously located outside of individual human wills. The early essays do draw an incipient distinction between the morality of states, on the one hand, and human moral progress more generally: in *Idea for a Universal History with a Cosmopolitan Aim*, Kant distinguishes between a stage in which states enter into lawful relations with one another

(IUH, 8:24/CEAHE:114) as a necessary condition to the further envisaged moral perfection of the human race as a whole (IUH, 8:29/CEAHE:118–19). Nonetheless, Kant's early writings draw no systematic distinction between the right of nations and cosmopolitan right, or even between a cosmopolitan politics and the idea of human moral progress in general. The former distinction remains underdeveloped as late as 1793: "On the Common Saying: That May Be Correct in Theory, but It Is of No Use in Practice" differentiates between the right of the state (*Staatsrecht*) and the right of nations (*Völkerrecht*); however, Kant's treatment of the latter from a "cosmopolitan intention" indicates the continued absence of a conceptual delimitation of cosmopolitan right from the right of nations (OCS, 8:306–7/CEPP:304). By contrast, the three definitive articles of *Toward Perpetual Peace* do distinguish between the right of the state, the right of nations, and cosmopolitan right. While the right of nations must be based on a "federalism of free states" (TPP, 8:354/CEPP:325), cosmopolitan right is "to be limited to the right of hospitality" (TPP, 8:357/CEPP:328). Indeed, *Toward Perpetual Peace* is doubly innovative: not only does Kant now distinguish between international and cosmopolitan right – he also expressly conceives the latter in strictly juridical rather than broadly moral terms.

Kant's mature morality of right, systematically set out in the *Doctrine of Right*, is an external morality – i.e., it is restricted to the rightness of outer actions and abstracts from the goodness of inner maxims. Agents' inner moral disposition cannot be captured by the morality of right as an externally coercible juridical morality. For related reasons, an external morality must appeal to observable and even to quantifiable behavior that is capable, in principle, of public institutionalization (MM, 6:232–3/CEPP:388–9). Comprehensive considerations about the moral vocation of the human race as a whole, or about moral progress in general, can form no part of a juridical cosmopolitanism. Structurally, the restriction of the latter to rights of hospitality instead emphasizes the reciprocity in formal relations between the guest, who arrives as supplicant on foreign shores, and the host, upon whom it is incumbent to ensure that the guest is given a respectful reception. Against the background of the *Doctrine of Right*, and bearing in mind the above interdependence thesis, Kant's cosmopolitan hospitality right can be read as an extension of property rights relations that form the basic mode of rightful interaction between citizens in a state. Both property rights and hospitality mediate the intersubjective rights relation by way of an exchange of goods – both times goods are freely exchanged or given and received, though in the case of hospitality right, the exchange is reciprocal though not unambiguously contractual (MM, 6:353/CEPP:490).

Recent interpretations have faulted Kant's restriction of cosmopolitan right to hospitality rights, arguing that contemporary global relations require much more extensive human rights commitments. However, Kant's cosmopolitan right is developed in critical response to incipient European colonialism, including European settlers' seizure of native lands. While Kant's hospitality right affirms a host's obligation to receive needy travelers – the shipwrecked, for example – it rejects the coercibility of hospitality rights on the part of the settlers: the shipwrecked can claim a "right to visit" but not "a right to be a guest" (TPP, 8:358/CEPP:329). Similarly, traders and prospective settlers can "offer to engage in commerce" (MM, 6:353/CEPP:390), but they may not force themselves upon unwilling native populations. Kant's cosmopolitan right is thus primarily focused on the noncoercible duties which receiving host nations owe to needy outside supplicants – this is an inversion of

hospitality rights in natural rights theory, according to which travelers can exact a right to hospitality from the host population – a coercible right notoriously abused during the Spanish conquests of South America.

Related terms: **Cosmopolitan**, **Right of nations (or right of states)**, **Rights**

Katrin Flikschuh

Courage (*Mut*) In the *Groundwork*, Kant identifies courage as one of the "qualities of temperament" that are "good and desirable" but can be "extremely evil and harmful" if possessed by a will that is not good. This quality is not, in other words, good without limitation (G, 4:393 [1785]/CEPP:49). Does Kant then believe that courage is not a moral virtue? Kant's conception of virtue is of a *morally principled* strength of will to do one's duty (MM, 6:405 [1797]/CEPP:533). Thus, Kant explicitly rejects Aristotle's doctrine of the mean (MM, 6:404/CEPP:532). What distinguishes vice from virtue is principle, and particular virtues are distinguished from corresponding vices according to the different principles on which they are based (MM, 6:432/CEPP:555). Hence, the quality of temperament he refers to in the *Groundwork* is clearly not a *virtue* of courage. Is there a conception of such a virtue in Kant?

In the *Doctrine of Virtue*, Kant seems to identify a plausible candidate for such a trait, and refers to it as courage, namely, the strength of soul required not to fear death based on a view of something more valuable than one's own life (MM, 6:422/CEPP:546–7). While this falls short of making a virtue of courage, one might imagine that Kant could accept a related trait as such a virtue, namely, a *moral* strength of will not to fear death based on moral principle. Identifying a trait such as the latter as a *moral* virtue, however, would place courage very close to Kant's conception of virtue itself.

Indeed, in the notes from his lectures on ethics, Kant argues that this very trait would not be "true courage." Courage cannot, he says, be acquired through voluntary actions as Aristotle thought, but is "physically inbuilt." What we might call courage "in the moral sense" is maintaining a "firm resolve over" oneself to "overcome hinderances of every kind" to one's duty (MoV, 27:653–4 [1793–4]/CELE:389–91). And that, again, seems to collapse back into his conception of moral virtue.

The problem Kant has with finding a virtue corresponding to courage, but distinct from virtue in general, is that "it lacks a specific object" which might reflect a principle informing a virtue of courage (MoV, 27:653/CELE:390). For instance, the vice of gluttony, and virtue of temperance, have a specific object, namely, food and drink. But courage simply "operates concurrently with respect to our dutiful behavior" (MoV, 27:653/CELE:390).

Despite the implication that courage lacks a "specific object," one might suppose that Kant would regard the dutiful resolve to overcome *fear* as this virtue. This is not an unreasonable way of reading his overall ethical corpus. However, set against this is Kant's undeniable lack of interest in specific virtues such as courage. It seems to reveal a deeper antipathy to thinking of morality in terms of traits of character at all. So being resolved, on grounds of duty, to overcome one's fears is, in the overall summation of Kant's ethics, hard to distinguish from simply having a good and strong will.

Related terms: **Temperament**, ***Wille***, ***Willkür*** *Robert N. Johnson*

Critique (*Kritik*) By "*Kritik*," Kant sometimes means aesthetic criticism (A21/B35–6 [1781/7] = CECPR:173; R622, 15:269 [1769? 1764–8?]/CENF:483; R626, 15:271–2 [1769? to 1777?]/CENF:485–6). He often contrasts such criticism, whose principles are empirical, with logic, whose "critique" (*Kritik*) of individual products of the understanding is founded on the a priori rules of correct reasoning (e.g., R1579, 16:20–1 [1760–75]/CENF:29–30; LB, 24:228, [early 1770s]/CELL:181; LDW, 24:694–5 [1792]/CELL:432–3; LJ, 9:14 [1800]/CELL:530). He also employs "*Kritik*" more generally to mean the rational evaluation of a given claim, based on an examination of its sources and principles ("Our age is the genuine age of criticism [*Kritik*]," Axi/CECPR:100–1; cf. LB, 24:37/CELL:24 and LV, 24:804 [early 1780s]/CELL:263–4 on Locke). As his doubts about traditional a priori metaphysics increase, he begins to develop a special "*Kritik* of pure reason" that investigates the sources, conditions, and boundaries of our attempted metaphysical knowledge (e.g., R3964, 17:368 [1769]/CENF:106; R4455, 17:557–8 [1772]/CENF:136).

In the *Critique of Pure Reason*, Kant gives full form to critique in this latter sense. Reason needs a court of justice to determine the possibility of our attaining a priori metaphysical knowledge. This court is the critique of pure reason (Axi–xii/CECPR:101). Its investigation proceeds in an a priori, certain way (Axv/CECPR:102; A14–15/B28–9 = CECPR:151) that resolves all metaphysical problems comprehensively and completely (Axiii–xiv/CECPR:101–2). It is a special science (A11/B24 = CECPR:149; C, 10:340 [August 7, 1783]/CEC:198) that follows the dogmatic procedure of proving its conclusions a priori from secure principles (Bxxxv/CECPR:119). But it rejects dogmatism itself and also skepticism, for neither of these positions is based on a prior critique of reason (A767–9/B795–7 = CECPR:657–8; cf. Pro, 4:360 [1783]/CETP81:149; OD, 8:226 [1790]/CETP81:316).

This "transcendental critique" yields transcendental cognition – a second-order, a priori cognition of the basis and extent of our first-order a priori cognition of objects (A11–12/B25–6 = CECPR:149; A56/B80–1 = CECPR:196). It provides a provably complete enumeration of the ancestral concepts of pure reason (A13/B27 = CECPR:150) and supplies "the touchstone of the worth or worthlessness of all cognitions a priori" (A12/B26 = CECPR:150). It outlines propaedeutically (but does not itself give) a complete version of the doctrinal system of transcendental philosophy (Bxxii–xxiii/CECPR:113; A11–12/B25 = CECPR:149). In the Doctrine of Method, Kant widens the scope of this critique to include "all [reason's] undertakings," and he emphasizes that reason would not exist without its freedom to critique itself (A738/B766 = CECPR:643; A752/B780 = CECPR:650).

In the second *Critique* and the third *Critique*, Kant identifies further noncognitive a priori principles in our moral and affective lives – of freedom, taste, and teleology – that also require critique. (See *Critique of Practical Reason* and *Critique of the Power of Judgment*.) In the end, a Kantian critique thus becomes a philosophical evaluation of the foundations and scope of any activity – theoretical, practical, or affective – that has a priori elements. Later Kant adds another notion, of the "criticism" (*Kriticism*) of procedure in metaphysics (OD, 8:226–7/CETP81:316–17; LDW, 24:736–7/CELL:472; LJ, 9:74/CELL:577–8). This is a maxim requiring distrust of those propositions of metaphysics that lack a critique in the preceding sense.

Related terms: **A priori**, **Discipline of pure reason**, **Dogmatism**, **Metaphysics**, **Propaedeutic**, **Reason**, **Skepticism**, **Transcendental** *Robert Howell*

D

Deduction (*Deduction*) In the *Critique of Pure Reason*, and more precisely at the beginning of the chapter entitled "On the Deduction of the Pure Concept of the Understanding," Kant makes clear that his use of the term "deduction" has primarily a juridical background: "Jurists, when they speak of entitlements and claims, distinguish in a legal matter between the questions about what is lawful (*quid juris*) and that which concerns the fact (*quid facti*), and since they demand proof of both, they call the first, that which is to establish the entitlement or the legal claim, the deduction" (A84/B116 [1781/7] = CECPR:219–20). Thus, for Kant a deduction has to establish the entitlement to a certain claim. In the context of Kant's philosophy, this means first of all that it should establish that we can legitimately use certain concepts to a priori determine objects. This characterization of the task of a deduction is related to two further contentions: (a) a deduction should normally show that certain a priori concepts have objective validity or reality (Axii/CECPR:103), and (b) it should provide an answer to a "how possible" question concerning the possibility of certain synthetic a priori judgments (cf. A733/B761 = CECPR:640; Pro, 4:365 [1783]/CETP81:154; CPJ, 5:288 [1790]/CECPJ:168). These latter two issues are closely related for Kant. For, in showing that in a synthetic a priori judgment I can connect a priori a concept with another in a way that is not simply warranted by the meaning of the former, I must also make clear with respect to which domain of objects this operation is possible (A157/B196 = CECPR:282).

It is in metaphysics in particular that we need a deduction to justify the possibility of connecting concepts in synthetic a priori judgments in this way (Pro, 4:260/CETP81:57). Here synthetic a priori propositions need a deduction because the conditions under which I can refer a priori to a domain of objects that warrants the synthetic a priori judgment are not immediately clear. This is not necessary for synthetic a priori propositions in mathematics or pure natural science (cf. Pro, 4:327/CETP81:119; A733/B761 = CECPR:640). However, even though the validity of synthetic a priori judgments in mathematics and pure natural science is not in question, it is only metaphysics that can clarify how their synthetic a priori propositions are possible, and it does that by means of a deduction (Pro, 4:327/CETP81:119). Moreover, mathematical principles need a deduction when they are applied to experience and are so treated as having "objective validity" (A160/B199 = CECPR:284).

The characterization of deductions in general as answering questions of legitimate use is often restricted to the idea of a *transcendental* deduction in particular. For example, in the *Critique of Pure Reason* it is the transcendental deduction of the categories that has to address the problem of their legitimacy (A85/B117 = CECPR:220). To the latter, Kant opposes an *empirical* deduction, "which shows how a concept is acquired through experience and reflection on it, and therefore concerns not the lawfulness but the fact from which the possession has arisen" (A85/B117 = CECPR:220). Therefore, the empirical deduction answers the "*quaestio facti*" and, accordingly, "cannot properly be called a deduction at all" (A87/B119 = CECPR:221). In the A-Preface to the *Critique of Pure Reason*, Kant also distinguishes between an *objective* and a *subjective* deduction, both of which seem to be part of the transcendental deduction given in that edition. The former "refers to the objects of the pure understanding, and is supposed to

demonstrate and make comprehensible the objective validity of its concepts a priori." The latter instead "deals with the pure understanding itself, concerning its possibility and the powers of cognition on which it itself rests" (Axvi–xviii/CECPR:103). In the B edition of the *Critique of Pure Reason*, Kant draws a further distinction between a metaphysical and a transcendental deduction, where he assigns to the former the task of showing the origin of the categories in the logical functions of judgment (B159/CECPR:261).

Deductions answering questions of legitimate use do not always establish the objective validity or reality of an a priori concept. Accordingly, in the *Critique of the Power of Judgment*, Kant provides a deduction of judgments of taste, and he claims that the latter is easy because "it is not necessary for it to justify any objective reality of a concept; for beauty is not a concept of the object, and the judgment of taste is not a judgment of cognition" (CPJ, 5:290/CECPJ:170). What needs justification for judgments of taste is their claim to universal validity (CPJ, 5:279/CECPJ:160). Judgments of taste are an instance of "reflecting" judgments for Kant. In the Introduction to the *Critique of the Power of Judgment*, it is the principle of the reflecting power of judgment itself, that is, the principle of purposiveness, that is given a transcendental deduction (CPJ, 5:182/CECPJ:69). Here the deduction justifies the fact that in our research for particular empirical laws, we can presuppose an "agreement of nature with our faculty of cognition" (CPJ, 5:185/CECPJ:72). The deduction does not need however to prove the objective validity of the principle, because the latter "attributes nothing at all to the object (of nature), but rather only represents the unique way in which we must proceed in reflection on the objects of nature with the aim of a thoroughly interconnected experience" (CPJ, 5:184/CECPJ:71). A transcendental deduction of regulative principles for the research into nature is also provided in the appendix to the Transcendental Dialectic of the *Critique of Pure Reason*, where Kant justifies the regulative use of the ideas of reason (A669–71/B697–9 = CECPR:605–6). In contrast to the principle of purposiveness, the regulative ideas are however said to have "objective validity, even if it is only an indeterminate one" (A669/B697 = CECPR:605). In the appendix, however, Kant expresses doubts that a deduction of the regulative ideas is in fact possible (A663–4/B691–2 = CECPR:602).

In the context of practical philosophy, Kant attempts a "deduction of the concept of freedom from pure practical reason" in the *Groundwork of the Metaphysics of Morals*. This deduction is needed to show "the possibility of a categorical imperative" (G, 4:447 [1785]/CEPP:95). In the *Critique of Practical Reason*, Kant instead argues that "the moral law cannot be proved by any deduction" (CPrR, 5:47 [1788]/CEPP:178), and it must be assumed as a fact of reason (CPrR, 5:30–2, 47/CEPP:164–6, 177). The moral law can however "conversely ... [serve] as the principle of the deduction of an inscrutable faculty ... namely the faculty of freedom, of which the moral law ... proves not only the possibility but the reality in beings who cognize this law as binding upon them" (CPrR, 5:47/CEPP:178).

Kant also provides deductions of the concept of the highest good (CPrR, 5:113, 124–6/CEPP:230–1, 239–41), the theological idea of justification by grace (Rel, 6:75–6 [1793]/CERRT:115–16), the concept of a merely rightful possession of an external object (MM, 6:249–52 [1797]/CEPP:403–7), the concept of original acquisition (MM, 6:268–70/CEPP:419–21), the concept of acquisition by contract (MM, 6:272–3/CEPP:423), and duties of virtue (MM, 6:395/CEPP:525–6).

Related terms: **Critique**, **Metaphysical deduction**, **Metaphysics**, **Synthetic a priori**, **Transcendental deduction**, **Transcendental deduction of the categories** *Gabriele Gava*

Democracy (*Demokratie*, *Democratie*) Kant defines "democracy" as a nonrepresentative political system in which power is shared by all members of the people as a whole, as opposed to an "autocracy" (in which one person has all power) and "aristocracy" (in which it is shared by a particular group) (NF, 27:1383 [1784]/CELDPP:166; TPP, 8:352 [1795]/CEPP:324; MM, 6:338–9 [1797]/CEPP:479).

What Kant calls "democracy" is nowadays often called "direct democracy." The political system that is nowadays often called "indirect democracy," because it involves representation, is what Kant refers to as a "republic." Kant complains that the republican constitution is often confused with a democratic one (TPP, 8:351/CEPP:324). He emphasizes that a republic is a political system with a separation of powers, and in order to make the separation of powers possible, representation is necessary. Because a democracy is not a representative system, it does not allow a proper separation of powers, and hence every democracy is necessarily despotic.

Kant's criticism of democracy seems to concern two problems. First, democracy puts both legislative and executive powers in the same hands. After all, if "all" have executive power, then, by implication, those who legislate have both legislative and executive power, and this is one of the characteristics of despotism (TPP, 8:352/CEPP:324). Second, if all have executive power, then when one citizen disagrees with a decision, it is not really true that *all* decide in this matter, in which case the one is being dominated by the others and hence unfree:

> Of the three forms of state, that of *democracy* in the strict sense of the word is necessarily a *despotism* because it establishes an executive power in which all decide for and, if need be, against one (who thus does not agree), so that all, who are nevertheless not all, decide; and this is a contradiction of the general will with itself and with freedom. (TPP, 8:352/CEPP:324)

Kant characterizes a democracy as a system in which "all those together who constitute the civil society possess ruling power" (TPP, 8:352/CEPP:324), but it is worth noting that he regards a political system as a democracy even if citizenship status is restricted to a small subset of the population, such as economically independent adult males, who are born in the state, within marriage, and whose fathers have full citizenship status. Kant distinguishes between those who are "members" and those who are mere "parts" of the commonwealth (in the context of his own distinction between active and passive citizens, MM, 6:314–15/CEPP:458–9). For a state to qualify as a democracy, he regards it as sufficient that political power lies in the hands of all those who have full "membership" status (full citizenship status), even if this is a small subset of the total population, as was the case, for example, in ancient Athens.

Related terms: **Autocracy**, **Despotism**, **Republic**, **State** *Pauline Kleingeld*

Desire (*Begehrung*) As understood by Kant, a desire is a representation of one of the three fundamental faculties of the mind, the faculty of desire (*Begehrungsvermögen*). The other two fundamental faculties are the faculty of cognition (*Erkenntnisvermögen*) and the faculty of the feeling of pleasure and displeasure (*Vermögen des Gefühls der Lust und Unlust*). Cognitions refer to objects as they are or ought to be, while feelings refer not to objects but instead to the subject and how the subject is affected (in the form of pleasure or displeasure) (*see* **Cognition**, **Feeling**). Like cognitions, but unlike feelings, desires are understood by Kant to refer to objects,

although, unlike cognitions, not to know them but instead to create them, either inactively longing for their creation or actively choosing to create them.

Though Kant recognizes exceptions, he generally understands desires to depend on feelings of pleasure and displeasure, while feelings, in turn, depend on cognitions. Our desires will accordingly reflect the types of cognitions and feelings we experience (MM, 6:399 [1797]/CEPP:528; ML1, 28:253–6 [1777–80]/CELM:68–71). Kant thus identifies types of desire by reference to whether they have their origin in our activity or passivity, in keeping with the division of the faculty of cognition and the faculty of pleasure into "higher" or "lower" parts, depending on whether they are "active" or "passive" in the sense of presupposing or not presupposing self-consciousness. As Kant explains in Metaphysics L1, "The faculty of desire is either a higher or a lower faculty of desire. The lower faculty of desire is a power to desire something so far as we are affected by objects. The higher faculty of desire is a power to desire something from ourselves independently of objects" (ML1, 28:228–9/CELM:47–8; APa, 25:408 [1772–3]; AM, 25:1334 [1784–5]/CELA:439). Desires are what Kant terms "impelling causes" (*causae impulsivae*) (ML1, 28:254/CELM:69), and they are representations of objects, coupled with satisfaction or dissatisfaction, now urging us toward the creation of the object through a choice of action (ML1, 28:254/CELM:69).

The *intellectual* impelling causes, or *higher* desires (MMr, 29:895 [1782–3]/CELM:262–3), are what Kant generally calls "motives" (*Motive*) or "motive grounds" (*Bewegungsgründe*). Motives presuppose the cognition of the moral law by means of pure practical reason (A14–15/B28–9 [1781/7] = CECPR:151; A796–7/B824–5 = CECPR:672–3; CPrR, 5:4, 20, 66, 73 [1788]/CEPP:139–40, 153–4, 193, 199–200; CPJFI, 20:206 [1789]/CECPJ:11; ML1, 28:254/CELM:69; CPrR, 5:73/CEPP:199–200) and the feeling of respect for the moral law as such, and they are the representatives now urging action on the law out of respect for it (ML1, 28:258/CELM:72–3; CPrR, 5:78/CEPP:203; MM, 6:399/CEPP:528; Rel, 6:36 [1793]/CERRT:82–3). In addition to intellectual impelling causes, there are the sensitive impelling causes, or sensible desires, which Kant generally calls "stimuli" (*stimuli* or *Anreiz*), "motive causes" (*Bewegursachen*), or "impulses" (*Antriebe*) (ML1, 28:254/CELM:69; R1008, 15:448 [1766–8? 1772? 1769–70? 1773–7?]; CPJ, 5:209 [1790]/CECPJ:94–5). Sensible desires include inclinations, instincts, propensities, passions, and sometimes affects. An "inclination" (*Neigung* or *concupiscentia*), by contrast with an impulse, is a sensible desire for an object that has become *habitual* (Rel, 6:28/CERRT:76; MM, 6:212/CEPP:373–4; MM draft, 23:383; Me, 25:1112 [1781–2]). In Kant's view, because an impulse becomes an inclination only through repeated indulgence (though exactly how often will vary from person to person), one is responsible for inclinations and can be reproached for having them (APa, 25:409; AF, 25:580 [1775–6]/CELA:133; Me, 25:1112; CPrR, 5:118/CEPP:234–5). By contrast with stimuli and inclinations, an instinct (*Instinct*) is a desire for a yet unknown or unspecified object (APa, 25:408; APi, 25:797 [1777–8]; Me, 25:1112; Rel, 6:29n./CERRT:76–7n.), as with hunger or sexual desire. A "propensity" (*Hang*) is the inner ground for a possible inclination; Kant often names the propensity to drink here, where some do not advance from a propensity to drink to an inclination to drink because they never encounter alcohol (AF, 25:580/CELA:133; APi, 25:796–7; Me, 25:1112; Rel, 6:29n./CERRT:76–7n.). A "passion" (*Leidenschaft*) is a sensible desire that has been reflected on and accepted (MM, 6:407–8/CEPP:535) and has become so deeply entrenched and powerful as to render us unable to weigh this desire against the sum of our other desires (AC, 25:212 [1772–3]; APi, 25:797; MoP, 27:205–6 [1782–3]; Me, 25:1114;

Rel, 6:29n./CERRT:76–7n.), making passions especially detrimental to freedom, as we here have no desire to change and free ourselves from this monopolizing desire. Kant considers an "affect" (*Affect*) to be a feeling, not a desire, but its short-lived but overwhelming power causes us to momentarily lose grip on ourselves, so that Kant sometimes classifies it as a desire (Me, 25:1115; AC, 25:212; MD, 28:679 [1792–3]/CELM:380–1).

Having surveyed these aspects of Kant's account of our higher and lower desires, we can now turn to Kant's handling of the question of action, and how these desires lead to action through the other part of the faculty of desire, which is the active part of the faculty of desire in the sense not of the origin of the desire in higher or lower cognitions or feelings but in the sense that it involves *choice*: this is the part of the faculty of desire called the "power of choice," or *Willkür* (*see* ***Willkür***).

In animals, the matter is relatively simple. In Kant's view, animals have only the lower faculty, of sensibility, and therefore only lower, or sensible, desires. Animals, for lack of self-consciousness (by definition – Kant allowing that animals in the biological sense might not be animals in this sense), cannot reflect on these sensible desires, and they therefore simply choose (exercising their *Willkür*) to act on them. Accordingly, in Kant's view (AC, 25:206; ML1, 28:254/CELM:69; MMr, 29:895/CELM:262–3; AM, 25:1335/CELA:439–40), no animal desires are what he calls "idle" (*müßige*) (MMr, 29:895/CELM:262–3; AM, 25:1335/CELA:439–40; R1021, 15:457 [1773–9]/CENF:408) or "inactive" (*unthätige*) (ML1, 28:254/CELM:69) desires, or mere "yearnings" (*Sehnsucht*) (ML1, 28:254/CELM:69; APi, 25:795/CELA:271), but are instead all necessarily "active" (*thätige*) desires, i.e., desires that lead to choice. Accordingly, these *impelling* causes are also *necessitating* causes, so that the *Willkür* of animals is not free; i.e., it is an "*arbitrium brutum*" (R4548, 17:589 [1772–5? 1769–70?]/CENF:144–5; A534/B562 = CECPR:533; A802/B830 = CECPR:675; MMr, 29:896/CELM:236).

At the opposite extreme there would be a holy being, which has no faculty of sensibility at all and is therefore what Kant terms a "pure intelligence" (R1021, 15:547/CENF:408; MMr, 29:896/CELM:263). Whereas the *arbitrium brutum* is necessitated by stimuli, the "divine power of choice" (R4226, 17:465 [1769–70? 1769? 1764–8?]/CENF:121–2), or *arbitrium purum* (R1021, 15:457–8/CENF:408–9; ML2, 28:588 [1790–1]/CELM:348–9; MD, 28:677/CELM:378–9; MVi, 29:1015 [1794–5]/CELM:484–5), is necessitated according to intellectual grounds, or motives (R4226, 17:465/CENF:121–2; R1021, 15:457–8/CENF:408–9; MMr, 29:896/CELM:263; ML1, 28:255/CELM:69–70; MD, 28:677/CELM:378–9). Nonetheless, because this being is self-conscious and authors its own objective law, which becomes its subjective law for action, it is a being that still acts freely (R4226, 17:465/CENF:121–2; R4227, 17:466 [1769–70? 1769? 1764–8?]/CENF:122; R1021, 15:457/CENF:408; MoC, 27:268 [1770s]/CELE:60–1).

As we saw, humans have both a higher and a lower power of cognition, a higher and a lower power of pleasure, and, in the same manner, a higher and a lower power of desire. Kant thus argues that the human power of choice (*Willkür*) is "affected," or an "*arbitrium sensitivum*," because it is affected by stimuli as impelling causes (MMr, 29:895–6/CELM:262–4; MD, 28:677/CELM:378–9; MVi, 29:1015–16/CELM:484–5); but the human power of choice is also subject to motives, or intellectual impelling causes. *Both* of these impelling causes, motives and stimuli, are what Kant also calls "incentives" (*Triebfedern*) (ML1, 28:257–8/CELM:71–3; AM, 25:1334/CELA:439; R6906, 19:202

[1776–8? 1769?]/CENF:448; R6796, 19:163–4 [1773–5? 1772?]/CENF:435–6; R6798, 19:164 [1773–5? 1772?]; CPrR, 5:72–3, 128n./CEPP:198–200, 242–3n.; Rel, 6:27, 35/CERRT:75–6, 81–2; MM draft, 23:378, 383). These incentives can become what Kant terms "determining grounds" (*Bestimmungsgründe*), however, only if we *choose* to act on them, and therefore, while the *chosen* incentives then "determine" (*bestimmen*) the actions we perform in the sense of defining their nature to the exclusion of other possible actions, they do not determine these actions in the sense of *causing* these actions (or necessitating them); this requires an intervening choice on the part of our *Willkür*. As beings with self-consciousness and a moral law of our own making according to which we can choose, our *Willkür*, by contrast with an *arbitrium brutum*, is thus a free *Willkür* (*freie Willkür*), or "*arbitrium liberum*" (ML1, 28:254/CELM:69; A534/B562 = CECPR:533; MH, 28:99–100, 884–5 [1762–4]).[1]

Related terms: **Cognition**, **Desire**, **Feeling**, **Incentive**, **Inclination**, **Instinct**, **Motive**, **Necessity**, **Propensity**, ***Wille***, ***Willkür***

Note

1 This entry partly reproduces my longer examination of desire in *Kant on Mind, Action, and Ethics* (Oxford: Oxford University Press, 2014), chapter 6.

Julian Wuerth

Despotism (*despotisch*, *Despotismus*, *despoticum*) Kant offers several definitions of "despotism."

Despotism as law and force without freedom Kant offers this definition in the *Anthropology* and related lectures and fragments (APi, 25:847 [1777–8]; Me, 25:1201–2 [1781–2]; AM, 25:1424 [1784–5]/CELA:505; A, 7:331 [1798]/CEAHE:436–7; R1468, 15:647 [1785–9]). On this definition, despotism is distinguished from anarchy, barbarism, savagery, and republican government. Anarchy is law and freedom without force, barbarism is force without freedom and law, savagery is freedom without force and law, and republican government is the unity of law, force, and freedom.

Despotism as legislative and executive authority in the same person Kant is committed to a version of the principle of popular sovereignty: all political authority originates in the united will of the people (NF, 27:1382–4 [1784]; TPP, 8:352 [1795]/CEPP:324; MM, 6:313, 316 [1797]/CEPP:457, 459). Sovereign authority can be invested in a person (individual or collective) that is thereby authorized to rule on their behalf, as in a monarchy or a parliamentary system. This sovereign person then expresses the will of the people through laws, which, in turn, are applied and implemented by the judicial and executive branches of the state (MM, 6:313–18/CEPP:456–61). The executive power is "the organ of the sovereign" (MM, 6:319/CEPP:462) charged with the implementation of the will of the people as expressed in the laws and thus must be subservient to the legislative power; thus, the legislative and executive persons must be distinct, and the executive power must serve the legislative power. In *Toward Perpetual Peace*, the *Doctrine of Right*, and related drafts and notes, Kant defines despotism as a failure of division of powers where legislative and executive authority reside in the same person (TPP, 8:352/CEPP:324; MM, 6:316–17, 319/CEPP:460, 462–3; TPPd, 23:166 [1795]).

Despotism as political paternalism In *Theory and Practice* (OCS) and the *Doctrine of Right* and related works, Kant argues that the happiness of citizens is *not* a proper end of the state, and that a constitution ordered by the principle of happiness is despotic (MM, 6:316–17/CEPP:460; OCS, 8:291, 302 [1793]/CEPP:291, 300–1). Where the preceding definitions contrast despotism with *republican* government, Kant here contrasts despotic government with *patriotic* government (MM, 6:316/CEPP:460; OCS, 8:290–1/CEPP:291–2; see also Me, 25:1201–2; R7686, 19:490 [about 1772? 1769? 1773–5?]; R8046, 19:592 [1785–9]). The despot treats the country as his property and the citizens as children, whereas a patriotic sovereign treats the country as a fatherland and the citizens as independents who can determine their happiness for themselves (MM, 6:316–17/CEPP:460).

The common ground among these three definitions is that despotism is a sort of failure of government. Given Kant's commitments to republicanism and popular sovereignty, it is clear that despotic governments are nonrepublican, and that under a despotic government, political authority serves the will and interests of some members of society rather than the general and united will of the people.

The three sorts of despotism do not imply each other. One can have force and law without freedom and not have paternalist government, and paternalist government can exist without the executive authority having legislative authority. However, a case can be made that in the cases of paternalism and executive overreach, there will be force and law without freedom. In the case of paternalism, citizens are not free to define and pursue their own view of the good life; in the case of executive overreach, the laws express the will of the executive power and not the will of the people, which means that the members of society are subjected to the particular (or corporate) will of the individual(s) in power rather than to the general will. So, we can conjecture that the root definition of "despotism" is force and law without freedom, and the other two definitions are salient variants of "despotism" thus defined.

The varieties of despotism sketched above can be restated in terms of the three attributes of republican citizenship: civic freedom, civic equality, and civic independence (cf. OCS, 8:290/CEPP:291; TPP, 8:349–50/CEPP:322–3; MM, 6:314–15/CEPP:457–8; OCS draft, 23:136, 141 [1793]; MM draft, 23:293 [1797]).[1] Civic freedom obtains where no member is subjected to laws to which they could not have given their consent (MM, 6:314/CEPP:457–8), and is thus violated in systems where laws backed by coercive force do not express the will of those subjected to them.

Civic equality consists in equality of access to rights, honors, and offices (OCS, 8:292–4/CEPP:292–4; MM, 6:329/CEPP:470–1). It implies, as a minimum, that no member of the people has rights against other members of the people that they in turn could not have against her. However, the sovereign is outside the scope of this equality of rights – the sovereign has rights, but no enforceable duties (MM, 6:319/CEPP:462). When the executive person(s) assume legislative (sovereign) authority, they are placed outside the reach of the law, which both violates formal equality and fosters oppressive government.

Civic independence (*bürgerliche Selbständigkeit*) consists in being one's own master; it implies being fit for self-rule. Independence is the basis of the right to play an active part in the legislative process, e.g., by voting. One aspect of independence is personal and legal maturity; ability and freedom to devise and pursue one's own conception of happiness. The natural contrast here is with children, who are immature and, therefore, are not free to make up their own mind – instead we paternalistically make them happy according to our conception of happiness while trying to bring them to the point of maturity. When the state seeks to make its

citizens happy according to its conception of happiness, it thus treats them as children, as immature dependents, who cannot and should not be allowed to govern themselves.

The latter two sorts of despotic failures – civic inequality and paternalism – imply the loss of civic freedom, for citizens could not consent to laws that implement civic inequality or treat them as immature dependents. This supports the conjecture that all cases of despotism involve force and law without freedom.

Related terms: **Justice**, **Republic**, **Sovereign**, **State**, **Tyrant**

Note

1 See *Loses Blätt*, Convolut 07, parts of which were mistakenly omitted from the Academy edition. Werner Stark included the missing parts in his *Nachforschungen zu Briefen und Handschriften Immanuel Kants* (Berlin: De Gruyter, 1993), at p. 244. For details, see CELDPP:184–5.

Jeppe von Platz

Determination (*Bestimmung*) *Bestimmung* has a noun form while retaining the verbal meaning of its root *bestimmen*. It identifies what an object *is* or *would be*. *Bestimmtheit*, the abstract counterpart, signifies the "determinateness" or "determinacy" of the object by virtue of its *Bestimmung*. The verb *bestimmen* is connected with *Stimme* ("voice"), and with *stimmen* ("to agree with," "to tune"). *Bestimmung* thus also carries the connotation of a call to, or an appointment at, an agreed place. It then conveys the meaning of "vocation," as in "the vocation [*Bestimmung*] of [the human] species . . . consists in nothing but a *progressing* toward perfection" (CBHH, 8:115 [1786]/CEAHE:169; CPJ, 5:301 [1790]/CECPJ:181; CPrR, 5:87 [1788]/CEPP:72; A840/B868 [1781/7] = CECPR:695). To single out an object, whether by trait, direction, or production, for the sake of recognizing it as possibly or actually in existence (*Dasein*) is the overarching meaning that in Kant holds together the derivatives of *bestimmen* and the variety of contexts in which these are used.

In logic, to determine a concept means "to posit a predicate while excluding its opposite" (NE, 1:391 [1755]/CETP70:11), according to the principle of determinability (*Bestimmtbarkeit*): "of *every two* contradictorily opposed predicates, only one can apply to [a concept]" (A571/B599 = CECPR:553). When existence is at issue, the principle is that "*everything existing is thoroughly determined*" (A573/B601 = CECPR:554), where completeness of determination would have to be measured against the idea of the totality of all possible determinations (ibid.). Since this idea must remain *for us* an empty *ideal*, theoretical judgments of existence have to be restricted to the phenomenal domain of experience, where an object is recognized for *what* it is by being reflectively determined a priori in accordance with the concept of an object in general (defined by the categories and further determined by the constructs of the imagination); and the *whereat* and *whereupon* of the object's presence is intuitively perceived as determined by the a priori forms of space and time. "The pure concepts of the understanding . . . [are the] principles of the possibility of experience . . . as the determination of appearances in space and time in general . . . [according to] the original synthetic unity of apperception, as the form of the understanding in relation to space and time, as original forms of sensibility" (B168–9/CECPR:265–6, modified for clarity; cf. Bxvii/CECPR:110; B39–40/CECPR:158, 175–6; A27/B43 = CECPR:160, 177; A59–60/B84 = CECPR:197–8; B147, B160–1, B168–9/CECPR:254–5, 261–2, 265–6).

In a moral context, where at issue is not the recognition of an object but the effectiveness in bringing it about, the principle of determination is the moral law, a fact (*Faktum*) of reason which is at once, as *duty*, the determining ground (*Bestimmungsgrund*) of the obligation constraining the will to action; as moral norm, the principle determining moral goodness; as subjective incentive, the determining ground of the feeling of *respect* for the law and of *veneration* for duty (CPrR, 5:80/CEPP:66–7; cf. CPrR, 5:75, 82, 99, 110, 114, 120/CEPP:63, 68, 81, 89, 93, 97).

Aesthetic determination differs from the theoretical and the practical inasmuch as, whereas the theoretical is recognized (*anerkannt*) as given in the object and the practical is effected there, the aesthetic is *expected* to be universally found in an object without, however, ever being actually exhibited there. "The judgment of taste is not determinable [*bestimmbar*] by grounds of proof at all, just as if it were merely *subjective* . . . it nevertheless makes a claim on *all* subjects of a kind that could only be made if it were an objective judgment" (CPJ, 5:284–5/CECPJ:164–6).

Related terms: **Appearance**, **Ground**, **Necessity**, **Obligation**, **Space**, **Time**

George di Giovanni

Determining judgment (*bestimmende Urteilskraft; Urteil*) The notion of a specific determining (or determinant) function characterizing the power of judgment is connected to Kant's late view of *Urteilskraft* as an independent faculty of the *Gemüt* displaying a priori principles of its own and therefore in need of a critical and transcendental investigation of its own. As such, the notion of *bestimmende Urteilskraft* emerges for the first time in the 1790 *Critique of the Power of Judgment*, where it is contrasted with the "reflective" function proper to this same mental faculty. It is, however, as reflective, not as determining, that the power of judgment displays specific a priori principles. From the standpoint of the third *Critique*, determining judgment is the judgment that is generally at work in scientific cognition, and it is placed, retrospectively, within the domain investigated earlier by the *Critique of Pure Reason*. In this work, as judgment in general indicates the activity of the understanding and is not yet conceived as an independent cognitive faculty, the activity of judging is the topic of logic. Herein, judgment determines to the extent that it is subsumptive – determination being the basic act of logical predication. At this stage in the development of Kant's philosophy, we have determining judgments (*Urteile*) without a specific determining power of judgment (*Urteilskraft*).

From early on, following Crusius against Wolff, Kant claims that since "to determine (*determinare*) is to posit in such a way that every opposite is excluded, the term 'determine' designates that which is certainly sufficient to conceive the thing in such and such a way, and in no other" (NE, 1:393 [1755]/CETP70:13). This is the fundamental act of subsumption performed by judgment. In the framework of the critical philosophy, the problem of determination is brought directly to bear on the central question raised by transcendental philosophy, i.e., on the possibility of a priori synthetic judgments. Indeed, to determine now means "to judge synthetically," i.e., synthetic a priori judgments are determining judgments. What is being determined herein are our pure formal intuitions of space and time. Since these, according to the thesis of transcendental idealism, are not "determinations appertaining to objects in themselves, . . . we are able to determine" them "a priori, with consciousness of the necessity of the judgments in which we determine them, as in geometry" (RP, 20:268 [1793/1804]/CETP81:360; cf. Bxvii [1787]/CECPR:110–11). A determining judgment, then, is the synthetic act of the understanding that determines a formal intuition *a priori as an object* of experience (and

not as a property of things themselves). Moreover, this determination is a determination of objects *through concepts*.

In defining the "transcendental power of judgment" in the first *Critique*, Kant maintains that "the power of judgment is the faculty of **subsuming** under rules, i.e., of determining whether something stands under a given rule (*casus datae legis*) or not" (A132/B171 [1781/7] = CECPR:268). Judgment, in this case, is the act of applying the conceptual universal or the law to particular cases as well as the act of deciding whether a particular case is a case of the given law (thereby determining that case as a case of the given law). Accordingly, determining judgment is the judgment that *applies* the law to cases and sees cases as *instances* of the law. Kant suggests that this is the judgment customarily employed by judges or doctors in their practice. In the third *Critique*, this definition no longer accounts for *Urteilskraft* as such, but it is valid, more specifically, for what Kant now calls the determining function proper to the power of judgment. This determining function is now contrasted to the other, opposite and irreducible function of reflecting.

In the *Critique of the Power of Judgment*, moving his transcendental inquiry a step further back from the level at which the *Critique of Pure Reason* examined the subsumptive determination proper to the "transcendental power of judgment" (*casus datae legis*), Kant defines the "power of judgment in general" (*Urteilskraft überhaupt*) as the "faculty for thinking of the particular as contained under the universal" (CPJ, 5:179 [1790]/CECPJ:66). Judgment establishes a relation between the particular and the universal – the particular being a case or instance and the universal being the concept, rule or principle, law or maxim. *Urteilskraft überhaupt* connects particular cases to the general laws that *apply to those cases*, and connects universal laws with the particular cases that *instantiate those laws*. This connection can take place in two very different, indeed opposite ways. If the universal law, rule, or principle "is given" by the understanding as the faculty of principles, then the power of judgment's task is simply – and exclusively – that of "subsuming" the particular case under the given universal. The activity proper to the "transcendental power of judgment" explored in the first *Critique* falls now within this description. For, in this case, judgment "provides the conditions a priori in accordance with which alone anything can be subsumed under that universal" (CPJ, 5:179/CECPJ:67). To be sure, in this situation, what is given to the power of judgment is not only the rule but also the case – *both* the particular *and* the universal *are given* to it by other sources (experience, understanding). Provided with both, judgment's task is to bring (or to connect) the particular instance to the universal *under which* it is contained. Thereby the particular is thought precisely as an instance of the given law – it is subsumed under it. Now Kant names this activity of judgment "determining" or "determinant" (*bestimmende*). The general concept (rule or law) *is determined* by the particular case to which it applies as the rule for that instance; or, "an underlying concept" is determined "through a given empirical representation" (CPJFI, 20:15 [1789]/CECPJ:15), while the particular case *is determined* as a case of that law. This twofold determining operation applies to the "transcendental faculty of judgment" at work in the first *Critique*. The crucial point, for Kant, is that in executing this determining – subsuming and applicative – function, the power of judgment does not fulfill an autonomous function of its own. It depends, instead, on the understanding, which gives to judgment, alternatively, the universal or the a priori conditions for subsumption under the universal. When determining judgments are at stake and the transcendental perspective is endorsed, it is therefore accurate to conflate the activity of judgment and that of the understanding as the

first *Critique* does. In this regard, Kant's position in 1790 only confirms the idea of transcendental judgment proposed in 1787, rather than revoking it. It is, however, with regard to the reflective function of judgment, which runs counter to judgment's determining function – moving, this time, from the given particular in search of a universal which is not given but needs to be found – that the third *Critique* brings the transcendental investigation a step further.

Related terms: **Determination**, **Judgment: power of**, **Reflective judgment**, **Synthetic a priori**

Angelica Nuzzo

Dignity (*Würde*) Throughout writings from different periods, Kant specifies dignity as "sublimity" (*Erhabenheit*) (cf. OFBS, 2:241 [1764]/CEAHE:50; G, 4:425, 440 [1785]/CEPP:77, 88; CPrR, 5:71 [1788]/CEPP:197; MM, 6:435 [1797]/CEPP:558; LJ, 9:30 [1800]/CELL:542), or a special form of "rank" (cf. MM, 6:328, 468/CEPP:470, 583; A, 7:127 [1798]/CEAHE:239). Since "sublimity" means that something is "**absolutely** great" (CPJ, 5:248 [1790]/CECPJ:132), the rank Kant classifies as dignity is one that is "infinitely above" other standings, and that "cannot be brought into comparison" (G, 4:435/CEPP:85) with anything else. Kant uses "dignity" in three main contexts: (1) the dignity of morality, (2) the dignity of humanity, and (3) the dignity of one member of a group over others.

(1) Probably the most famous passage on dignity appears in the *Groundwork*, where Kant says that "a morally good disposition" has a worth that is infinitely "raised above all price" (G, 4:436/CEPP:85). Kant uses "dignity" in this context to indicate that moral worth is higher than any other worth. Since Kant uses expressions such as "inner worth, that is, *dignity*" (G, 4:435/CEPP:84) and "dignity, that is, an unconditional, incomparable worth" (G, 4:436/CEPP:85), it is natural to read these passages as if "dignity" means not just "highest rank" but "unconditional worth." The question is important because this view is often put forward by scholars who argue that Kant's moral philosophy rests on an absolute value all human beings possess.

However, one has to realize that this reading conflicts with other parts of Kant's texts in at least five ways. First, Kant famously says that only a good will has unconditional value (G, 4:393/CEPP:49). Accordingly, Kant holds that "good" can only be predicated of actions and characters, not of persons as such (CPrR, 5:60/CEPP:188). Therefore, "it is the value that he alone can give to himself ... i.e., a good will is that alone by means of which his existence can have an absolute value" (CPJ, 5:443/CEPCJ:309). Second, if value is supposed to be the foundation of morality, it is natural to assume that value is a thing, a substance, or a property. However, it is not a property that we discover with the senses, and in his epistemology, Kant denies that we could assume any nonnatural properties (A770/B798 [1781/7] = CECPR:659). Third, in his positive specification, Kant defines "value" as another way of saying what "reason ... cognizes as practically necessary, that is, as good" (G, 4:412/CEPP:66). If reason declares something to be necessary under all circumstances, one can also say that this is "unconditionally" or "absolutely" good, but value is nothing more than this prescription.

Fourth, Kant says that the reason why one should respect others and help them is not because they have a value, but because it is required by the categorical imperative of one's own reason: "I am under obligation to others ... since the law ... proceeds in every case from my own reason"

(MM, 6:417–18/CEPP:543). Fifth, in the "Paradox of Method" of the second *Critique* (CPrR, 5:62–4/CEPP:190–1), Kant argues directly that value cannot be the foundation of morality, and he confirms this in the *Groundwork* passage on "dignity": "For, nothing can have a worth other than that which the law determines for it" (G, 4:436/CEPP:85). Maintaining that "dignity" means "absolute worth" will therefore create inconsistencies in Kant's texts. These can be avoided if "dignity" means "sublimity" or "highest rank." The *Groundwork* passage then says that relative value has merely a low rank, i.e., price, while the moral value of a good disposition has the highest rank, i.e., dignity. The first application of "dignity" also appears in expressions such as the "dignity of virtue" (MM, 6:483/CEPP:595), or the "sublimity and *dignity* in the person who fulfils all his duties" (G, 4:440/CEPP:88). While it is hard to see how different things could have an absolute value, this interpretation can also explain why Kant attributes dignity to different objects.

(2) In a second application, Kant often talks about the "dignity of humanity" (cf. G, 4:439/CEPP:88; CPJ, 5:273/CECPJ:155; MM, 6:436/CEPP:559). Kant specifies dignity as the "prerogative" (G, 4:438/CEPP:87) or high rank that humanity occupies over the rest of nature. What makes us special, Kant says, is the possession of freedom (MM, 6:420/CEPP:545; see also NF, 27:1319–22 [1784]), which is the capacity to act morally (G, 4:435/CEPP:84). Kant regards human dignity as "innate" (MM, 6:420/CEPP:545) and "inalienable" (MM, 6:436/CEPP:558). Kant calls this form of dignity the "original dignity" (CF, 7:73 [1798]/CERRT:291). Only in being morally good and making a proper use of this capacity does one fully realize one's original dignity.

(3) Finally, Kant not only predicates the dignity of humanity or a morally good will, but uses it of members of very different classes. For instance, Kant talks about the "dignity of a ruler" and of "a minister" (TPP, 8:344 [1795]/CEPP:318), the "dignity of mathematics" (A464/B492 = CECPR:496), or the "dignity of the philosopher" (LJ, 9:26/CELL:539). In these usages, "dignity" does not have a moral connotation, but expresses that one member of a group is elevated over the rest. The scale according to which the one member is elevated needs to be specified in each context. For instance, the legislative, executive, and juridical powers in a state, the "*civic dignities*," express the "relation of a *commander* (*imperans*) to *those who obey*" (MM, 6:315/CEPP:459).

Kant's conception of dignity, therefore, closely resembles the Latin *dignitas*. Kant directly endorses a Stoic conception of dignity (Rel, 6:57n. [1793]/CERRT:101n.), and he repeatedly specifies "dignity" as *dignitas* (cf. MM, 6:436, 462/CEPP:558, 579). Kant even uses "dignity" in this sense when he talks about the respect one owes to others. Instead of saying that human beings should be respected because they have a dignity, he says that they have a dignity because they should be respected: "Humanity itself is a dignity; for a human being cannot be used merely as a means." It is the fact that human beings should be respected, as commanded by the categorical imperative, "by which he raises himself above … all *things*" (MM, 6:462/CEPP:579).

Related terms: **Categorical imperative**, **Freedom**, **Respect**, **Sublime** *Oliver Sensen*

Discipline (*Disciplin*) Kant's most frequent references to discipline are (1) in relation to reason in its theoretical or cognitive use and (2) with regard to the inclinations.

In the first instance, he admits "that reason, which properly is obligated to prescribe its discipline to all other endeavors, itself needs a discipline – this may indeed seem strange" (A710/B738 [1781/7] = CECPR:629). Discipline has the "silent merit of preventing errors" and provides a "negative benefit" in the form of a double movement: reason "is humiliated by the fact that, in its pure use, it accomplishes nothing and indeed even needs a discipline to restrain its own extravagances and prevent the deceptions that these engender for it. But, on the other hand, human reason is elevated and acquires self-confidence through the fact that it can and must exercise this discipline on its own" (A795/B823 = CECPR:672). This discipline is defined by Kant as "the constraint whereby the constant propensity to deviate from certain rules is limited and finally eradicated" (A709/B737 = CECPR:628). It is directed not at the content but "at the method of the cognition from pure reason" (A712/B740 = CECPR:629). In pure reason's dogmatic use, discipline serves to direct reason from a mathematical approach to a philosophical aim: to "uncover the deceptions of a reason mistaking its own bounds" and to bring the "self-conceit of speculation back to a modest but thorough self-cognition" (A735/B763 = CECPR:641). At stake is the "freedom of critique" to which reason must subject itself "in all its undertakings" and upon which the very "existence of reason" depends (A738/B766 = CECPR:643). So in its polemic use, reason must guard against simply asserting the opposite in the face of "dogmatic denials of its propositions" (A739–40/B767–8 = CECPR:644). With regard to its "proofs of transcendental synthetic propositions," discipline means that reason "must not turn straightforwardly to the object, but must first establish a priori the objective validity of their concepts and the possibility of these concepts' synthesis" (A782/B810 = CECPR:665). This exercise of self-discipline and critical self-examination on reason's part opens the horizon to the practical realm, where one may "hope for a firmer terrain on which to erect one's rational and salutary system" (A756/B784 = CECPR:652).

In this latter realm, discipline is directed to the inclinations. In Kant's anthropological writings, the basic premise is that "human beings are wild by nature; they have inclinations which simply take their course, if they are not tamed or curbed through art. Discipline is the constraint of inclination in accordance with rules" (AF, 25:651 [1775–6]/CELA:194; see also AF, 25:643, 723/CELA:187–8, 251). What Kant means by his premise must be understood in order to appreciate his more nuanced sense of discipline (than its conventional sense). Kant's claim is further developed in his *Anthropology from a Pragmatic Point of View*, where he explains this starting position as a state of lawless freedom in which the presence of the empirical concept of freedom results in the requirement of constraint or discipline at all levels of human life and affairs. As he also states (here and in his *Religion*), "Considered in themselves, the natural inclinations are good; no condemnation" is due them, and "it would not only be in vain, but harmful" and a matter of "reproach to wish to eradicate them" (Rel, 6:58 [1793]/CERRT:102). They do require discipline, but the "natural inclinations" have "no direct relation to evil"; rather, they "provide the opportunity for virtue" (Rel, 6:34–5/CERRT:81–2). The problem then does not lie within the inclinations as natural human aptitudes. As Kant explains in his *Anthropology* (particularly A, 7:265–70 [1798]/CEAHE:366–71), it has to do with the difference it makes to human sensible nature (specifically the inclinations) for the conception of freedom (which is necessarily a rational concept) to be inherent in the environment in which the inclinations function (and thus for it to be exercised as an empirical concept of freedom). The concept of freedom is identified as the presupposition for the arousal of certain inclinations and even for the possibility of the notion of a passion (which in its nature stands essentially in conflict

with the concept of freedom). Passions too can hence be properly spoken of only in relation to human beings, not to animals lacking the endowment of reason. Closely allied with our "technically practical reason, that is the maxim of prudence," is our further inclination to seek to influence others in order to procure their cooperation in promoting our own intentions (A, 7:271/CEAHE:372). A more extreme version is spelled out by Kant in his *Metaphysical Principles of Justice*. Here he claims we need only look within ourselves to acknowledge this "inclination of human beings in general to play the master over others"; that is, "not to respect the rights of others when they feel themselves to be superior in power or cunning" (MM, 6:307 [1797]/CEPP:452). Or, as he puts it in the *Critique of the Power of Judgment* under the discussion of the "discipline of the inclinations," as natural aptitudes in respect of our determination as an animal species, these are said to be altogether purposive, but are also held greatly to impede our development as humanity (CPJ, 5:433 [1790]/CECPJ:300). This impediment is the result of an awakened "enthusiasm" for freedom (which is particularly strong in the state of nature prior to the cultivation of the natural aptitudes by discipline and outside of any assurance in the form of laws that one's own rights will be protected against potential encroachment by others) (A, 7:269/CEAHE:370). As Kant writes in the section entitled "The Inclination of Freedom as Passion," "Thus the concept of freedom under moral laws not only awakens an affect which is called enthusiasm, but the mere sensible representation of outer freedom gives rise to the inclination to persevere therein or to enlarge [this outer freedom], by analogy with the concept of justice, to the point of a fierce passion" (A, 7:269/CEAHE:370). Heightened to the point of a "fierce passion," that is, to an inclination overriding the demands of all other inclinations, it is bound up with the further inclination to exert influence over others in order to use them for achieving one's own ends. This latter inclination, now as a passion, takes the form of those misanthropic vices Kant so frequently lists (A, 7:271/CEAHE:371–2). One of Kant's passages summarizing the consequences in human history is found in the *Critique of the Power of Judgment*: in the absence of a "constitution in the relations of peoples with one another, whereby the infringement on freedom resulting from their mutually conflicting freedom is countered by a lawful authority in a whole called a civil society . . . and given," as a result of the "vainglory, craving for domination, and greed especially on the part of those who are in power, the hindrance to the very possibility" of forming a "cosmopolitan whole, a system of all states, war . . . is unavoidable" (CPJ, 5:432–3/CECPJ:299–300). Kant's description here is of what he calls in his *Perpetual Peace* the "wild" or "lawless freedom" engaged in by both individuals and entire peoples and which reason opposes with its moral law (TPP, 8:356–7 [1795]/CEPP:328).

The required constraint (discipline) in this state of affairs is both inner (reason and conscience) and external: discipline in upbringing; discipline as the first of the four stages of Kant's account of pedagogy; the social constraint of propriety; and the constraint of the civil constitution (A, 7:332–3n./CEAHE:428n.; AF, 25:582, 622–3, 684, 692, 723–4/CELA:136, 169–70, 219–20, 225–6, 251; P, 9:449–50 [1803]/CEAHE:444; for Kant's discussions of conscience, see MM, 6:400–1, 437–40/CEPP:529–30, 559–62; Rel, 6:77, 146n., 186/CERRT:117, 170–1n., 203). From a practical (or moral) point of view, the requisite constraint is the work of practical reason in the individual: "if a person already has a mature reason, and realizes such for himself, then he can also discipline himself and give up his unruliness . . . One can indeed complain about the parents that they did not break one of the habit of some postures, yet not about unmannerliness, for one has the understanding, after all, to rear oneself" (AF, 25:644/CELA:188). The goal is to make all the human natural drives and inclinations fit for the purposes set by reason,

and so discipline must be paired with cultivation (the second of the four pedagogical stages, with the remaining two being civilization and moralization – P, 9:444, 449–50/CEAHE:439, 444). The inclinations and drives must be "tamed," not "uprooted" (Rel, 6:34–5, 58/CERRT:81–2, 102); the "natural drives are to be opposed only to the extent that one is able to master them when those cases arise in which morality is threatened" (MM, 6:485/CEPP:598). It is a matter of duty to "cultivate the crude aptitudes of our nature," indeed to "cultivate all our capacities in general" (both "physical" and "moral") for the sake of "promoting the purposes set before us by reason"; through such "cultivation we make ourselves worthy of the humanity" that is our calling. As moral beings we are obligated to adopt the following maxim of action: "cultivate [*anbauen*, build, add on to, structure] the powers of your mind and body such that they are adequate for fulfilling [literally, are in a condition of fitness for, *Tauglichkeit*] all purposes which you may have to face" (MM, 6:392/CEPP:523). Or as Kant puts it in the *Critique of the Power of Judgment*, human volition must be freed from the "despotism of the inclinations" and thus "make room for the development of humanity" by "producing the fitness of a rational being for any purposes whatever of its choosing (thus [producing its fitness for] freedom)" (CPJ, 5:431–3/CECPJ:298–300). Kant adds a further qualification in his *Metaphysical First Principles of the Doctrine of Virtue*: "The discipline practiced by individuals upon themselves can therefore become meritorious and exemplary only through the cheer which accompanies it" (MM, 6:485/CEPP:598). In sum, the negative work of education as discipline, carried out as something to be welcomed, "transforms animality into humanity" and, as such, is the indispensable first step whose "omission can never be replaced" (P, 9:441, 444/CEAHE:437, 439; see also AF, 25:476, 643/CELA:52–3, 187–8).

Related terms: **Freedom**, **Inclination**, **Natural aptitude** *G. Felicitas Munzel*

Discipline of pure reason (*Disziplin der reinen Vernunft*) According to the *Lectures on Pedagogy*, already delivered before the *Critique of Pure Reason*, Kant assigned discipline the task of prevailing over savagery and independence from laws, subjugating humanity to the laws of reason. "Discipline" refers here not to a subject area of science or philosophy but to a negative task of education: "rearing," not "admonition" (A709–10/B737–8 [1781/7] = CECPR:628). It "prevents" humanity from deviating as a consequence of its animal appetites from its definition as "human" (according the concepts of practical reason) (P, 9:442 [1803]/CEAHE:438). Once disciplining, the initial task, is accomplished, positive education can turn to its three more ambitious levels: cultivation, civilization, and, finally, moralization (*see* **Pedagogy**).

Whereas discipline through rearing enables the individual to accept technical ("cultivation"), pragmatic ("civilization"), and categorical ("moralization") imperatives, when it comes to morality, discipline (now in the form of reason) empowers the individual to subject all of its maxims to reason. Kant explains in the *Critique of Practical Reason* that in this sense we are concerned with a disciplining by (pure practical) reason. In that text, he devotes the third major section of the analytic to "the motivations of pure, practical reason." In the process, he opposes the common misunderstanding that it is enough "to do something good for others out of love of humanity and sympathetic good will or to do the right thing out of love of [legal and governmental] order" (CPrR, 5:82 [1788]/CEPP:206). In fact, we are told elsewhere that in such circumstances, one is concerned only with a preliminary stage of morality, that of legality. For its part, the highest stage of morality involves duty "as *attention* to the [moral] law and

[fulfillment of the moral law] out of respect for one's duty." The disciplining of reason in this case has, once again, a negative task, which in a certain respect extends beyond itself by way of its definitive negation to arrive at a positive determination. When it comes to morality and moral philosophy, discipline forbids all pretention that thinks that it can exempt itself "out of prideful conceit from the notion of duty." The only motivations for pure, practical reason are "duty and obligation" (CPrR, 5:82/CEPP:206).

Only in the first *Critique* is there any talk of a discipline of pure (!) reason. The entire first main section of the Transcendental Doctrine of Method is dedicated to it. This Transcendental Doctrine of Method follows the two parts of the Transcendental Doctrine of Elements, which (as entirely "transcendental") consist of the "Aesthetic" and "Logic," so that many readers of Kant, including Kant scholars, don't study this theoretical element. Within the *Critique*, which in its entirety consists of a "Tractate on Method" (Bxxii/CECPR:113–14), the special Doctrine of Method discusses "the formal conditions of a complete system of pure reason" (A707–8/B735–6 = CECPR:627). Kant identifies four conditions: the discipline, canon, architectonic, and history of pure reason.

The first, most extensive, primary section of the Doctrine of Method follows the Dialectic. In four steps, an aspect in each case is subjugated to a disciplining of pure reason; one can say, more precisely, the pure speculative or theoretical reason: first (1) the dogmatic, then (2) the polemical use of pure (theoretical) reason; then the method of (3) hypotheses, and (4) proofs. The "greatest and perhaps only use of a philosophy of pure reason" becomes especially clear in the course of this four-part division of discipline: a "determination of limits," that, "instead of discovering truth, only has the silent merit that it protects from error" (A795/B823 = CECPR:672).

Rather than these four aspects of "discipline" somehow constituting an accidental relationship, their sequence follows a method of ascent. As is the case in the *Pedagogy* as well as the second *Critique*, in the first *Critique* discipline has a negative task to perform. It consists in "coercion in which the persistent inclination to deviate from a certain rule is restricted and eventually eliminated" (A709/B737 = CECPR:628; there is almost no difference [and when there is, no significant difference] between the second and the first edition).

Kant takes it to be a disconcerting indignity that reason itself needs discipline when its task is "to stipulate the discipline appropriate to other ambitions" (A710/B738 = CECPR:628–9). This indignity is mitigated by the fact that reason is not disciplined externally but internally disciplines itself (A794/B822 = CECPR:670–1). This self-discipline is not necessary in the empirical use of reason, because the empirical comes through experience; nor is it necessary in mathematics, because mathematics is disciplined by pure intuition. (The text reads, in my opinion erroneously, "It requires no critique" [rather 'discipline'] of reason when it comes to empirical use" (A710/B738 = CECPR:629). Reason requires a disciplining only when it comes to its transcendental use, because here one encounters the danger "of a careless game with vanities rather than concepts; and words rather than things" (A710/B738 = CECPR:629). Discipline has the task "of restraining the inclination to extend beyond the narrow limits of possible experience," which Kant views as one of the primary tasks of his *Critique*, especially its Dialectic. As a consequence, the titular concept of Kant's first transcendental text, the expression "Critique," is to be understood negatively because pure reason should be deterred from all "digression and error." It is that discipline, which is in this respect a "negative legislation," "simultaneously as a system of caution and self-examination" (A711/B739 = CECPR:629), that serves as

a "warningly, negative doctrine," which concerns itself "not with content but merely with the method of understanding by pure reason" (A712/B740 = CECPR:629).

Although Kant assigns a primarily negative role to "discipline," in his (as always very thorough) argumentation in this passage as well as in the second *Critique*, he allows that discipline sanctions out of itself a transition to a positive task: in the end, when it comes to the shift to the canon, the transition follows Rousseau's higher valuation of the practical over the theoretical use of pure reason.

Let's examine the thought process more carefully. In the first section of the "Discipline," the dogmatic, namely, positive, claims on the part of reason with respect to the so-called dogmata (ultimately, Kant's decisive themes of God, freedom, and immortality), are rejected. Likewise, mathematics is exposed as the method for an erroneously fundamental, philosophically methodological model. Kant acknowledges that mathematics casts itself as "the shining example of a happily expanding pure reason out of itself without need of experience" (A712/B740 = CECPR:630). In contrast to the fascination that mathematics exercised from Plato over early modern rationalism down to the early Wittgenstein, Kant sees philosophy blocked from the three conditions that make for the success of mathematics: the complete delineation (definition) of its concepts; the fundamental principles of certain axioms; and the proofs of demonstration, which are achieved through a (pure) intuition (A713ff./B741ff. = CECPR:630ff.). These three conditions can at best lead to an exposition (explanation) for predefined concepts as discursively justifying axioms such as the causal principle, and proofs "only by means of mere words (the objects of thoughts)." In Kant's opinion, the difference over against mathematics is radical and reaches to the roots: "*philosophical* understanding is *rational understanding* on the basis of concepts; mathematical understanding out of the *construction* of concepts," whereby the difference needs a "corresponding a priori intuition" (A713/B741 = CECPR:630). For this reason, only mathematics, not philosophy, is an also-intuitive science. Without an intuitive aspect (*die Anschauung*), there is no knowledge. The consequence may be depressing, but it is true: that "we know only so much through the critique of our reason that in its pure and speculative usage in fact we can know nothing" (A769/B797 = CECPR:658).

When it comes to the alternative, polemical, that is, "dogmatic negations" (with respect to God, freedom, and immortality), Kant rejects the usage of pure reason not only with respect to establishing any dogmatic claims but also when it comes to a denial of all metaphysical claims about God, freedom and immortality. This shows the ultimately moral interest even of the first *Critique*. For example, Kant diagnoses "a certain disingenuousness in human nature . . . namely a tendency to hide its true attitudes." Optimistically, however, he believes that, although we present ourselves as better than we are, we will "not merely be *civilized*, but gradually" almost against our will, "*moralized*" (A748/B776 = CECPR:648).

Methodologically, in the second section of the "Discipline," the appropriate and simultaneously rational muster for fundamental philosophy arises, namely the law court (Axi/CECPR:100–1), that is, the judiciary. Here, however, reason is judged not externally but by and through itself. The respective conflicts (see the battleground Metaphysic: Aviii/CECPR:99) are decided not arbitrarily but by means of law. A lawful and likewise peaceful condition replaces the lawless, natural condition. Following the example of a fair legal process, claims are examined with those that are legitimate being acknowledged and those unwarranted rejected.

In the third section of the "Discipline," Kant emphasizes the humble, but equally essential capability of pure, theoretical reason. It is "only possible" for pure reason "to use the conditions

of possible experience as the condition of possibility for things." Its characteristic concepts, the concepts of reason, are "mere ideas," but nonetheless they are no pure fabrications. Rather, they are "heuristic traditions" with the function of "regulative principles" (A770/B798 = CECPR:659).

Finally, in the fourth section, devoted to the proof of pure reason, Kant formulates three curious rules for transcendental proofs. (1) Before one can attempt a proof, one must consider and justify "from where one wants to derive the fundamental principles" (A786/B814 = CECPR:667). (2) There can be "only one, single proof for each transcendental principle" (A787/B815 = CECPR:667). (3) The proofs are not to be apagogical (that is, indirect) by appealing to impossibilities; rather, they must be ostensive, directly evinced (A789/B817 = CECPR:668).

The "Discipline" ends with a conclusion by means of which the transition to the second primary section of the Doctrine of Method, the "Canon," is announced. Pure reason has to give up its "highly inflated pretensions of speculative use and return to its specific ground, namely, practical, fundamental principles" (A794/B822 = CECPR:671). It must renounce any knowledge about God, freedom, and immortality; reason can make neither positive nor negative claims about whether God, freedom, and immortality "exist" or "don't exist."

Related terms: **Canon of pure reason**, **Categorical imperative**, **Discipline**, **Humanity**, **Morality**, **Obligation**, **Pedagogy**, **Postulates of pure practical reason**, **Reason**, **Transcendental doctrine of method** *Otfried Höffe*

Discursive (*diskursiv*) According to Kant, a discursive representation is a general representation (i.e., a representation that employs common marks). For example, Kant writes in the *Critique of the Power of Judgment*, "this concept contains only the common characteristic [*Merkmal*] (leaving out what is particular), and is thus discursive" (CPJ, 5:484 [1790]/CECPJ:345–6). The *Jäsche Logic* adds, "From the side of the understanding, human cognition is *discursive*, i.e., it takes place through representations which take as the ground of cognition that which is common to many things, hence through *marks* [*Merkmale*] as such" (LJ, 9:58 [1800]/CELL:564). Kant refers to a general representation as a concept (*Begriff*). He contrasts concepts with intuitions (*Anschauungen*) and, thus, contrasts the discursive with the intuitive (*anschauend*, *intuitiv*). For instance, the *Jäsche Logic* distinguishes merely discursive principles – i.e., principles that can be expressed only through concepts – from intuitive principles – i.e., principles that can be exhibited in intuition. We read, "principles are either *intuitive* or *discursive*. The former can be exhibited in intuition and are called *axioms* (*axiomata*), the latter may be expressed only through concepts and can be called *acroamata*" (LJ, 9:110/CELL:606). Mathematics constructs its concepts in intuition, but philosophical cognition is cognition from mere concepts and, thus, discursive. As Kant writes in the *Prolegomena to Any Future Metaphysics*, "[mathematics'] judgments are always *intuitive* [*intuitiv*], in the place of which philosophy can content itself with *discursive* judgments *from mere concepts*" (Pro, 4:281 [1783]/CETP81:77; cf. A712–27/B740–55 [1781/7] = CECPR:630–7 and LJ, 9:23/CELL:536–7). According to Kant, human understanding is a faculty of concepts and, thus, a discursive understanding. Kant writes in the *Prolegomena*, "the specific nature of our understanding consists in thinking everything discursively, i.e., through concepts, hence through mere predicates" (Pro, 4:333/CETP81:125). Kant refers to cognition through concepts as "*thinking*" (*denken*) (A, 7:196 [1798]/CEAHE:303), and to discursive representations as "thoughts"

(*Gedanken*) (CPrR, 5:137 [1788]/CEPP:250). Because concepts are general representations, the human being's discursive understanding does not determine all of an individual object's particular determinations. In the *Critique of the Power of Judgment*, Kant writes, "through the universal of *our* (human) understanding the particular is not determined" (CPJ, 5:406/CECPJ:275). Instead, a discursive understanding relies on sensibility to provide it with intuition (thus, a discursive understanding is an *intellectus ectypus*). More specifically, sensibility provides a manifold of intuition, and the human mind uses the understanding's concepts to synthesize this manifold into a unity. As Kant writes in *Anthropology from a Pragmatic Point of View*, "the faculty of intuition (pure or empirical) contains only the singularity in objects, whereas the faculty of concepts contains the universality of representations, the *rule* to which the manifold of sensuous intuitions must be subordinated in order to bring unity to the cognition of the object" (A, 7:196/CEAHE:304). Given that a discursive understanding synthesizes a given manifold of intuition into a unity, Kant claims that a discursive understanding's cognition of an object goes from the parts to the whole (CPJ, 5:407/CECPJ:276–7).

Related terms: **Cognition**, **Concept**, ***Intellectus ectypus***, **Intuitive**, **Representation**, **Thinking**, **Understanding** *Reed Winegar*

Disposition (*Gesinnung*) Kant employs the term *Gesinnung* throughout his published and unpublished writings, using it mostly to indicate the *inner* (moral) worth of an action or an agent as opposed to the consequences of the action or to the behavior an agent *outwardly* shows. It is, for example, in this general sense that Kant employs "disposition" when he questions in the *Dreams of a Spirit-Seer* whether an agent who "fears to practice wickedness, but nurtures a vicious character [*Gesinnung*] in his soul" can still be called virtuous (DSS, 2:372 [1766]/CETP70:359), or when he writes, in a prominent passage of the *Groundwork*, that the "essentially good in the action consists in the disposition, let the result be what it may" (G, 4:416 [1785]/CEPP:69).

In the *Critique of Practical Reason* and most prominently in *Religion within the Boundaries of Mere Reason*, however, Kant also develops a more specific definition of the concept of "disposition," which grounds and clarifies the more general usage of the term in his other works. According to this more specific account, "disposition" refers to the inner worth of both an agent and an action, in that it denotes the fundamental higher-order maxim which governs the exercise of our faculty of choice (*Willkür*) and, hence, how agents pick the lower-order maxims that determine their actions (Rel, 6:31 [1793]/CERRT:79). Accordingly, Kant refers to "disposition" as the "first subjective ground of the adoption of the maxims" (Rel, 6:25/CERRT:74; see also CPrR, 5:86 [1788]/CEPP:209), the "subjective principle of maxims" (Rel, 6:37/CERRT:84), or sometimes simply as the human "heart" (Rel, 6:29/CERRT:77).

Given its function of governing the exercise of the faculty of choice, the general *form* of this metamaxim is an *order of priority* between the two driving forces (*Triebfedern*) of human agency, between which we have to choose in determining our maxims, viz., the moral law on the one hand and our inclinations on the other hand (Rel, 6:36/CERRT:83). Since there are two possible orders of priority, there are also two versions of the metamaxim: if an agent has a *virtuous* disposition, she prioritizes the moral law over her inclinations, which means that in all cases where the moral law and her inclinations "drive" her towards the adoption of different maxims, she follows the moral law. If an agent has an *evil* disposition, things are exactly reversed.

Here, the agent prioritizes her inclinations over the moral law and, therefore, in all conflict cases, follows her inclinations (Rel, 6:36/CERRT:83).

While this basic conception of the metamaxim is relatively clear, Kant provides *three* additional points that bring out the full theoretical profile of this conception by clarifying both its moral status and its epistemic status. Firstly, Kant maintains that our disposition has to be freely chosen. Otherwise the maxims we pick because of it and the actions that follow from these maxims would not be morally imputable (Rel, 6:25/CERRT:74). Hence, "disposition," even though the standard English translation partially obscures this point, is in stark contrast to human "predispositions" (*Anlagen*). While the latter are unchosen features of human nature (Rel, 6:28/CERRT:76), we have to think of our metamaxim as adopted in a free choice, which – given Kant's general conception of freedom – has to occur independently of the conditions of our spatiotemporal lives (Rel, 6:30/CERRT:79; see also CPrR, 5:99/CEPP:219). Kant is also clear that the *reasons* why we adopt one version of the metamaxim over the other version are themselves inscrutable (*unerforschlich*). Theoretical reason would get entangled in an infinite regress trying to answer this question, because in order to discern the ground of our metamaxim picking, "we would have to adduce still another maxim into which the disposition would have to be incorporated, and this maxim must in turn have its ground" (Rel, 6:25/CERRT:74).

Secondly, Kant argues that we have neither immediate nor observational knowledge of our metamaxim (Rel, 6:20/CERRT:70; MM, 6:392–3 [1797]/CEPP:523). The latter point holds since all that we can observe are actions – and actions never offer certain evidence of their underlying maxims or metamaxims (NM, 2:200 [1763]/CETP70:237–8; G, 4:407/CEPP:61; Rel, 6:38/CERRT:84–5). This does not necessarily mean, however, that Kant thinks we can have no knowledge *whatsoever* of our underlying disposition. After all, the doctrine of radical evil in the *Religion* might be understood as providing such knowledge, and in the *Metaphysics of Morals*, Kant even tells us that there is a moral duty to "know your heart – whether it is good or evil" (MM, 6:441/CEPP:562).

Thirdly, Kant argues that our disposition can undergo fundamental change, i.e., that a "revolution in the disposition of a human being" is, in principle, possible (Rel, 6:47/CERRT:92). This is an especially important part of his conception of "disposition," since Kant maintains, in his deliberations on the radical evil in human nature, that all human beings have originally adopted an evil disposition – and if this original adoption of an evil metamaxim is irreversible, the effects on our motivation to actually improve our moral standing would be devastating (Rel, 6:47/CERRT:92). Of course, since we are generally unable to theoretically conceive of the adoption of a metamaxim (because it involves theoretical reason in an infinite regress, see above), such a change in our metamaxim is equally theoretically inconceivable (Rel, 6:45/CERRT:90). Nevertheless, since we *do* know that the moral law demands such a change of heart, we must also believe that such a change is possible and that we can bring it about – even if our success in doing so will never be certain or verifiable (Rel, 6:51/CERRT:95).

Related terms: **Character**, **Evil**, **Force**, **Heart**, ***Willkür*** *Thimo Heisenberg*

Doctrine (*Doctrin*, *Lehre*, *doctrina*) A doctrine, for Kant, is a complex theory containing the grounds for the expansion, or amplification, of our a priori cognition. Kant typically draws a sharp contrast between "doctrine" and "critique." In the *Critique of Pure Reason*, for example, Kant tells us, "We can regard a science of the mere estimation of pure reason, of its sources and boundaries, as the *propaedeutic* to the system of pure reason. Such a thing would not be a *doctrine*,

but must be called only a *critique* of pure reason, and its utility in regard to speculation would really be only negative" (A11/B25 [1781/7] = CECPR:149; see also A135/B174 = CECPR:269; A247/B303 = CECPR:345; LB, 24:228 [early 1770s]/CELL:181; R1628, 16:45 [1780–9]). In this respect, doctrine is likewise distinguished from "discipline," which has to do with the limitation of our cognitions, as opposed to their amplification (R792, 15:347 [1773–8?]; MD 28:679 [1792–3]/CELM:381; MK2, 28:774–5 [1790–5]/CELM:412–13; R4865, 18:14 [1776–8]/CENF:197). Whereas critique examines the claims to objective validity by the subjective sources of our cognition, doctrine is directly concerned with the objects of cognition. Critique has "no domain with regard to the object, for it is not a doctrine, but has only to investigate whether and how a doctrine is possible, given the way [the object] is situated with respect to our faculties" (CPJ, 5:176 [1790]/CECPJ:64; cf. R3964, 17:368 [1769]/CENF:106; CPJFI, 20:242 [1789]/CECPJ:42).

Generally speaking, Kant understands critique as the preparation which must be completed before we can proceed to philosophy's doctrinal part (see especially CPJ, 5:170/CECPJ:58). The latter includes the twofold metaphysics that constitutes the doctrinal system of material philosophy: the doctrine of nature (*Naturlehre*) and the doctrine of morals (*Sittenlehre*) (G, 4:387–8 [1785]/CEPP:43–4; MNS, 4:467–9 [1786]/CETP81:183–4; CPJFI, 20:205, 246/CECPJ:10–11, 46; MM, 6:205 [1797]/CEPP:365). Now, the *Critique of Pure of Reason*, too, is divided into the Transcendental Doctrine of Elements (*transscendentale Elementarlehre*) and the Transcendental Doctrine of Method (*transscendentale Methodenlehre*) (see A15–16/B29–30 = CECPR:151–2). Kant does point out, however, that though logic, which studies the form of thinking (LJ, 9:13 [1800]/CELL:528), is itself a doctrine, it can serve as a critique (LV, 24:793 [early 1780s]/CELL:253; R1629, 16:48 [1780–9]). This suggests that the *Critique* is divided into doctrines whose significance within the scope of the work is nevertheless critical.

Typically, Kant uses the German terms *Doktrin* and *Lehre* interchangeably. (For examples where the synonymy is on display, see MMr, 29:783 [1782–3]/CELM:138; CPJFI, 20:242/CECPJ:42; OP, 22:459–60, 493 [1796–1803]/CEOP:128, 141; PJE, 8:441 [1800]/CERRT:333; MM, 6:477/CEPP:591.)

In the field of moral education, discipline, which is negative, should precede positive doctrinal instruction. The former trains the student's heart or temperament; the latter shapes her character (MoC, 27:467–9 [1770s]/CELE:218–20).

In hermeneutics, the doctrinal is contrasted with the authentic. An authentic interpretation conforms literally with the author's meaning; a doctrinal interpretation amplifies the law or faith into a practically useful system (MPTT, 8:264 [1791]/CERRT:31; Rel, 6:114 [1793]/CERRT:145–6; CF, 7:66–7 [1798]/CERRT:285–6; R3358, 16:797–8 [1776–89?]).

Related terms: **Character**, **Critique**, **Discipline**, **System** *Garrett Bredeson*

Dogmatism (*Dogmatismus*) For Kant, dogmatism is one of the two chief ways in which reason perverts itself through a misunderstanding of its own capacities and limits. It is only through critique that reason can save itself from its dogmatic tendencies on the one side, and its skeptical tendencies on the other, thus overcoming its innate propensity to self-destruction.

Kant likens dogmatism to a form of despotism, which arises when reason presumes "that it is possible to make progress with pure knowledge [*Erkenntnis*], according to principles, from

concepts alone" (Bxxxv [1787]/CECPR:119). Thus, for Kant, dogmatism is associated first and foremost with the overweening pretensions of rationalist metaphysics, which claims a priori insight into objects that lie beyond the bounds of sense. Kant's critical aim in the Transcendental Dialectic of the *Critique of Pure Reason* is to show that all attempts to secure knowledge of reason's chief ideas (God, the soul, and the world as a whole) are necessarily dogmatic, leading to dialectical error and illusion. Dogmatic philosophers, with Wolff taken as Kant's chief example, set reason on a dialectical path that leads to unresolvable antinomies, discrediting reason and sowing the seeds of misology.

Kant's critical philosophy, with his doctrine of transcendental idealism at its center, is intended as a solution to the impasse presented by the failures of dogmatism. Rather than inquiring into the nature of things in themselves, critique investigates the a priori limits of possible knowledge and discovers that knowledge is bound to appearances, as they are constituted by the structures of human sensibility and understanding. Accordingly, the critical distinction between appearances and things in themselves points the way out of reason's dogmatic use, toward a proper, critical use of reason. As Kant puts it, critique "clips the wings of dogmatism completely," rescuing reason from its endless disputes and setting it on the secure path of peace (OOT, 8:144n. [1786]/CERRT:15n.).

As one of the two chief misuses of reason, dogmatism finds expression in a particular set of epistemic principles that ought to be rejected. Kant writes,

> The first mistake that arises from using [reason's] idea[s] . . . not merely regulatively but (contrary to the nature of an idea) constitutively, is that of lazy reason (*ignava ratio*). One can use this term for any principle that makes one regard his investigation into nature, whatever it may be, as absolutely complete, so that reason can take a rest, as though it had fully accomplished its business. (A689–90/B717–18 [1781/7] = CECPR:615)

Rejecting such dogmatic principles requires us to relinquish any hope of gaining direct, intuitive knowledge of particulars, for it demands that we regard all empirical knowledge as conceptually mediated. It also requires us to reject any appeal to the determinate character of existence as such, since it demands that we recognize empirical knowledge as necessarily revisable and open-ended. Kant is clear that attempts at representing nature that contravene the fallibilist spirit of these commitments count as uncritical lapses into reason's self-defeating, dogmatic tendency.

Related terms: **Cognition**, **Concept**, **Critique**, **Despotism**, **Reason**, **Transcendental idealism**

Sasha Mudd

Duties to others (*Pflichten gegen anderen*) In the *Doctrine of Virtue*, the second part of his 1797 *Metaphysics of Morals*, Kant sets forth a system of mid-level ethical duties whose main division is between duties to oneself and duties to others. He argues that the only duties to others are duties to human beings (MM, 6:442–4/CEPP:563–4), "merely as human beings" (MM, 6:448/CEPP:568), which Kant then divides into duties of love and duties of respect.

In his treatment of duties to others merely as human beings, Kant organizes his discussion as follows. (1) He begins by contrasting duties of love and of respect along a number of dimensions. (2) He then takes up duties of love by first explaining this duty in general terms, followed by a discussion of the three fundamental duties of love (beneficence, gratitude, and sympathetic feeling), and

concludes with a discussion of the corresponding vices of hatred (envy, ingratitude, and malice). (3) His treatment of duties of respect begins with general remarks about the duty of respect, explaining why such duties are properly expressed as prohibitions and thus set forth as vices to be avoided. (4) This is followed by a discussion of the fundamental duties that violate respect for others (arrogance, defamation, and ridicule). (5) Following discussion of this battery of duties is a brief one-paragraph chapter that remarks on ethical duties to others with regard to their particular circumstances.

Division of duties to others (MM, 6:448–50/CEPP:568–9) For Kant, the fundamental division within the category of ethical duties to other human beings is between those whose performance puts others under obligation (to the one who performs the duty) and those that do not. The former are duties of love; the latter are duties of respect. Kant remarks that while feelings of love and respect accompany the carrying out of these duties, the notions of love and respect characteristic of these duties as laws are "practical" love and respect, properly expressed in maxims corresponding to the various duties to others. (The contrast is with "pathological" feelings of love and respect.) Kant explains that the duty of love to others can be expressed most generally as the duty to adopt a maxim of practical benevolence whereby one is to "make other's ends my own (provided only that these are not immoral)" (MM, 6:450/CEPP:569). The duty of respect, by contrast, is expressed most generally as the duty to adopt a maxim limiting one's "self-esteem by the dignity of humanity in another person" (MM, 6:449/CEPP:569), which implies that one is "not to degrade any other to a mere means to my own end (not to demand that another throw himself away in order to slave for my end)" (MM, 6:450/CEPP:569). Unlike duties of respect to others that are strictly owed, duties of love performed are meritorious. Again, duties of love tend to be wide in comparison to duties of respect in allowing an agent comparatively greater latitude in choosing how to comply with them. For instance, regarding the duty of beneficence, one can do more or less for others; "No specific limits can be assigned to what should be done. – The law holds only for maxims, not for determinate actions" (MM, 6:393/CEPP:524). Finally, Kant explains that although duties of either type can be considered separately, duties of both types are nevertheless "basically always united by law into one duty, only in such a way that now one duty and now the other is the subject's principle, with the other joined to it as an accessory" (MM, 6:448/CEPP:568). So, for example, the duty to help someone poor (a duty of love) ought to be carried out as if one were merely doing what is owed in order to spare the beneficiary the humiliation he might otherwise be made to feel in needing and accepting help.

On the duty of love in particular (MM, 6:450–2/CEPP:569–71) Kant distinguishes benevolence (*Wohlwollen*) from beneficence (*Wohltun*). He describes the former as the "satisfaction in the happiness (well-being) of others" (MM, 6:452/CEPP:571), which does not require doing anything for others. Having a benevolent attitude toward humanity generally – being a "friend of humanity" (MM, 6:450/CEPP:570) – can be the greatest in *extent* since it only requires that one not be indifferent to the fate of all others. However, beneficence is active benevolence; it involves helping others. As noted, the duty here requires that one adopt a maxim of practical benevolence, which allows for variation in *degree*, that is, in regard to how much one does for others in need. Complying with the duty of love permits one to devote a greater amount of effort to help those who are closer to oneself (e.g., family members) than to strangers.

Division of duties to others: beneficence, gratitude, sympathetic feeling (MM, 6:452–8/CEPP:571–6) The duty of beneficence, that is, the duty to adopt the maxim of practical

benevolence as an end, is defended by an application of the universal law formula of the categorical imperative, first in the Introduction to the *Doctrine of Virtue* (MM, 6:393/CEPP:524) and then in the passages under consideration. The argument is as follows. For a maxim to be morally permissible, one must be able to consistently will it to become a universal law – a maxim that everyone is permitted to adopt. A maxim of not helping others in need cannot be consistently willed by an individual as universal law because an implication of such a permission is that everyone is permitted to refuse to help that individual. However, this conflicts with a maxim of wanting help when in need that everyone, as a non-self-sufficient being with needs, embraces. This at least rules out adopting a non-helping maxim as a policy. Whether the argument supports the further claim that one is required to adopt a maxim of practical benevolence is a topic of scholarly debate.

The duty of gratitude "consists in honoring a person because of a benefit he has rendered us" (MM, 6:454/CEPP:573). Kant does not formulate a maxim to go along with this duty. Nor does he provide an argument for it. After making clear that, as a duty, gratitude does not rest on prudential considerations, he merely claims that gratitude is "direct constraint in accordance with a moral law, that is, a duty" (MM, 6:455/CEPP:573). As with beneficence, Kant remarks on the extent (to whom one owes a debt of gratitude) and degree or intensity (how much one is to do in repaying the debt).

Sympathetic joy and sadness are sensible feelings through which one is able to "share in others' feelings" (MM, 6:456/CEPP:575). The *will* to share in others' feelings is an exercise of one's freedom, compared to allowing oneself to be passively affected by the feelings of others, which is not free. While one has no duty to actively share in the feelings of others for its own sake, one does have an indirect duty to sympathize with others through one's feelings, for the capacity for such sympathy "is one of the impulses nature has implanted in us to do what the representation of duty alone might not accomplish" (MM, 6:457/CEPP:576).

On the vices of hatred for human beings: envy, ingratitude, malice (MM, 6:458–61/CEPP:576–9) To neglect complying with duties of love is mere lack of virtue (MM, 6:464/CEPP:581). To be envious, ungrateful, or malicious is to be directly opposed to the duties of love and are thus vices. Envy "is a propensity to view the well-being of others with distress, even though it does not detract from one's own" (MM, 6:458/CEPP:576). Kant refers to it as an "indirectly malevolent disposition" (MM, 6:458/CEPP:576), seemingly because, unlike malice, the primary focus of this vice is one's view of one's own well-being, which one believes threatened by the well-being of others to whom one compares oneself. Envy proper is where one acts on one's propensity. Ingratitude proper involves hatred of one's benefactor, otherwise it is mere unappreciativeness. It often arises as a result of the beneficiary coming to feel inferior because dependent on one's benefactor, giving rise to feelings of hostility. Malice is directly opposed to sympathy; as a vice it is the propensity to "rejoice immediately" in the ills of others. Malice proper involves actively participating in bringing about harm to others, thus making one's hatred manifest. The sources of this vice are often the "haughtiness of others when their welfare is uninterrupted, and their self-conceit in their good conduct [when it rests] … only in their good fortune in having escaped temptations" (MM, 6:460/CEPP:577). Thus, all three vices of hatred arguably result from basing one's self-esteem entirely on comparison with others, while a proper sense of self-esteem is based on comparing oneself with the moral law.

On duties arising from respect due to others (MM, 6:462–8/CEPP:579–83) The dignity of humanity, which all persons share to an equal extent, grounds a legitimate claim by each

individual that others respect them. Even with regard to individuals guilty of the most heinous crimes, "I cannot withdraw at least the respect that belongs to him in his quality as a human being, even though his deeds make him unworthy of it" (MM, 6:463/CEPP:580). Although the particular duties of respect Kant discusses are all negative, he does explain that respecting others includes a proper regard for their understanding, which requires not only refraining from expressing contempt for their use of the power of understanding, but that one seek to help them improve by, for example, "explaining to him the possibility of his having erred" (MM, 6:463/CEPP:580).

The fundamental character defect underlying the various vices concerning respect is a "lack of modesty in one's claims to be respected by others" (MM, 6:462/CEPP:579). Those who lack such modesty are often, if not always, contemptuous of others, which is manifested in particular vices of respect.

On the vices that violate respect for others: arrogance, defamation, ridicule (MM, 6:465–8/CEPP:581–3) The vice of arrogance involves the lack of modesty in demanding that others think less of themselves in comparison with oneself with regard to their standing as human beings with dignity. This differs from "proper pride," which only demands the respect from others that is one's due. Besides being unjust, arrogance is often self-defeating because in expressing one's alleged superiority and thus contempt for others, one brings it about that others deny the respect being sought, perhaps even the equal respect owed to that person as a human being with dignity. Defamation is characterized as an immediate inclination "with no particular aim in view, to bring into the open something prejudicial to respect for others" (MM, 6:466/CEPP:582). Even if what is said is true, those who spread such information not only tend to diminish the respect others have for the one being defamed, but also tend to diminish respect for humanity itself, thus encouraging misanthropy or contempt as a prevalent mindset. Ridicule, including wanton fault-finding and mockery, is the "propensity to expose others to laughter, to make their faults the immediate object of one's amusement" (MM, 6:467/CEPP:582–3). It is thus a form of malice because it is motivated by the aim of depriving the target of the respect that he or she is owed. Kant distinguishes ridicule from friendly banter that makes fun of someone's peculiarities but that is not motivated by malice. All three of these duties of respect are negative. They represent ways in which one is not to treat others in order that one preserve the respect due to them as human beings.

On ethical duties to others with regard to their condition (MM, 6:468–9/CEPP:584) Differences in the circumstances of others make different forms of respect fitting. Kant mentions differences in age, sex, birth, strength or weakness, rank, one's level of cultivation, those in a state of moral purity, and those in a state of depravity, as among the circumstances that affect what the duty to respect others demands. Because the particular ways of expressing respect in light of such contingent differences involve applying the general obligation to respect others, they are not included within philosophical ethics, which is only concerned with presenting the most fundamental duties that can be determined a priori.

Related terms: **Arrogance**, **Contempt**, **Dignity**, **Duties to self**, **Gratitude**, **Respect**

Mark Timmons

Duties to self (*Pflichten gegen sich selbst*) Self-concern has always been an important topic for moral philosophers, and the idea of duties having to do with oneself did not originate with Kant.

Such duties appear, for instance, in Baumgarten's *Ethica philosophica* (*Philosophical Ethics*, 1740), the text from which Kant himself taught ethics. Nevertheless, Kant's conception of such duties has quite distinctive features. Three are particularly important. The first is that duties to oneself are not merely duties having to do with oneself that one actually owes to someone else such as one's family or community. In Kant's view, one literally owes to oneself, not necessarily to others, these duties. The second is that duties to oneself are conceived of, and justified in terms of, *self-respect* and of having a proper regard for one's own dignity as a free rational agent. The third feature is that duties to oneself are far from peripheral. They play a foundational role in his moral system.

Before we turn to these features, let us begin with an overview of Kant's catalogue of duties to self: among perfect duties to oneself (arising from the "right of humanity in our own person," MM, 6:420 [1797]/CEPP:545), Kant names offenses against ourselves as animal beings, such as suicide, masturbation, excessive eating, and drinking, as well as offenses against ourselves as merely moral beings, such as lying, avarice, and servility. These all have to do with ourselves as "an animal being." As a "merely moral being," we have duties having to do with being our own "innate judge" and so duties regarding the deliverances of our conscience, as well as duties of self-examination. Among imperfect duties to oneself (arising from the "end of humanity in our own person"), Kant counts duties of self-perfection, both natural and moral.

It is important to point out some of the odd aspects of Kant's views on duties to oneself. For one thing, he categorizes lying as a violation of a duty to oneself (MM, 6:429/CEPP:552–3). One might have thought this is an excellent example of violating a duty to the person to whom one tells the lie. More stunning, perhaps shocking, is the fact that Kant regards abuse of animals and the environment, not as violations of duties to these things themselves, but as violations of a duty to oneself not to degrade one's own sentiments. That he takes our treatment of animals and the environment to be of significant moral interest is laudable, but it is hard to accept a reduction of this to self-concern. And not only does Kant regard masturbation as violation of a perfect duty to oneself, but he regards it as in important respects worse than suicide (MM, 6:425/CEPP:549). It is an understatement to call such a view puritanical.

These oddities aside, Kant's discussion reflects a powerful sense of the importance of self-regard to morality. His elevation of self-development to the status of an obligatory end reflects less an overly moralistic obsession (as some have remarked) than an insistence that human beings must honor and cherish the humanity that is their birthright. Nowhere is this more evident than in Kant's discussion of the vice of servility (MM, 6:434–7/CEPP:556–9). The approach Kant takes will remind the reader of his earlier call (quoting Horace) "*Sapere aude!*" or "Dare to be wise!" (WIE, 8:35 [1784]/CEPP:17). Servile persons wrong themselves by having and displaying a failure to sufficiently value the rights and status they have as persons with dignity.

Consider, now, the distinctive features of Kant's conception of duties to self. The first of these is that such duties are literally duties *to* (*gegen*) oneself, and not merely duties *with regard to* (*in Ansehung*) oneself. Many moral views hold or imply that one is morally required to take care of one's own health out of, say, a duty to one's children, or that there is a duty not to commit suicide owed to some other person such as one's spouse. In such cases, the duty is *regarding* one's own health and life, but is really *owed* to somebody else, such as one's children or one's spouse.

What is distinctive about Kant's conception is that there are duties to oneself that one owes particularly to oneself and not to anyone else.

Kant himself acknowledged that this view is problematic. In order to appreciate its difficulties, consider the structure of duties in general. Duties consist of a triadic relation between (1) a person who is bound by the particular obligation, (2) a benefit to, or a regard or treatment of, some person or thing specified in that particular obligation, and (3) the person to whom what is specified in (2) is owed. For instance, I may have a duty (or be morally bound) to my neighbors to babysit their children for the afternoon. I then am the person in position (1), and owe this duty to my neighbors who are in position (3), but it is regarding the care of their children in position (2). A duty that is merely *with regard* to oneself would be a duty in which one is both the person in (1) and the person in (2), yet some distinct other person occupies the position in (3) (as when one owes it to one's own children to take care of one's own health). A genuine duty *to* oneself exists only if one is both the person in (1) and the person in (3), regardless of whether one is a person in position (2).

With this structure in place, we can now see what Kant himself saw as problematic (MM, 6:417–18/CEPP:543–4). The very structure of such a duty is puzzling. To have a duty *to* a person is to be constrained by that person. But how can you be constrained by yourself? Wouldn't you be able simply to free yourself of the constraint any time you wanted? The puzzle, as well as Kant's own "solution," bears a striking resemblance to Plato's treatment of self-control in Book IV of the *Republic*: the constraining part of oneself must in some sense be distinct from the part of oneself that is constrained. Instead of appealing to higher and lower parts of the soul, as does Plato, Kant invokes a distinction between the phenomenal human being and the noumenal human being in his solution. This is evidently because he takes the puzzle to be an "antinomy," and, as with the other antinomies, the distinction between noumena and phenomena is supposed to provide the way out. However, it is not clear how the distinction is supposed to help here.

Perhaps the clearest idea in his discussion of this puzzle is that a person's duties to themselves are duties that a person in some sense owes "to the humanity in his own person" (MM, 6:418/CEPP:544). What seems significant about this feature of Kant's views is that he thinks sometimes the only person who is in a position to complain about wrongful treatment is you yourself. There is nothing puzzling in ordinary parlance about thinking we have let ourselves down, that we owe it to ourselves to do this or that, and that we only have ourselves to blame for some failure. Thus, Kant's inclusion of duties owed specifically to oneself and not anyone else in effect honors this widespread feature of ordinary moral thinking.

This brings us to the second distinctive feature of Kant's conception of duties to oneself: that it is constructed directly out of the foundation of his moral philosophy, the dignity of humanity. The incomparable worth of our own humanity is front and center in all of his arguments regarding duties to oneself. His tone is harsh when discussing the breach of perfect duties to oneself. It results in the "debasement," "defilement," "violation," or "disavowing" of the dignity of one's own humanity (MM, 6:423, 429/CEPP:547, 552–3). His tone is somewhat milder in discussing imperfect duties to oneself, but he is still firm. In perfecting ourselves, we are enjoined to be "equal to the end" of our existence (MM, 6:445/CEPP:565), and "not degrade" the worth of our own humanity (MM, 6:446/CEPP:566). We owe it to ourselves to "harmonize" with and "further" our own humanity (G, 4:430 [1785]/CEPP:81). So, while Kant is keenly aware of the fact that our relationships with others can morally ground duties regarding how we treat ourselves (MM, 6:422/CEPP:546–7), his focus on the worth of humanity in ourselves is unwavering.

The significance of this cannot be overemphasized. Kant's works on moral philosophy repeatedly refer to the inner worth or value each will must acknowledge in itself. This inner worth of our humanity is tied directly to the freedom of our rational agency. Once one fully appreciates the importance Kant places on recognizing and appreciating the value of one's own free, rational will, it is virtually unthinkable that there should *fail* to be duties one owes to oneself in virtue of this fact.

Lastly, Kant places duties to oneself at the very center of his moral philosophy. If there were no duties to oneself, he dramatically argues, "then there would be no duties whatsoever" (MM, 6:417/CEPP:543). Regarding the prohibition of suicide and excessive intoxication, something like this may seem obvious: Suicide would "annihilate the subject of morality in one's own person" (MM, 6:423/CEPP:547). And while inebriation need not annihilate one's rational agency, it can hinder it. Since rational agency is scalar, doing things that degrade one's rational agency can undermine morality by making it the case that one is no longer a subject of duties.

In a similar vein, Kant tells us that the "first command" of all duties to oneself is to "*know* (scrutinize, fathom) *yourself* . . . in terms of your moral perfection in relation to your duty" (MM, 6:441/CEPP:562, emphasis original). Again, we owe it to ourselves to know the extent to which our actions are grounded in a moral disposition. Without such an obligation to ourselves, Kant supposes, no genuinely moral action would be possible, since we would be ignorant of whether and to what extent we were achieving purity of will.

However, Kant's dramatic point about the necessity of duties to self is more general and basic than these points suggest. One understanding of that more general and basic point is this: All moral principles valid for oneself are the principles that, insofar as one is rational, one wills to bind everyone. But if one wills them as binding on everyone, then one wills them as binding on oneself. So *any* valid moral principle is a principle with which one binds oneself. Binding oneself is just having a duty to oneself. So any duty implies a duty to oneself.

This way of understanding the point, however, makes *every* duty a duty owed to oneself. So what, then, are we to make of duties owed to others? Presumably they also follow from principles that we, insofar as we are rational, impose on ourselves. But the fact that we impose those principles on ourselves doesn't make them, after all, duties we owe to ourselves.

An alternative way of understanding this claim is that, because moral principles are self-legislated, there is a kind of secondary duty, a duty to ourselves, corresponding to all of our duties. Kant suggests such an understanding when he glosses his dramatic claim by noting that we say that we "owe it to" ourselves to "vindicate" our honor or preserve ourselves (MM, 6:418/CEPP:544). The claim that there would be no duties at all unless there were duties to oneself would mean, roughly, that we "owe it to ourselves" not only to avoid avarice, but to be grateful or beneficent to others, and so on for all of our duties. And it is only because we take all of our moral duties as actions that we owe to ourselves to perform that there are genuine moral obligations. "If I don't owe it to myself to do these things, then I don't owe it to anyone" sums up this way of understanding the centrality of duties to oneself in Kant's system. It also highlights a unique take Kant's moral views have on a common refrain among moralists, that agents at bottom ought only to act in a way, as David Hume put it, that they "be able to bear [their] own survey" (*Treatise of Human Nature*, SB 620).

Related terms: **Dignity**, **Duties to others**, **Humanity**, **Morality**, **Respect**

Robert N. Johnson

Duty (*Pflicht*) *See* **Categorical imperative**, **Duties to others**, **Duties to self**, **Obligation**

E

Effect (*Wirkung*) The concept of effect is one constituent of the second category of relation "Of Causality and Dependence (cause and effect)" (A80/B106 [1781/7] = CECPR:212). It refers to the consequence of an efficient cause (→) in the alteration of a substance's state. Even though the existence of any given effect depends on a given cause, Kant notes that "the inference from a given effect to its determinate cause is always uncertain, since the effect can have arisen from more than one cause" (A368/CECPR:425). Following Newton, in *Metaphysical Foundations of Natural Science*, Kant formulates as the third mechanical law: "In all communication of motion, action [*Wirkung*] and reaction [*Gegenwirkung*] are always equal to one another" (MNS, 4:544 [1786]/CETP81:252). Relying on the phoronomical concept of motion (cf. MNS, 4:488/CETP81:201) and the concepts of force, introduced in the Dynamics chapter of MNS, this proposition is meant to establish the impossibility of absolute rest, i.e., the relativity of any motion in material nature.

In a letter to Christoph Friedrich Hellwag, Kant gives a "universal transcendental ground of the possibility" (C, 11:246 [January 3, 1791]/CEC:373) of this law as follows:

> it is based on the relationship of *active* [*wirkende*] *forces* in space in general, a relationship that must necessarily be one of reciprocal opposition and must always be equal . . . for space makes possible only reciprocal relationships such as these, precluding any unilateral relationships. Consequently it makes possible change in those spatial relationships, that is, motion and the action of bodies in producing motion in other bodies, requiring nothing but reciprocal and equal motions. I cannot conceive of lines drawn from body A to every point of body B without drawing equally as many lines in the opposite direction, so that I conceive the change of relationship in which body B is moved by the thrust of body A as a reciprocal and equal change. Here, too, there is no need for a special positive cause of reaction in the moved body . . . The general and sufficient ground of these laws [of inertia, and of action = reaction] lies in the character of space, viz., that spatial relationships are reciprocal and *simultaneous* (which is not true of the relations between successive positions in time). (C, 11:246–7/CEC:374)

Even though Kant certainly did not pave the way for Einstein in this letter, he nevertheless seems to argue for the relativity of all motions by tracing dynamical features of bodies to structural features of space.

Related terms: **Causality**, **Cause**, **Force**, **Space**, **Substance** *Konstantin Pollok*

End (*Zweck*) Kant uses the term *Zweck*, variably translated as "end" or "purpose," to refer to the concept that guides intentional action as well as the product of such action. On the one hand, an end is the conceived aim of goal-directed activity; it is "the concept of an object insofar as it at the same time contains the ground of the reality of this object" (CPJ, 5:180 [1790]/CECPJ:68). On the other hand, an end is the realized aim of goal-directed activity; it "is that the *concept* of

which can be regarded as the ground of the possibility of the object itself" (CPJ, 5:227/CECPJ:112; see also CPJ, 5:220, 369–70, 408, 426/CECPJ:105, 242, 277, 294).

Ends thus "have a direct relationship to reason" (UTP, 8:182 [1788]/CEAHE:216), and the capacity to set ends can be found only in rational beings. Kant identifies this capacity with the will, the faculty "to act in accordance with the representation of an end" (CPJ, 5:220/CECPJ:105; see also G, 4:427 [1785]/CEPP:78; CPrR, 5:58–9 [1788]/CEPP:187). In his moral philosophy, he distinguishes between two types of end that can serve as the determining ground of the will. Subjective ends are dependent on incentives, the subjective grounds of desire. They have relative worth and can therefore be the basis of only hypothetical imperatives. Objective ends, by contrast, are dependent on motives, which are objective grounds of volition. Since objective ends are justified by reason and have absolute worth for all rational beings, they can ground categorical imperatives, or universal practical laws (G, 4:427–8/CEPP:78; CPrR, 5:62/CEPP:190). Kant argues that only "rational nature" is an objective end, and "exists as an end in itself" (G, 4:429/CEPP:79; see also CPrR, 5:87, 131/CEPP:210, 245). Thinking of all rational beings as ends in themselves, while abstracting from all their subjective ends, leads Kant to the concept of "a whole of all ends in systematic connection" or, simply, "a kingdom of ends" (G, 4:433/CEPP:83).

Since ends are intrinsically connected to reason, the concept of an end has no determinate application to anything that is the result of natural causes. However, the concept nevertheless has a regulative use in the search for unity among natural phenomena. In the CPR, Kant argues that it is a requirement of science that we conceive of empirical nature as systematically unified under laws as if it were intentionally caused. Scientific inquiry is guided by the regulative idea that the diversity of natural objects and processes is ordered according to "a single supreme and inner end, which first makes possible the whole" (A833–4/B861–2 [1781/7] = CECPR:692; see also A691ff./B719ff. = CECPR:616ff.). In the CPJ, Kant develops this thought further by presenting the "purposive unity of nature" as a regulative principle of reflective judgment (CPJ, 5:180/CECPJ:68). In judging according to this principle, we do not determine nature by means of the concept "end," "but can only use this concept in order to reflect on the connection of appearances in nature that are given in accordance with empirical laws" (CPJ, 5:181/CECPJ:68).

In addition to the purposiveness of nature as a whole, Kant is concerned in the CPJ with two further regulative uses of the concept of an end, associated with beautiful objects and organisms. In the first part of the book, he argues that reflecting on beautiful things elicits in us a free and harmonious play of our cognitive faculties that is experienced as aesthetically pleasing. Beautiful things appear to us as purposive for our cognitive faculties. We judge them as having the form of an end without, however, ascribing to them a relation to any determinate end. Kant thus associates beautiful objects with a subjective and formal purposiveness, or a "purposiveness without an end" (CPJ, 5:226/CECPJ:111).

In the second part of the CPJ, Kant argues that we judge organisms as displaying an objective and material purposiveness. What is special about organisms is that they must be regarded as "*organized* and *self-organizing*" beings (CPJ, 5:374/CECPJ:245). Like the products of intentional activity, the parts of an organism appear to be purposefully arranged to ensure the survival of the whole. The leaves, branches, and roots of a tree, for example, seem to perform a function, each contributing to the tree's survival. Kant thus presents it as the "principle" or "definition" of organisms that they are "*that in which everything is an end and reciprocally a means as well*" (CPJ,

5:376/CECPJ:247–8). Unlike machines or other familiar products of intentional activity, however, organisms appear to be the products of end-directed processes within nature itself. In its generation, growth, and regeneration of damaged organs, for example, the parts of a tree stand in mutual interaction with one another, reciprocally influencing and maintaining each other. The tree seems to be the result of its own goal-directed activity. Kant therefore concludes that we must regard organisms as "natural ends" (CPJ, 5:369/CECPJ:242). Since we cannot conceive of nature as acting intentionally, the employment of the concept of a natural end has a merely regulative function for the reflecting power of judgment. We can judge natural beings by means of this concept only "in accordance with a remote analogy with our own causality in accordance with ends" (CPJ, 5:375/CECPJ:247).

Having carefully distinguished between ends in morality and science, it is an important question for Kant how the two types of end relate to one another. If morality is to be possible in the natural world, he argues, we must present nature as a "system of ends" (CPJ, 5:427/CECPJ:295) that was designed by a "moral cause of the world" for the purpose of a "final end," that is, the human being as moral agent (CPJ, 5:450/CECPJ:315–16; see also Rel, 6:5–6 [1793]/CERRT:58–60; EAT, 8:333ff. [1794]/CERRT:226ff.; TPP, 8:360–2 [1795]/CEPP:331–2). The regulative idea of nature as an end thus not only guides our scientific investigations of nature but also grounds the hope that moral ends can be realized in nature.

Related terms: **Kingdom of ends**, **Organism**, **Purposiveness**, **Reflective judgment**, **Regulative**, **Teleological judgment**, **Teleology**, ***Wille*** *Angela Breitenbach*

Enlightenment (*Aufklärung*) By "enlightenment" Kant means freedom from prejudice, especially religious prejudice or "superstition" (CPJ, 5:294 [1790]/CECPJ:174; A, 7:192 [1798]/CEAHE:299; see also CF, 7:65n. [1798]/CERRT:285n.); he thinks we achieve this freedom so long as we are scrupulous to follow the maxim "think for yourself," which he calls the maxim of enlightened thought (in addition to WIE, passim, 8:33–42 [1784]/CEPP:11–22, see AB, 25:1481 [1788–9]/CELA:521; OOT, 8:146n. [1786]/CERRT:18n.; CPJ, 5:294/CECPJ:174; A, 7:200/CEAHE:307–8; and LJ, 9:57 [1800]/CELL:563–4). Kant also describes enlightenment as a state in which we come out from "tutelage" or "immaturity" (*Unmündigkeit*) (in addition to WIE, see AF, 25:541–3 [1775–6]/CELA:103–5; Me, 25:1198 [1781–2]/CELA:329; AM, 25:1298–302 [1784–5]/CELA:412–14; A, 7:209–10/CEAHE:315–16), and in which our reason is active, guiding itself by its own principles, rather than passively following the lead of others (CPJ, 5:294/CECPJ:174).

Before 1784, Kant used the word "enlightenment" simply as a synonym for "clarification" or "elucidation" (see, e.g., Pro, 4:329 [1783]/CETP81:120; Ax [1781]/CECPR:100); he seems first to have developed an explicit account of the term for WIE and IUH (but see Me, 25:1186/CELA:319, which anticipates WIE). WIE is Kant's most famous and most extended treatment of the term, but he devotes attention to it elsewhere as well (CPJ, 5:294–5/CECPJ:174–5; IUH, 8:21, 29–30 [1784]/CEAHE:111–12, 118–20; OOT, 8:146n./CERRT:18n.; Rel, 6:179–82 [1793]/CERRT:197–9; CF, 7:52–3/CERRT:274–6; A, 7:192/CEAHE:299; see also LJ, 9:75–81/CELL:578–83 on prejudice). This is of some importance, since Kant's discussion in WIE is not entirely representative of what he says elsewhere. In WIE, enlightenment is simply thinking for oneself – not accepting other people's word blindly, especially on religious matters – while elsewhere Kant says that an enlightened person will play down or renounce the dogmas and rituals of his or her historical religion in favor of a religion centered around morality. It is in the

distinction between historical and moral faith, and the subordination of the former to the latter, that "true enlightenment consists," he says in the *Religion* (Rel, 6:179/CERRT:197; see also Rel, 6:181/CERRT:199; CF, 7:52–3/CERRT:274–5; and A, 7:192/CEAHE:299). Thus in WIE enlightenment seems to be purely formal, a mode of thinking which entails no particular doctrines; in Rel and CF, it amounts itself to a particular view of the relationship between religion and morality.

Kant may of course suppose that properly "thinking for oneself" will lead everyone to his view of the relationship between religion and morality. He implies this at Rel, 6:123n./CERRT:152–3n., which describes enlightenment as "a lawfulness originating in moral freedom," and in OOT, which translates "think for yourself" into a cognitive version of the categorical imperative. "To make use of one's own reason," he says there, "means no more than to ask oneself, whenever one is supposed to assume something, whether one could find it feasible to make the ground or the rule on which one assumes it into a universal principle for the use of reason" (OOT, 8:146n./CERRT:18n.). It is supposed to follow from this principle that one should reject religious superstition and fanaticism: neither dogmatic teachings nor personal visions, Kant thinks, could feasibly be grounds for the universal use of reason. But this compressed argument is not terribly convincing, and it is not obvious why a world of people who thought for themselves would not include many who threw off Kant's own doctrines along with the traditional religious views that Kant takes as his target.

Kant links enlightenment closely to "freedom" in WIE and OOT. In this context, he is primarily concerned with political freedom rather than the moral freedom that comes of acting from reason rather than inclination. As we have seen, he does imply that enlightenment is closely related to moral freedom as well. But his main point is that freedom of public discussion – the most important kind of political freedom, for him – is essential to the development of an enlightened populace (WIE, 8:35–42/CEPP:17–22; OOT, 8:144–6/CERRT:16–18; OCS, 8:304 [1793]/CEPP:302; A, 7:219/CEAHE:324; Rel, 6:113–14, 121–2/CERRT:144–5, 151–2).

Kant thus thinks that individual enlightenment can and should be fostered by certain social conditions; he also believes that history leads societies slowly but inexorably towards those conditions. The social condition for enlightenment on which he most insists is freedom of discussion, but he also indicates at A, 7:209/CEAHE:315 that rulers can encourage the people to become mature by lifting sumptuary laws (we should think for ourselves when making consumer decisions), and implies that some sort of education is necessary as well: in the need to ground one's thought on universal principles, above all. The historical process by which these conditions arise, detailed in IUH, involves a progressive loosening of political and intellectual constraints on the populace. Even where a particular move in this direction peters out or fails, says Kant, a "germ of enlightenment" will persist into the next generation, and inspire more people to reach for freedom. Eventually, he says, enlightenment "must ascend bit by bit up to the thrones and have its influence even on their principles of government" (IUH, 8:28/CEAHE:117). Kant seems to have seen his own work as a contribution to this process, especially in its clarification of the nature of morality and its debunking of nonmoral arguments for the existence of God.

Kant's view of enlightenment is by no means a simple reflection of a mainstream consensus in the period we now call the "Age of Enlightenment." Although many eighteenth-century thinkers saw themselves as enlightened, and worked for the enlightenment of the masses, they differed widely over what exactly enlightenment meant. That indeed was the impetus for

WIE. In 1783 Johann Friedrich Zöllner remarked that he had never seen an answer to the question, "What is enlightenment?," and Kant's essay was one of several responses to this challenge. Kant's answer was distinctive in its conception of intellectual freedom as a *moral* stance – the willingness to take responsibility for one's own beliefs – and in its call for virtually unrestricted public discussion. Others saw enlightenment in the development of theoretical philosophy among a social elite, or in the spreading of tools, developed by an elite, for ordinary people to improve their economic situation (this was the so-called *Volksaufklärung*). Kant characterizes enlightenment as a change in attitudes towards knowing rather than the amassing of any particular kind of knowledge; he also calls for enlightenment to penetrate entire societies, rather than just an elite. And it is precisely insofar as he saw his work contributing to enlightenment, in this sense, that he believed it was of value to everyone.

Related terms: **Fanaticism**, **Freedom**, **Prejudice**, **Superstition** *Sam Fleischacker*

***Ens realissimum* – most real being (*realstes Wesen*; *allerrealstes Wesen*)** This is one of Kant's concepts for God and the central notion of ontotheology. Its abstractness notwithstanding, the term "cannot be circumvented" because "it pertains to the union, and at the same time the elucidation, of everything concrete that may subsequently enter into applied theology and theory of religion" (RPT, 8:400n. [1796]/CETP81:440n.). The concept was defined by Baumgarten as that "in which the most [and] greatest realities are" (*Metaphysica*, §190, 17:66). By reality (*Realität*) – Kant occasionally speaks of thinghood (*Sachheit* [A574/B602 [1781/7] = CECPR:555] or *Dingheit* [RP, 20:301 [1793/1804]/CETP81:389; also MD, 28:665 [1792–3]/CELM:366]) – is meant a positive determination. Kant interprets realities as the data (*die Data*) or the material element (*das Materiale*) presupposed whenever we conceive of a possible thing (OPA, 2:77 [1763]/CETP70:123; A575/B603 = CECPR:555). Therefore one and the same concept or thing may comprise several realities. Since reality allows for different degrees, something can be said to be more real than others if it contains more positive attributes than the latter. The most real being, then, has to be thought of as that in which "the data of all possibility must be found" (OPA, 2:84/CETP70:129). The sum total of all possibility for Kant is tantamount to "the idea of an All of reality (*omnitudo realitatis*)" and represents the concept of an *ens realissimum* which contains "of all possible opposed predicates, one, namely that which belongs absolutely to being" (A575–6/B603–4 = CECPR:555–6).

In his pre-Critical essay on *The Only Possible Argument in Support of a Demonstration of the Existence of God*, Kant explicitly declares it impossible that all real properties "co-exist together as determinations in a single subject" (OPA, 2:85/CETP70:130). Extension, for instance, cannot be attributed to a being with intelligence and will. Hence, Kant distinguishes between determinations of the most real being, on the one hand, and determinations that are grounded in the most real being on the other. In the *Critique of Pure Reason*, he clarifies that the idea of an *ens realissimum* "excludes a multiplicity of predicates," namely those which are derived from others or which cannot coexist with one another (A573/B601 = CECPR:554). As Kant further explains, one of two opposed predicates represents a "transcendental affirmation" and "expresses a being," which is concerned by the negation (A574/B602 = CECPR:555). Only affirmative predicates, or realities, enter into the idea of the highest being, in which the possibility of all other things is grounded. Kant, however, remains skeptical with respect to the hypostatization of the transcendental ideal. Whereas the possibility of experience requires the "*distributive* unity of the use of the understanding," we lack justification for supposing the

"*collective* unity" of all reality in a particular thing (A582/B610 = CECPR:559). Kant accordingly repudiates the ontological proof of God's existence not only because of the false premise that existence is one of the predicates that make up the all of reality (cf. A598/B626 = CECPR:567), but also because the logical possibility of a concept does not imply the real possibility of a thing. "A non-contradictory concept falls far short of proving the possibility of its object" (A596/B624 = CECPR:566). To gain insight into the possibility of connecting all real properties in one thing, the predicates as well as their connection have to be given in experience. Neither formal nor transcendental logic suffices for establishing the transition from the sum total of all reality to the most real being. The identification of the two remains a dialectical illusion of speculative reason.

Related terms: **God**, **Ideal**, **Metaphysics**, **Reality**, **Theology** *Georg Sans*

Enthusiasm (*Enthusiasmus*, *Enthusiasm*) Enthusiasm is defined in the *Critique of the Power of Judgment* as "the idea of the good with affect" (CPJ, 5:272 [1790]/CECPJ:154) and in *The Conflict of the Faculties* as "the participation in the good with affect" (CF, 7:86 [1798]/CERRT:302, translation emended). According to *The Conflict of the Faculties*, "genuine enthusiasm always moves only toward what is ideal and, indeed, to what is purely moral, such as the concept of right, and it cannot be grafted onto self-interest" (CF, 7:86/CERRT:303). Even in these formulations from the 1790s, Kant does not understand "the good" strictly as the good qua determined by the moral law, but more broadly so as to include political ideas and perhaps even the idea of God (CPJ, 5:274/CECPJ:156). This broader scope reveals at least one notable overlap with the pre-Critical characterization of enthusiasm as the state of the mind overheated by a principle or maxim of patriotic virtue, friendship, or religion (OFBS, 2:252n. [1764]/CEAHE:58n.), and distinguishes it from the moral feeling of respect, the response to the moral law. Kant thus contributes to the development of a concept found in Plato's *Phaedrus* and *Ion*, Aristotle's *Politics*, pseudo-Longinus' *On the Sublime*, Plotinus' *Enneads*, Proclus' *Platonic Theology*, Bruno's *The Heroic Enthusiasts*, Locke's *An Essay Concerning Human Understanding*, Shaftesbury's *Characteristics*, Voltaire's *Philosophical Dictionary*, and Diderot's *The Paradox of Acting*. In contrast to most of his predecessors, Kant dissociates enthusiasm from artistic creation, poetic genius, and divine inspiration, conceiving of enthusiasm more in anthropological and moral terms than in poetic terms, and adopting a practical standpoint. Kant discusses enthusiasm in popular and minor pre-Critical works, in lectures on anthropology, in the Analytic of the Sublime in the CPJ, and in reflections on the French Revolution.

In *Observations on the Feeling of the Beautiful and Sublime*, he claims that "fervor for freedom" can "degenerate" into enthusiasm (OFBS, 2:221/CEAHE:34–5), while in the contemporaneous *Essay on the Maladies of the Head*, he makes the more positive assertion that nothing great can be established without it: "this two-sided appearance of fantasy in moral sensations that are in themselves good is *enthusiasm*, and nothing great has ever been accomplished in the world without it" (EMH, 2:267 [1764]/CEAHE:73). The latter claim about accomplishment is found in his anthropology lectures (e.g., AF, 25:530 [1775–6]/CELA:95) and later questioned in the CPJ. A theme running throughout the entire corpus is the distinction between enthusiasm and fanaticism (*Schwärmerei*). The fanatic or visionary – Kant writes "*Fanatiker* (*Visionär*, *Schwärmer*)" – is a "deranged" person who presumes to have immediate inspiration and familiarity with heavenly powers (EMH, 2:267/CEAHE:73). Fanaticism (*Schwärmerei*) is a pious brazenness occasioned by an overconfidence in oneself to come closer to the heavenly

natures and to elevate itself by an astonishing flight above the usual and prescribed order, and the fanatic speaks only of immediate inspiration and of the contemplative life (OFBS, 2:251/CEAHE:58). In a footnote to this passage, Kant uses the cognate: fanaticism (*Fanaticism*) "believes itself to feel an immediate and extraordinary communion with a higher nature" (OFBS, 2:251n./CEAHE:58n.). In contrast, enthusiasm "signifies the state of the mind that is inflamed beyond the appropriate degree by some principle [*Grundsatz*], whether it be by the maxim of patriotic virtue, or of friendship, or of religion, without involving the illusion of a supernatural community" (OFBS, 2:251n./CEAHE:58n.). This key distinction between enthusiasm and fanaticism is very difficult to make if *Schwärmerei* is rendered as "enthusiasm," with the latter presumably taken by *Enthusiasmus*. The meaning of *Enthusiasmus* is complicated by the fact that participants in the seventeenth- and eighteenth-century religious debates (e.g., Locke and Shaftesbury) employed the word "enthusiasm" while what they discussed is today more likely to be called "fanaticism." Even if qua affect enthusiasm is not to be esteemed, fanaticism is far worse and even "base" (AF, 25:531/CELA:95), and Kant likens fanaticism to delusion of mind (*Wahnwitz*) and mental illness (CPJ, 5:275/CECPJ:157).

In several of his lectures on anthropology, e.g., *Friedländer* and *Mrongovius*, Kant criticizes enthusiasm and associates it with excessive imagination and taking an ideal to be something real; he even calls Rousseau, in light of his espoused love of all humanity, an enthusiast of friendship (AF, 25:528–31/CELA:94–6; AM, 25:1262, 1287 [1784–5]/CELA:387, 404). The lectures repeatedly claim that the melancholic temperament leans toward enthusiasm (e.g., AM, 25:1373/CELA:470; see also OFBS, 2:221/CEAHE:34–5). In enthusiasm, the imagination runs free and is unbounded and unreined but not, as in fanaticism, unruled (CPJ, 5:274–5/CECPJ:156–7; cf. AM, 25:1262/CELA:387). According to the *Critique of Practical Reason*, moral educators should not try to inspire enthusiasm for noble, meritorious actions, but instead should represent duty to the young in a dry and earnest manner (CPrR, 5:157 [1788]/CEPP:265). Enthusiasm is a feeling rather than a desire (hence in this respect different from passions) since affects belong to feeling and sensibility, and enthusiasm is an affect (MM, 6:407 [1797]/CEPP:535; CPJ, 5:272n./CECPJ:154n.). However, in the *Anthropology* (1798), Kant describes a practically oriented enthusiasm in Book III, "On the Faculty of Desire," where his characterization of enthusiasm is more positive. In political and religious speeches, reason, while still holding the reins, can cause enthusiasm by representing an idea of the good in intuitions and examples, thereby animating the will. "Reason is thus enlivening the soul not as effect but rather as cause of an affect in respect to the good, and reason still always handles the reins, causing an enthusiasm of good resolution [*des guten Vorsatzes*], an enthusiasm which, however, must be attributed to the faculty of desire and not to affect, as a stronger sensible feeling" (A, 7:254/CEAHE:356, translation emended).

In the CPJ, after defining enthusiasm as the idea of the good with affect, Kant claims that "this state of mind seems to be sublime, so much so that it is commonly maintained that without it nothing great can be accomplished" (CPJ, 5:272/CECPJ:154); he next contemplates whether this is true, noting that qua affect it deserves censure and does not merit the approval of reason (cf. MM, 6:409/CEPP:536). But he then adds that enthusiasm is aesthetically sublime, for "it is a stretching of the powers through ideas, which give the mind a momentum that acts far more powerfully and persistently than the impetus given by sensory representations" (CPJ, 5:272/CECPJ:154).

In CF, Kant views the response to the French Revolution among spectators around Europe, indeed the globe, as a shared experience of enthusiasm. This may be a unique instance of

enthusiasm in the Kantian corpus, for the spectators' affective response acts as a sign of moral progress. The feeling is disinterested and universal, meaning that all informed, cultured observers, Kant thinks, should respond to the establishment of a republic in France with such "zeal and grandeur of soul" or enthusiasm (CF, 7:85–6/CERRT:302–3). The spectators are responding with genuine enthusiasm, which (as cited in this entry's second sentence) is disinterested and moves only toward what is ideal and toward moral concepts such as the concept of right (CF, 7:86–7n./CERRT:303n.), and he calls the onlookers' response an enthusiasm "for upholding justice for the human race." The *Anthropology* states that just as the concept of freedom under moral laws arouses enthusiasm, so even a merely sensible representation of outer freedom, by analogy with the concept of right, heightens the inclination to persist in it or to extend it into a violent passion (A, 7:269/CEAHE:370). In this work published a few years after the Reign of Terror, we read that an "infectious spirit of freedom" likely pulls reason into that spirit's play, thus causing in political relations "an enthusiasm that shakes everything and goes beyond all bounds" (A, 7:313–14/CEAHE:409). One can conclude that throughout the Kantian corpus, enthusiasm remains deeply ambiguous (though not vague) and dual-natured – qua affect, worthy of censure, yet as an imaginative response to ideas of the moral or political good, possessing some positive features (even in one instance acting as a sign of moral progress in history) that make it far preferable to fanaticism.

Related terms: **Affect**, **Fanaticism**, **History**, **Image**, **Sublime** *Robert Clewis*

Epigenesis (*Epigenesis*) Kant uses the term "epigenesis" as early as 1769–70 (R4104, 17:416) – in his teaching notes for §770 of Baumgarten's textbook on metaphysics, *Metaphysica*, a section devoted to the origin of humankind – and as late as the 1790s, both in his *Lectures on Metaphysics* (MD, 28:684 [1792–3]/CELM:385–6) and in his preparatory work on *Religion within the Boundaries of Mere Reason* (Rel draft, 23:106–7 [1793]). The term itself was taken over from ongoing debates in the life sciences regarding organic generation and the subsequent processes by which embryogenesis occurred. Kant seems to have been fully aware of these debates as early as 1763, given his lengthy consideration of the various viewpoints in his essay *The Only Possible Argument in Support of a Demonstration of the Existence of God* (OPA, 2:113–16 [1763]/CETP70:155–7). Within the biological debates, epigenesis was promoted by opponents of "preformation" or "preexistence" theory, according to which God had not only fixed all existing species lines at the point of creation, but had indeed created every possible individual at this point as well. These submicroscopic, fully formed individuals were carried forward by generations until the point at which they would begin to grow via the expansion of their preformed parts. Although epigenesis had been used by the physician William Harvey in 1651 to describe the progressive development of a chicken embryo from homogeneous mass to heterogeneously structured organism, he had refrained from any speculation regarding the basis, mechanical or otherwise, of this organizational drive. By the time Kant was writing in the 1760s, the term conveyed also the capacity on nature's part for its self-organization and thus stood for those opposed to preexistence theory.

Kant's use of the term "epigenesis" differed according to the context within which his remarks were made and can be seen as falling within three main types of consideration. The first of these considered epigenesis as a theory of biological generation, and wondered what it would mean for a theory of "blended" inheritance (R4104, 17:416), whether it would require a strict distinction between the organic and the mechanical-chemical formation of an individual (R4552, 17:591 [1772–5/6]), and finally, whether epigenesis could explain the stable

reproduction of like from like without any inherent principle of lawfulness (R6302, 18:574 [1783–4]; RHe, 8:50 [1785]/CEAHE:129). These sorts of considerations culminated in Kant's endorsement of Blumenbach's *Bildungstrieb* or "formative drive" in the *Critique of the Power of Judgment* (CPJ, 5:424 [1790]/CECPJ:292), with Kant now identifying the formative capacity of nature with epigenesis, and emending Blumenbach's drive to the extent that it is explicitly said to convey the stability of form to a given species line, such that epigenesis should now also be called the system of generic preformation (CPJ, 5:423/CECPJ:291).

A second group of related uses of "epigenesis" considers whether the biological account impacts discussions of the transference of soul from parent to child. Kant takes this worry to be "absurd" given not just the lack of interaction between material substance and immaterial soul, but the notion that parents are responsible for the generation of souls at all (R4684, 17:672 [1776]; R5462, 18:190 [1776–8]; MD, 28:684/CELM:385–6. Kant also rejects any specific worries regarding the capacity of transferring a good or evil character according to one or another biological theory of generation (Rel draft, 23:106–7).

The third type of consideration stems from Kant's efforts, primarily in the 1770s, to use epigenesis as a model for understanding the generation of ideas, with reason posed thereby as a self-formative capacity (R4275, 17:492 [1770–1]/CENF:124; R4446, 17:554 [1772? 1769–70?]; R4851, 18:8 [1776–8]/CENF:194; R4859, 18:12 [1776–8]; R5637, 18:273–5 [1780–3? 1788–9?]/CENF:262–4). This work to distinguish Kant's epigenetic approach from either the preformationism of the rationalists' reliance on innate ideas or the "*influxo physico*" advanced by the empiricists, leads him to conclude the B-Deduction of the *Critique of Pure Reason* with the sense that, given the alternatives, the system "of the epigenesis of pure reason" was the best approach to take (B167 [1787]/CECPR:265).

Related terms: **Generation**, **Organism** *Jennifer Mensch*

Essence (*Wesen*) In the Preface to the *Metaphysical Foundations of Natural Science*, Kant writes, "Essence is the first inner principle of all that belongs to the possibility of a thing" (MNS, 4:468 [1786]/CETP81:183). This definition is echoed throughout his lectures on metaphysics (MH, 28:49 [1762–4]/CELM:12; MV0, 28:411 [1784–5]; MvS, 28:492 [1785–9]; MD, 28:629 [1792–3]), though the explicit reference to possibility is sometimes dropped (ML2, 28:553 [1790–1]/CELM:318–19). Given the crucial Kantian distinction between logical and real possibility, this generates a distinction between logical essence (the first inner principle of all that belongs to the logical possibility of a thing) and real essence (the first inner principle of all that belongs to the real possibility of a thing). Kant frequently discusses this distinction in his metaphysics lectures:

> Essence is either a logical essence or a real essence. A logical essence is the first ground of all logical predicates of a thing . . . We posit a logical essence through the analysis of the concept. The first ground of all predicates thus lies in a concept; but that is not yet a real essence. E.g., that bodies attract belongs to the essence of things, although it does not lie in the concept of the body. Accordingly, the logical essence is the first inner ground of all that which is contained in the concept. (ML2, 28:553/CELM:318–19)

For instance, the logical essence of <body> is what makes the concept logically possible, i.e., the marks that constitute the concept, provided they are logically consistent. The real essence of

body, by contrast, is what makes body itself really possible, the determinations that constitute all really possible bodies as such. A logical essence is an essence of a concept, while a real essence is the essence of a thing, the object of the concept (e.g. bodies themselves). A particular predicate can be contained in the real essence without being contained in the logical essence because, while it is required for the real possibility of the thing the concept refers to (e.g., body), it is not required for our concept of body (e.g., it is not part of <body>). Kant is skeptical about our ability to know the complete real essence of anything, but thinks we can learn some of the determinations contained in the real essence: "We can infer the inner principle only from the properties known to us; therefore the real essence of things is inscrutable to us, although we cognize many essential aspects" (ML2, 28:553/CELM:319). In his lectures, Kant is less clear on how we cognize the "essential aspects" of things, saying merely that we do "bit by bit in experience" (ibid.). Logical essence is discussed more extensively in the logic lectures (LB, 24:116–17 [early 1770s]/CELL:90–1; LV, 24:839–40 [early 1780s]/CELL:294–5; LDW, 24:728 [1792]/CELL:464; LJ, 9:61 [1800]/CELL:566–7).

Within the published writings, Kant has the most to say about real essence in the text with which this entry began, MNS. In the second chapter of that work ("Metaphysical Foundations of Dynamics"), Kant argues that attractive and repulsive forces are both essential to matter: "A property on which the inner possibility of a thing rests, as a condition, is an essential element thereof. Hence repulsive force belongs to the essence of matter just as much as attractive force, and neither can be separated from the other in the concept of matter" (MNS, 4:511/CETP81:222). Given the similarity between that first sentence and the definitions of real essence cited above, it seems that Kant means that repulsive force, just as much as attractive force, belongs to the *real* essence of matter. Matter as such is not really possible without both kinds of moving forces. Kant goes on to claim that repulsive force is contained in our concept of matter, while attractive force is not. In other words, it is part of the logical essence of <*matter*> that it has repulsive force, but not that it has attractive force. His explanation for this is that it is only through repulsive force that we are able to represent matter as having a determinate quantity (e.g., size, shape, and volume) and thus to form an empirical concept of matter:

> It is therefore clear that the first application of our concepts of quantity to matter, through which it first becomes possible for us to transform our outer perceptions into the empirical concept of a matter, as object in general, is grounded only on that property whereby it fills a space – which, by means of the sense of feeling, provides us with the quantity and figure of something extended, and thus with the concept of a determinate object in space, which forms the basis of everything else one can say about this thing. (MNS, 4:510/CETP81:221)

It is because of the different roles that attractive and repulsive forces play in our representing determinate objects that we include repulsive, but not attractive, force in our concept of <*matter*>. Given that attractive force was precisely Kant's example in the metaphysics lectures of a determination not contained in the logical essence of matter, but contained in its real essence (ML2, 28:553/CELM:318–19), his published and unpublished writings agree on this point.

Related terms: **Lectures on Metaphysics**, **Body**, **Determination**, **Force**, **Logic**, **Metaphysics**, **Possibility**, **Reality** *Nicholas F. Stang*

Evil (*Böse*) In the *Critique of Practical Reason*, Kant contrasts the ambiguous Latin terms *bonum* ("good") and *malum* ("evil") with the more precise German, which, for each of these terms, "has two very different expressions," such that "for *malum*," which we in English would call "evil," the German "has *das Böse* and *das Übel*," and, as Kant explains, "there are two very different appraisals of an action depending upon whether we take into consideration the *good* and *evil* [*Böse*] of it or our *well-being* and *woe* (ill-being)," the latter of which "signifies only a reference to our state of . . . gratification or pain" (CPrR, 5:59–60 [1788]/CEPP:188). Like the Latin *malum*, the English term "evil" can refer to natural as well as moral evils, that is, to bad things that one *suffers* as well as bad things that one *does*, what Kant elsewhere calls "evil proper (sin)" and the "physically counterpurposive, ill (pain)" (MPTT, 8:256 [1791]/CERRT:25). Kant illustrates the difference, and the possible confusion caused by mistaking the concepts, with an example:

> Thus one may always laugh at the Stoic who in the midst of the most intense pains of gout cried out: Pain, however you torment me, I will never admit that you are something evil (κακον, *malum*)!; nevertheless, he was correct. He felt that the pain was an ill [*Übel*], and his cry betrayed that; but he had no cause whatever to grant that any evil [*Böse*] attached to him because of it, for the pain did not in the least diminish the worth of his person but only the worth of his condition. (CPrR, 5:60/CEPP:188–9)

"Good" and "evil" describe "necessary object[s] of the faculty of desire [and] aversion," but Kant insists upon the central distinction between what is "good and evil in itself, as distinguished from what can be called so only with reference to well-being or ill-being" (CPrR, 5:58, 62/CEPP:186, 190). Kant occasionally uses "evil" (*Böse*) in a broader sense that might include natural ills (CPJ, 5:339 [1790]/CECPJ:306), but generally he preserves a clear distinction between the two, and he particularly emphasizes this distinction in the context of writings in theodicy, where the traditional "problem of evil" often conflates so-called "natural" and "moral" evils (e.g., MPTT, 8:256/CERRT:25; CBHH, 8:116 [1786]/CEAHE:169; Me, 25:853–4 [1781–2]/CELA:289–90).

Given that he narrows its range to focus specifically on *moral* evil, the concept of evil (*Böse*) is an important aspect of Kant's moral philosophy, serving as the oppositional concept to the good (*Gute*) (see, e.g., CPrR, 5:58–66/CEPP:186–93). Thus while the "good will" is the only thing good without qualification, other goods (such as talents or good fortune) can become positively evil (*Böse*) when the will is not good (G, 4:393–4 [1785]/CEPP:49–50). As described in the *Groundwork*, my will is evil when "I deviate from the principle of duty" (G, 4:402/CEPP:57; see also G, 4:437/CEPP:86). Some of the most important discussions of Kant's concept of "evil" have arisen in the context of the final section of the *Groundwork*, where he explains that "a free will and a will under moral laws are one and the same" (G, 4:447/CEPP:95) and associates one's "good will" with one's will "as a member of an intelligible world" that legislates for the "evil will" one has as a "member of the world of sense" (G, 4:455/CEPP:101). This association of evil with sensibility has led critics from the time of its publication through to the present to object that on Kant's account, no one can be freely responsible for their evil, since they are free only insofar as they are in an intelligible world and evil only insofar as they are in a sensible one (see, e.g., Sidgwick, *Methods of Ethics* [1874]).

While the *Groundwork* offers the context for important traditional discussions of evil in Kant, Kant's own most extensive thematization of evil arises in *Religion within the Boundaries of Mere*

Reason, which contains the clearest explanations of both the nature of evil and its relationship with freedom (see especially Rel, 6:18–44 [1793]/CERRT:69–89; see also A, 7:322–33 [1798]/CEAHE:417–29). In characterizing the nature of moral evil, Kant first distinguishes between properly moral incentives – the "moral law" that "imposes itself . . . irresistibly, because of [one's] moral predisposition" – and nonmoral incentives, including those that are "animal" (such as desires for food and sex) and others that are "human" (such as desire for esteem) (Rel, 6:26–7, 36/CERRT:75, 82). This moral law is an a priori practical principle that requires that the maxim of one's will be such that, "if made a universal law, [it] can never conflict with itself" (G, 4:437/CEPP:86). To be evil is to act on maxims that cannot be made universal. But importantly, and in contrast to simplistic readings of Kant's moral philosophy, the source of evil "cannot . . . be placed, as is commonly done, in the sensuous nature of the human being, and in the natural inclinations originating from it" (Rel, 6:34–5/CERRT:81). Instead,

> the difference, whether the human being is good or evil, must lie not in the difference between the incentives that he incorporates into his maxim . . . but in their subordination . . . : *which of the two he makes the condition of the other*. It follows that the human being (even the best) is evil only because he reverses the moral order of his incentives in incorporating them into his maxims. (Rel, 6:36/CERRT:83; see also Rel, 6:32/CERRT:79–80; AM, 25:1420 [1784–5]/CELA:503)

That is, all human beings incorporate both moral and nonmoral incentives into our actions; we recognize that the moral law has authority, and we feel the pull of sensuous inclinations. Morally evil human beings are those who *subordinate* moral incentives to nonmoral ones.

Beyond this general characterization, Kant adds several specific features of evil. First and most famously, he refers to human evil as "radical." Evil is "radical" not in being particularly intense or extreme, but in the etymological sense of being at the "root" of human action.

> We call a human being evil . . . not because he performs actions that are evil . . . but because these are so constituted that they allow the inference of evil maxims in him. . . . In order . . . to call a human being evil, it must be possible to infer a priori from a number of consciously evil actions, or even from a single one, an underlying evil maxim. (Rel, 6:20/CERRT:70)

Furthermore, the underlying evil maxim is not merely one among many diverse maxims, but must be, in a sense, *the* fundamental basis for *all* of a person's maxims: "This evil is *radical*, since it corrupts the grounds of all maxims"; "the subjective supreme ground of all maxims is . . . corrupted" (Rel, 6:37/CERRT:83). Relatedly, evil is something absolute; Kant rejects any view according to which human beings can be neither good nor evil, or partly good and partly evil. For someone to be truly "good in one part" of his life, he would have to "incorporate the moral law into his maxim. And were he . . . to be evil in some other part, since the moral law of compliance with duty in general is a single one and universal, the maxim relating to it would be universal yet particular at the same time: which is contradictory" (Rel, 6:24–5/CERRT:73). Put more simply, since morality requires unconditional and universal compliance (G, 4:416/CEPP:69), someone who does not *always* put it first must implicitly subordinate it to some nonmoral condition; thus anyone who is evil in any part of life is evil as a whole (G, 4:437/CEPP:86).

Moreover, Kant claims that evil is an innate part of human nature: "the human being is by nature evil" (Rel, 6:32/CERRT:79). But this evil is not "a quality [that] may be inferred from the concept of his species" (Rel, 6:32/CERRT:80) but rather a "propensity to evil" that "can indeed be innate yet may be represented as . . . *brought* by the human being *upon* himself" (Rel, 6:29/CERRT:76–7) such that, "according to the cognition we have of the human being through experience, . . . we may presuppose evil as subjectively necessary in every human being, even the best" (Rel, 6:32/CERRT:80). This evil is "not to be *extirpated* through human forces, for this could happen only through good maxims – something that cannot take place if the subjective supreme ground of all maxims is presupposed to be corrupted" (Rel, 6:37/CERRT:83; cf. Rel, 6:45/CERRT:90).

In the context of his broadly anthropological account of evil, Kant emphasizes that evil is *social*. Kant's claim (at Rel, 6:34–5/CERRT:81, cited above) that evil cannot be placed in "*natural* inclinations" originating from "*sensuous nature*" is at least in part an allusion to the broadly Rousseauian point that humans' animal nature is not, in itself, likely to lead people to subordinate the moral law to nonmoral incentives: "it is not the instigation of nature that arouses what should properly be called *passions*, which wreak such great devastation in his originally good predisposition. . . . Envy, addiction to power, avarice, and the malignant inclinations associated with these, assail his nature . . . *as soon as he is among human beings*" (Rel, 6:93–4/CERRT:129). In this sense, Kant's concept of evil is linked to his historical accounts of humans' "unsocial sociability," our "propensity to enter into society . . . combined with a thoroughgoing resistance that constantly threatens to break up this society" (IUH, 8:21 [1784]/CEAHE:111; Me, 25:854/CELA:290).

Finally, because evil is our own fault, "it must . . . be possible to *overcome* this evil, for it is found in human beings as acting freely" (Rel, 6:37/CERRT:83); human beings retain an obligation, and a capability, to "battle . . . against the attacks of the evil principle" (Rel, 6:93/CERRT:129). This battle will depend upon the cooperation of God's grace, since evil is inextirpable through human forces alone (Rel, 6:74–5, 94–5/CERRT:115, 130). It will also be social, to counteract the social forces contributing to evil (see Rel, 6:93–102/CERRT:129–36; IUH, 8:20–31/CEAHE:111–20; OCS, 8:308–12 [1793]/CEPP:306–9; A, 7:328–9/CEAHE:423–4; and especially CF, 7:79–94 [1798]/CERRT:297–309 for varying historical accounts of humans' moral progress). The most that such a battle against evil will accomplish, however, is "no greater advantage than freedom from the *dominion* of evil" (Rel, 6:93/CERRT:129) and an ever-increasing "progression . . . towards conformity to the law" (Rel, 6:67/CERRT:109; see also A, 7:329/CEAHE:424).

In addition to offering a general account of evil, Kant distinguishes between different *kinds* of evil. In various contexts, he offers different taxonomies, noting the distinctions between, for example, the deceitful and the malevolent (AF, 25:651 [1775–6]/CELA:194) or those who are strictly evil and those merely "bad" (*schlecht*) (Me (Petersburg), 25:1172 [1781–2]/CELA:308). But Kant's most important distinction is between "different grades of the propensity to evil . . . *frailty* . . . *impurity*, and *depravity*" (Rel, 6:29/CERRT:77). Frailty is what we typically call "weakness of will," when a person resolves to do what is good but succumbs to inclination in the moment. Impurity is when a person does what is good *partly* because it is good, but always also needs cooperating incentives based on inclination. And depravity occurs when someone fully subordinates the moral law to nonmoral incentives; even when such a person acts in accordance with the law (legally), still "the mind's attitude is . . . corrupted at its root" since the *motives* for these actions are wholly nonmoral (Rel, 6:31/CERRT:78).

In the *Religion*, Kant also considers but rejects a form of evil that he calls "diabolical" (Rel, 6:35/CERRT:82) – since "devils [are] the ideal of the evil" (AF, 25:608/CELA:158). This diabolical evil would be a "*corruption* of the morally legislative reason" itself (Rel, 6:35/CERRT:82). For Kant, the only purely *rational* principle of action is the moral law; all other bases for action must be founded, directly or indirectly, on empirically given inclinations. And because "human beings do not in fact take any immediate satisfaction and enjoyment in evil [as such], [they] only [do evil as] a means of satisfying their inclination and promoting their advantage" (AF, 25:608–9/CELA:157–8). Human evil is, as noted above, a subordination of a morally good incentive of reason to nonmoral principles of inclination.

Related terms: **Propensity**, **Sociability** *Patrick Frierson*

Evolution (*Auswickelung*) In his 1755 *Universal Natural History and Theory of the Heavens*, Kant argues for the "evolution of nature," or "evolution of the order of nature on a large scale" (UNH, 1:226/CENS:197, my translation; CENS has "development," which, in German, would be *Entwicklung*). *Auswickelung* is an early modern rendition of *evolutio*, which means "unrolling," "unfurling," or "unwrapping." The Latin term denotes the act of opening book scrolls. Kant translates *evolutio* as *Auswickelung* in a comment on Georg Friedrich Meier's 1752 *Logic* (*Auszug aus der Vernunftlehre*) (R2343, 16:324 [1760–72? 1773–5?]).

Kant's doctrine of evolution concerns material nature, touching on life in passing. The evolution of life is viewed as a natural consequence of the formation of planets (UNH, 1:352–5/CENS:295–8). The evolution of animals, he surmises in the 1790 *Critique of the Power of Judgment*, stems from a "common prototype … through the gradual approach of one animal genus to the other, from … human beings, down to polyps, and from this even further to mosses and lichens, and finally to the lowest level of nature that we can observe, that of raw matter" (CPJ, 5:418–19/CECPJ:287).

In the pre-Critical philosophy of nature, *Auswickelung* denotes a doctrine of physical self-organization or emergent evolution. The metaphorical unrolling of the Scroll of Nature describes the progression from energy to matter to mind, the transition from chaos to order, and the evolution from simplicity to complexity (Kant's term for complexity is "compound soundness" [*zusammengesetzte Richtigkeit*], UNH, 1:226/CENS:197, my translation; CENS has "composite rightness"). This doctrine stipulates processes subsumed today by the phenomenon of emergence. Exclaiming "just give me matter, and I shall build you a world with it!" (cf. UNH, 1:229–30/CENS:200), he explains how material "world-building" happens (UNH II and III, 1:259–367/CENS:225–307). A scientific legacy of his doctrine is the Kant–Weizsäcker nebular hypothesis of stellar dynamics (1944), elaborated by E. Öpik, G. Oort, and P. Kuiper. In astrophysics, the nebular hypothesis accounts for the evolutionary pattern of stars, solar systems, and spiral galaxies.

Kant's doctrine of evolution spans three stages of natural history: the emergence of spatial extension from energetic radiation, the emergence of material points from oscillating forces, and the emergence of macroscopic structures from interplays of dispersed particles. Kant describes the transition from energy to space in his 1749 *Thoughts on the True Estimation of Living Forces*, the transition from space to matter in his 1756 *Employment in Natural Philosophy of Metaphysics Combined with Geometry, of which Sample I Contains the Physical Monadology*, and the transition from material chaos to astrophysical structures in *Universal Natural History*.

In *True Estimation*, he suggests that extension was not a primordial property of nature, and that something else – force – had existed before anything else appeared (TE, 1:17 [1749]/CENS:22). Force acts outwardly: energetic activity spreads from a dynamic center, defined as a substance (TE, 1:19/CENS:23). This outward action yields "external connections, positions, and relations," which constitute places (TE, 1:22/CENS:26). In doing so, force creates order and space (TE, 1:22/CENS:26). Force radiates (*ausbreiten*, see TE, 1:24/CENS:27) in the inverse square to the distance from its source. This rate of radiation generates the structure of extension, the three-dimensionality of space: "substances . . . have essential forces of such a kind that they propagate their effects in union with each other according to the inverse-square relation of the distances; [and] . . . the whole to which this gives rise has, by virtue of this law, the property of being three-dimensional" (TE, 1:24/CENS:27–8). The inverse square law was formulated by Kepler (*Astronomia Pars Optica* [1604], prop. 9). Unlike Newton, who uses Kepler's law to describe the propagation of gravity across space, Kant uses it to describe the emergence of volume from radiation. Kant's idea that force extends space anticipates the standard model, the Λ-CDM (*Lambda* cold dark matter) model of Big Bang cosmology.

In *Physical Monadology*, Kant describes the second stage, the emergence of material points. It begins with the thesis that dynamic activity is an interplay of attractive and repulsive forces – the former propagating in the inverse square, the latter in the inverse cube of the distance from the source (PM, 1:484 [1756]/CETP70:61–2). In *True Estimation*, he had suggested that force is binary and that its "true estimation" is jointly "dead force" (*vis mortua*) and "living force" (*vis viva*), whose properties correspond to momentum and energy respectively. In *Physical Monadology*, Kant retains the idea that force is binary but replaces momentum–energy with attraction–repulsion. Force radiates space, space contains matter, and matter consists of dynamic substances or physical monads (PM, 1:477/CETP70:53). Physical monads act outwardly as attractive–repulsive oscillation (PM, 1:483–5/CETP70:60–3). Close to the monadic center, repulsion (*vis repulsiva*) overpowers attraction (*vis attractiva*). Since repulsion radiates in the inverse cube, its intensity falls off sharply. Attraction, in the inverse square, radiates farther and falls off more slowly (PM, 1:484/CETP70:61–3). At some distance, both forces are equal, delineating the event horizon or surface of the "activity sphere" (*sphaera activitatis*) of the physical monad. The dynamic activity of the point source pushes out an impenetrable volume inside its event horizon (PM, 1:481–2/CETP70:58–9). Geometrically, monads are points. Dynamically, they unfold activity spheres of repulsion radiating higher-dimensional space (cf. PM prop. 7 and TE §10). Materially, attraction emanating from the event horizons makes physical monads accrete into particles. Kant's idea that energetic interplays whip out dimensional bubbles as elements finds a modern analogue in M-Theory, which unifies string theories. In contemporary physical theorizing, matter consists of ultimate elements both dynamic and geometric, akin to Kant's activity spheres: the three-dimensional Calabi–Yao manifolds created by higher-dimensional superstrings.

In *Universal Natural History*, Kant describes the third stage of nature's evolution, the emergence of macroscopic structures. His account begins with the assumption of chaos; randomly dispersed matter in space (UNH, 1:263–4/CENS:227–8). Because of gravitational attraction, particles accrete towards a center (UNH, 1:264/CENS:228). Collisions deflect converging particles laterally, generating tides and rotation (UNH, 1:264–5/CENS:228–9). The rotating cloud grows dense and energetic at its center, which turns into a proto-star (UNH, 1:265/CENS:228–9). Centripetal forces acting on the cloud pull its poles in, while centrifugal forces

generated by rotation push an equatorial bulge out. This flattens the glowing sphere into a disk rotating around a now discrete sun. Particle streams on the disk accrete into planets traveling in one direction (UNH, 1:266–9/CENS:229–32). Self-organization is inversely proportional to the distance from the center of activity, and the ecliptic plane of planets unravels at its edge into free orbits of irregular smaller bodies, the comets, and dissolves farther out into remnants of the original cloud, now a shell enveloping the solar system (UNH, 1:268n./CENS:231n.). Self-organization reiterates across scales; solar systems integrate as galaxies, and galaxies as groups that integrate as the cosmos (UNH, 1:254–6/CENS:220–2). At the peak of cosmic self-organization, planets spawn plants, animals, and intelligence, on Earth and elsewhere (UNH, 1:352–5/CENS:295–8). But the universe bears the seeds of self-destruction. The more complex cosmic structures grow, the more prone they are to dissipation, until the universe collapses into chaos – only to rise again as the "phoenix of nature" (UNH, 1:317–21/CENS:269–72). Kant's idea (UNH I and II) that planetary and star systems evolve from particle clouds is today information in astrophysics and cosmology. His idea (UNH III) that maximum levels of complexity increase as the history of life proceeds, is now information in paleontology and biology. Self-organization of complex material structures through irreversible entropic processes is well understood in chemistry (L. Onsager, Nobel in Chemistry 1968; I. Prigogine, Nobel in Chemistry 1977). Lastly, Kant's idea that complexity unravels into chaos only to spawn another universe (UNH II.7) is studied in Big Bang cosmology in the Big Rip hypothesis, the Big Crunch scenario, and the Big Bounce model. The 1998 discovery of accelerating cosmic expansion is a first empirical clue of Kant's prospect (S. Perlmutter, B. Schmidt, and A. Riess, Nobel in Physics 2011). The pre-Critical doctrine of evolution violated theological dogma, and it did pose interpretive difficulties for past scholarship, but scientific progressions have clarified the conjectures.

Related terms: ***Universal Natural History***, **Force** *Martin Schönfeld*

Existence (*Dasein*, *Existenz*) The concept of existence is the second category of modality (A80/B106 [1781/7] = CECPR:212). Kant also calls it "actuality" (*Wirklichkeit*) (A145/B184 = CECPR:275–6; A218ff/B266ff. = CECPR:321ff.), "presence / being-there" (*Dasein*) (A80/B106 = CECPR:212), or simply "being" (*Sein*) (A598/B626 = CECPR:566). The category of existence is related to the form of assertoric judgments (A70/B95 = CECPR:206) and determines a given object with respect to this form of judgment (cf. B128–9/CECPR:226). Hence, to say that a certain thing exists implies saying that something is actually and not only possibly the case with it. Kant calls "presence at a certain time" the "transcendental schema" of actuality (A145/B184 = CECPR:275), i.e., the condition that objects given in intuition have to fulfill in order for existence claims to be true about them. In the second "postulate of empirical thinking," this condition is further specified: in order to know whether a given concept represents an existing thing or not, we have to find out whether what is represented by the concept "is connected with the material conditions of experience" (A218/B266 = CECPR:321), i.e., is either itself represented by an empirical intuition or else is connected with an empirical intuition according to the so-called "analogies of experience" (A225/B272 = CECPR:325). The second disjunct makes room for existence claims about nonobservable things such as magnetic matter (A226/B273 = CECPR:325–6).

Kant's most famous characterization of the concept of existence is that it is merely a "logical predicate" and not a "real predicate, i.e., a concept of something that could add to the concept of

a thing" (A598/B626 = CECPR:566). This claim means that although the concept of existence can occur at the predicate position in a judgment (e.g., in "God exists"), it does not express a "determination" or "reality" of a thing (OPA, 2:72 [1763]/CETP70:117–18; A597–8/B625–6 = CECPR:566) and hence cannot be part of our complete concept of a thing, especially not part of our concept of God as an *ens realissimum*, i.e., as a being that exemplifies, or grounds, all realities (A578ff./B606ff. = CECPR:557ff.).

Kant's distinction between logical and real predicates is the kernel of his criticism of the ontological proof both in his early *The Only Possible Argument in Support of a Demonstration of the Existence of God* and in the chapters on the ideal of pure reason in the *Critique of Pure Reason*. The immediate target of his criticism is Baumgarten on the one hand, who thought that complete determination is what distinguishes the actual from the merely possible (OPA, 2:76/CETP70:121–2), and Crusius on the other hand, who thought that this distinction could be drawn by means of one specific determination, namely that of spatiotemporal location (OPA, 2:76–7/CETP70:122–3). Kant's reply to both of them is that a concept can be fully determined with respect to every possible reality, including those of spatiotemporal location, and still leave it open whether it represents an existing object or a merely possible one (OPA, 2:72, 76–7/CETP70:117–18, 122–3). This is precisely what holds of the concepts by which a Leibnizian God represents the possible worlds and the objects from which he chooses the actual ones (OPA, 2:73/CETP70:118–19).

One central argument that Kant offers for his claim that existence cannot be part of the concept of a thing, and that "the actual contains nothing more than the merely possible" (A599/B627 = CECPR:567), is that otherwise cases in which we wonder whether one of our concepts applies to an existing thing, and then find out that it does, could never be cases in which our concept represents this existing thing adequately (OPA, 2:72/CETP70:117–18; A600/B628 = CECPR:567–8). Another argument is based on a consideration about the logical form of existential judgments. Subject predicate judgments in which the predicate expresses a determination, such as "God is omnipotent," are cases of what Kant calls "relative positing" (OPA, 2:73/CETP70:119), i.e., positing of the predicate in relation to the subject (A598–9/B626–7 = CECPR:566–7). Such judgments do not have existential import because their truth only requires that *if* the thing thought by the subject concept exists then it also falls under the predicate concept (OPA, 2:74/CETP70:119–20; A594/B622 = CECPR:564–5). However, it is precisely the point of existential judgments to make more than such a conditional claim. They are cases of "absolute positing" (OPA, 2:73/CETP70:119), in which I posit "the subject in itself with all its predicates, and indeed posit the object in relation to my concept" (A599/B627 = CECPR:567). Hence, the existence predicate cannot express a determination, and existential judgments can never be analytic (A598/B626 = CECPR:566).

It is an open question among interpreters how Kant's assumptions about existence relate to claims that have been made about the logical form of existential judgments in the analytical tradition. The standard view is that Kant anticipates Frege's idea that existence is a second-order concept that expresses not a property of objects but rather one of first-order properties, namely the property of being instantiated by at least one object (e.g., Forgie 2000). According to another reading, Kant does accept that existence is a property of objects but stresses that it is a property that necessarily everything has and hence cannot serve to enrich the concept of a thing (Stang 2015). Although both views can present textual evidence that speaks in their favor, they are in conflict with certain passages in which Kant seems to assume that existence is

a discriminating property of objects because there are existing as well as nonexisting things (OPA, 2:72–3/CETP70:117–19; A290/B347 = CECPR:382; ML2, 28:544 [1790–1]/CELM:310–11; see Rosefeldt 2020 for an interpretation that tries to take these passages at face value).

Related terms: **Assertoric**, **Categories**, **Determination**, **Modality**, **Predicate**, **Reality**

Tobias Rosefeldt

Experience (*Erfahrung*) In *On the Form and Principles of the Sensible and the Intelligible World*, otherwise known as the *Inaugural Dissertation*, Kant says:

> in the case of sensible things and phenomena, that which precedes the logical use of the understanding is called *appearance*, while the reflective cognition, which arises when several appearances are compared by the understanding, is called *experience*. Thus, there is no way from appearance to experience except by reflection in accordance with the logical use of the understanding. The common concepts of experience are called *empirical*, and the objects of experience are called *phenomena*, while the laws . . . of experience and generally of all sensitive cognition are called the laws of phenomena. (ID, 2:394 [1770]/CETP70:386, underscore added)

Seventeen years later, having greatly elaborated this basic thought, Kant tells us in the B or 1787 edition of the *Critique of Pure Reason* that "experience itself is a kind of cognition requiring the understanding, whose rule I have to presuppose in myself before any object is given to me, hence a priori, which rule is expressed in concepts a priori, to which all objects of experience must therefore necessarily conform, and with which they must agree" (Bxvii–xviii/CECPR:111, underscore added). Between the A (1781) and B (1787) editions of the first *Critique*, in the 1783 *Prolegomena to Any Future Metaphysics*, Kant also says,

> *Empirical judgments, insofar as they have objective validity*, are judgments of experience; those, however, that are *only subjectively valid* I call mere judgments of perception. The latter do not require a pure concept of the understanding, but only the logical connection of perceptions in a thinking subject. But the former always demand, in addition to the representations of sensory intuition, special *concepts originally generated in the understanding*, which are precisely what make the judgment of experience *objectively valid*. (Pro, 4:298/CETP81:92, underscore added)

And in the 1797 *Anthropology*, Kant says: "Experience is empirical cognition, but cognition (since it rests on judgments) requires reflection (*reflexio*), and consequently consciousness of activity in combining the manifold of representations according to a rule of the unity of the manifold; hence it requires concepts and thought in general (as distinct from intuition)" (A, 7:141/CEAHE:254, underscore added).

So what is *experience* for Kant?

According to the epistemology and metaphysics of his Critical period, 1781–7, first discovered during what might be called his breakthrough proto-Critical period, 1768–72, worked out in immense detail between 1772 and 1780, and finally fully presented in the first part of the Transcendental Doctrine of Elements in the *Critique of Pure Reason*, the Transcendental Aesthetic (A19–49/B33–73 = CECPR:172–92), our original, direct encounters with the manifest or phenomenal world occur via object-dependent, sensible, immediate or direct, thought-

prior, essentially nonconceptual mental representations or *Vorstellungen*, namely, empirical "intuitions" or *Anschauungen*, independently of the conceptual, logical-inferential, and judgmental operations of the understanding or *Verstand*.

These empirical intuitions, in turn, are necessarily accompanied by inner and outer "sensations" or *Empfindungen*, and presented under the intrinsic structural constraints of the "forms of intuition," the pure or nonempirical intuitional representations of space (the immediate form of outer sense) and of time (the immediate form of inner sense).

Moreover, for Kant these pure intuitions are *identical to* space and time, thereby constituting the fundamental metaphysical fact of their "transcendental ideality" (A26–9/B42–4 = CECPR:159–61; A33–6/B49–53 = CECPR:163–5).

Insofar as those empirical intuitional worldly encounters are conscious, they are what Kant calls "perceptions" (*Wahrnehmungen*) (B160/CECPR:261), and their objects are "appearances" (*Erscheinungen*), which in turn are defined as "the undetermined object[s] of ... empirical intuition" (A20/B34 = CECPR:172).

The apparent objects of *inner* sense are conative, forward-directed events in the temporally ordered stream of conscious phenomena making up the empirical self and its "inner experience" (A, 7:141/CEAHE:254), and the apparent objects of *outer* sense are spatiotemporal things standing in causal relations of "affection" (i.e., felt impacts on the sensory organs) to the human body of the perceiver.

Now as early as 1770, and throughout the rest of his philosophical life, Kant consistently uses the term "experience" in a technical sense, to refer to objective and intersubjectively communicable *judgments*, necessarily involving not only empirical intuitions and perceptions, but also, and essentially, *the cognitive outputs of the understanding*, including empirical concepts, logical forms, schematized higher-order "pure concepts of the understanding," i.e., Categories, and unifying "apperception" or self-consciousness.

These judgments are also called "judgments of experience" (*Erfahrungsurteile*).

So *human experiences*, *per se*, are nothing more and nothing less than judgments of experience, and therefore human experience, as objective, is inherently shot through with conceptual, logical, metaphysical, and unifying apperceptive/self-conscious structure.

Judgments of experience express "propositions" (*Sätze*) as their truth-evaluable "contents" (*Inhalte*) or intensional "meanings" (*Sinne*, *Bedeutungen*), also known as *contentful* (as opposed to "empty") or *objectively valid* (as opposed to empirically nonmeaningful, or objectively invalid) "thoughts" (*Gedanken*).

The ill-fated distinction, made in the *Prolegomena*, between "judgments of perception" and "judgments of experience," actually contradicts the explicit claim made by Kant in the B edition of the first *Critique*, to the effect that necessarily, all judgments are *objectively* valid, not merely *subjectively* valid, hence so-called "judgments of perception" cannot count as *judgments* according to that criterion (A51/B75 = CECPR:193–4; B142/CECPR:252).

Directly corresponding to the objectively valid propositional contents of judgments of experience are the "objects of experience": spatiotemporally extended, forceful, substantial, causally efficacious and mutually interacting, law-governed, modally structured, actual unified things falling under all the categories.

Indeed, this correspondence is no accident, given the transcendental ideality of space and time, and given the truth of Kant's transcendental idealism, essentially captured by "the conformity thesis," aka "Kant's Copernican Revolution," which says that necessarily, all

manifest or phenomenal objects conform to the innately specified, nonempirical structures of sensible (intuitional) and discursive (conceptual) human cognition, *as specifically opposed to* the classical but philosophically disastrous converse thesis held by rationalists and empiricists alike, which would have our cognitions passively conforming to human mind-independent objects, and in particular conforming to nonsensory and nonspatiotemporal, yet also mysteriously causally efficacious, substances: things in themselves or noumena (Bxvii–xviii/CECPR:110–11).

Just as the proper object of an empirical intuition is an appearance, i.e., "the undetermined object of an empirical intuition," so too the proper object of a judgment of experience is an object of experience, the *determined* or *determinate* object of empirical intuition, so determined and so determinate, precisely because of the object of experience's inherent empirical-conceptual, logical, apperceptive/self-conscious, judgmental/propositional, and ultimately *categorial* structures, as yielded by transcendental idealism.

By contrast, what makes an appearance an "undetermined" object of empirical intuition is precisely that it is an empirical thing *just insofar as* it is perceptually represented in a "blind," nonconceptual, nonlogical, nonselfconscious, nonjudgmental/nonpropositional, and non-categorial way, under the spatiotemporal pure forms of intuition alone, "for appearances can certainly be given in intuition without functions of the understanding" (A90/B122 = CECPR:222).

Thus the *sensible world*, made up of spatiotemporal appearances, accessed by perception, that is fully shared by rational human cognizers qua sensible cognizers with nonrational, human or nonhuman, conscious animals, aka "babes and beasts," is sharply distinct from the *experiential world*, including the empirical self and its "inner experience" (A, 7:141/CEAHE:254), that is made up of outer and inner objects of experience under necessary "laws of experience" (ID, 2:394 [1770]/CETP70:386) under the categories, and that is shared by rational human cognizers *only* with other discursive animals, including rational, sense-perceiving aliens, if there are any, but *not* by babes or beasts.

This sharp sensible world–experiential world distinction is vividly confirmed by "aesthetic judgments of taste," which, like the ill-fated so-called "judgments of perception," are subjective and nonconceptual, insofar as their sensible content is constituted by our feelings of pleasure, yet sharply unlike "judgments of perception," because judgments of taste are also disinterested, self-conscious or reflective, and intersubjective, by virtue of their intentionally focusing on *the purposive forms* of appearances, cognized as if they were designed to harmonize with our imagination and understanding for the production of disinterested pleasure, hence cognized as beautiful (CPJ, 5:203–44 [1790]/CECPJ:89–127).

Correspondingly, and crucially, Kant's metaphysically loaded term "possible experience" refers to the phenomenal world, including our empirical selves, only insofar as it is *conceptually accessible to* discursive animals and also *explicable by* mechanistic (e.g., Newtonian) natural science and its theory-driven "scientific knowledge" or *Wissen*.

But since for Kant we must "deny" or restrict *Wissen* in order to make room for "faith" or *Glauben* (Bxxx/CECPR:117), it follows that the metaphysically loaded term "possible experience" does *not* refer to the larger spatiotemporal, categorially *un*restricted, actual and nonactual, sensible world of appearances that is nonconceptually accessible by rational human cognizers qua sensible cognizers, babes, and beasts alike.

On the contrary, independently of and prior to "the laws of experience," the sensible world of appearances remains directly cognitively available to all conscious, perceiving, desiring, feeling,

willing, and acting animals, including all human animals, via "blind" outer and inner sensory intuition, e.g., the arbitrary ordering of appearances in the "**subjective sequence** of apprehension" (A193/B238 = CECPR:307); via the "natural piety" of our aesthetic contemplation of the beauty of natural things; and finally via moral faith, itself closely allied with our cognition of the sublime in nature (CPJ, 5:244–66/CECPJ:122–49), *independently of and prior to the experiential world*, hence forever beneath and beyond the cognitive radar of mechanistic natural science.

Related terms: **Apperception**, **Categories**, **Concept**, **Intuition**, **Knowledge**, **Logic**, **Perception**, **Sensation**, **Understanding** *Robert Hanna*

F

Faculty (*Vermögen*, *facultas*) *See* **Power**

Fanaticism (*Schwärmerei*, *Fanaticism*) Kant discusses fanaticism in his pre-Critical works, in lectures and notes, and in his Critical writings on metaphysics, theology, and ethics. According to the third *Critique*, fanaticism is "a delusion of being able to see something beyond all bounds of sensibility, i.e., to dream in accordance with principles (to rave with reason)" (CPJ, 5:275 [1790]/CECPJ:156). According to *Observations on the Feeling of the Beautiful and Sublime*, it is "a pious brazenness" occasioned by a certain pride or overconfidence in oneself "to come closer to the heavenly natures" and to "elevate" oneself by an "astonishing flight above the usual and prescribed order" (OFBS, 2:251 [1764]/CEAHE:58). The fanatic speaks only of "immediate inspiration" (OFBS, 2:251/CEAHE:58). Kant occasionally associates fanaticism with mental disorder (hence one could sometimes translate the term with "delirium"). Kant attributes "fevered brains" to "deluded" fanatics (DSS, 2:348, 365 [1766]/CETP70:336, 351). A fanatic has "wild figments of the imagination" and fantasies of the afterlife (DSS, 2:365/CETP70:351). Fanaticism, generally, is an overstepping of the bounds of human reason undertaken on principles (CPrR, 5:85–6 [1788]/CEPP:209). It promises an extension of concepts "by means of supersensible intuition or feelings" (CPrR, 5:136/CEPP:249).

A theme running throughout Kant's writings and lectures is the distinction between enthusiasm (*Enthusiasmus*) and fanaticism. Enthusiasm is "the idea of the good with affect" (CPJ, 5:272/CECPJ:154) and "the participation in the good with affect" (CF, 7:86 [1798]/CERRT:302, translation emended). "Genuine enthusiasm always moves only toward what is ideal and, indeed, to what is purely moral" (CF, 7:86/CERRT:303). Fanaticism lacks this connection to the morally good. The fanatic or visionary ("*Fanatiker*" [*Visionär*, *Schwärmer*]) is a "deranged" person who presumes to have immediate inspiration and familiarity with heavenly powers (EMH, 2:267 [1764]/CEAHE:73; cf. MoP, 27:175–7 [1782–3]). Fanaticism "believes itself to feel an immediate and extraordinary communion with a higher nature" (OFBS, 2:251n./CEAHE:58n.). Fanaticism is far worse than enthusiasm and even "base" (AF, 25:531 [1775–6]/CELA:95). Kant likens fanaticism to mental delusion (*Wahnwitz*) and illness (CPJ, 5:275/

CECPJ:157). In fanaticism, the imagination is unruled, not just unbounded as it is in enthusiasm (CPJ, 5:274–5/CECPJ:156–7; cf. AM, 25:1262 [1784–5]/CELA:387). When modern authors such as Locke and Shaftesbury employed the word "enthusiasm," what they discussed is more like the contemporary concept of "fanaticism," and what Kant called *Schwärmerei*. This distinction would not require so much emphasis if *Schwärmerei* had been consistently translated as "fanaticism" so as to avoid a tendency to conflate *Enthusiasmus* and *Schwärmerei*. In several instances (EMH, 2:267/CEAHE:73; OFBS, 2:250, 251, 251n./CEAHE:57, 58n.; see also CPrR, 5:136/CEPP:249), Kant uses cognates of "fanaticism" (*Fanaticismus*, *Fanaticism*) to explain *Schwärmerei*, which suggests it is a very good translation of *Schwärmerei*.

Fanaticism involves experiencing "alleged (merely passive) inner illuminations" (Rel, 6:83 [1793]/CERRT:122). The belief that we can produce the effects of grace in us is fanaticism (Rel, 6:174/CERRT:193). Religious fanaticism is the delusion of desiring to bring about justification before God by striving for contact with the divine. A delusion is fanatical when the (imagined) supersensible means exceed human powers. Fanatical religious delusion is "the moral death" of reason (Rel, 6:174/CERRT:193–4).

There is a mode of fanaticism in the moral sphere, too. "If fanaticism in the most general sense is an overstepping of the bounds of human reason undertaken on principles, then moral fanaticism is such an overstepping of the bounds that practical pure reason sets to humanity, thereby forbidding us to place the subjective determining ground of dutiful actions . . . anywhere else than in the law itself" (CPrR, 5:85–6/CEPP:209). Kant charges the Stoics and sentimental educators and novelists with this.

Identifying and thwarting fanaticism is important to Kant's philosophical project. Whereas Spinozism leads directly to fanaticism, "by contrast, there is not a single means more certain to eliminate fanaticism from the roots up than that determination of the bounds of the pure faculty of understanding" (OOT, 8:143n. [1786]/CERRT:15n., translation emended).

Related terms: **"On a Recently Prominent Tone of Superiority in Philosophy,"** ***Religion within the Boundaries of Mere Reason***, **Enthusiasm**, **Feeling**, **Intuition**, **Superstition**

Robert Clewis

Feeling (*Gefühl*) As understood by Kant, a feeling (*Gefühl*) is a representation of one of the three fundamental faculties of the mind, the faculty of the feeling of pleasure and displeasure (*Vermögen des Gefühls der Lust und Unlust*). The representations of the other two fundamental faculties of the mind, the faculty of cognition (*Erkenntnißvermögen*) and the faculty of desire (*Begehrungsvermögen*), differ from the representations of the faculty of the feeling of pleasure and displeasure in that they both refer to objects: in the case of the faculty of cognition, cognitions refer to objects as they are or ought to be; and in the case of the faculty of desire, desires are representations that are actively or inactively directed toward the production of their object. By contrast, feelings as such for Kant do not refer to objects but instead merely to how the subject is affected, and in particular whether the object causes a feeling in the subject of the advancement of or hindrance to the subject's "life" (AF, 25:559 [1775–6]; R3855, 17:313 [1764–8? 1769–70]; Me, 25:1068 [1781–2]; ML1, 28:246–7 [1777–80]/CELM:62–4; R1021, 15:457 [1773–9]/CENF:408; INTM, 2:299 [1764]/CETP70:273; R651, 15:288 [1769–70]), i.e., the advancement of or hindrance to the subject's "inner principle of self-activity," or their desire (ML1, 28:247/CELM:63–4; MMr, 29:894 [1782–3]/CELM:261–2; CPrR, 5:23 [1788]/CEPP:156–7; ML2, 28:587 [1790–1]/CELM:347). It is precisely because feelings express

nothing about an object but instead merely a relation to the subject, that we cannot exhaust their meaning in a definition but are instead limited to round-about gestures that allow others to *recognize* their meaning relative to *their* own feelings: "pleasure and displeasure cannot be explained more clearly in themselves; instead, one can only specify what results they have in certain circumstances, so as to make them recognizable in practice" (MM, 6:212 [1797]/CEPP:373). Thus Kant also characterizes feelings in terms of their effects, insofar as they can serve as grounds of a subjective sort, for producing or maintaining themselves as pleasures (MD, 28:675 [1792–3]/CELM:376–7; MK2, 28:741 [1790–5]; CPJFI, 20:206 [1789]/CECPJ:11; ML2, 28:586/CELM:346–7).

The line between cognitions as relating to objects and feelings as relating to the subject and the subject's power of life, is not always obvious, as in the case of Kant's "sensations" (*Empfindungen*). In his well-known taxonomy of representations (his "*Stufenleiter*") at the start of the *Critique*'s Dialectic, Kant defines a sensation as a "perception that refers to the subject, as a modification of its state," contrasting this with "an objective perception," which "is a cognition" in the form of "either an intuition or a concept" (A320/B376–7 [1781/7] = CECPR:398–9). This might seem to exclude sensations from the faculty of cognition and place them in the faculty of feeling of pleasure and displeasure. But Kant grants sensations a second-class citizenship of sorts in the faculty of cognition. In a passage in the 1790 *Critique of the Power of Judgment*, Kant explains that while sensation is in a sense subjective, it nonetheless is "a subjective aspect *of our representation of things outside us*" (CPJ, 5:189/CECPJ:75, emphasis added), so that it relates to the *object* of cognition, supplying us with the *matter* of the object, not its *form*, which is what our pure forms of intuition contribute (CPJ, 5:189/CECPJ:75–6; A20/B34 = CECPR:155–6; ID, 2:392 [1770]/CETP70:382–3), so that in this sense it is not *merely* subjective. As he puts it a few pages later,

> If a determination of the feeling of pleasure or displeasure is called sensation, then this expression means something entirely different than if I call the representation of a thing (through sense, as a receptivity belonging to the faculty of cognition) sensation. For in the latter case the representation is related to the object, but in the first case it is related solely to the subject, and does not serve for any cognition at all, not even that by which the subject cognizes itself [inner sense]. (CPJ, 5:206/CECPJ:92; see also MM, 6:211n., 400/CEPP:373n., 529; ML2, 28:585–6/CELM:345–7; ThPö, 28:1059 [1783–4]/CERRT:395–6]; AB, 25:1499 [1788–9]; A165–9/B207–11 = CECPR:289–92)

Though Kant recognizes exceptions to the rule, he generally understands desires to depend on feelings of pleasure and displeasure, and feelings, in turn, to depend on cognitions. Accordingly, Kant specifies feelings of pleasure and displeasure in part in terms of the specific cognitions on which they depend or in terms of the degree of activity or passivity these cognitions entail. Here we consider Kant's division between pleasures as we experience them in response to our representations of the morally good, the beautiful, and the agreeable (R555, 15:241 [1780–9? 1776–9?]; R711, 15:315 [1771? 1769–70? 1773–5?]/CENF:495; R715, 15:317 [1771? 1769–70? 1773–5?]/CENF:495; R881, 15:386 [1776–8]/CENF:511; AC, 25:167–70 [1772–3]; APa, 25:367–9 [1772–3]; ML1, 28:248–50/CELM:64–6; CPrR, 5:60–6, 72–89/CEPP:188–93, 198–212; CPJ, 5:205–9/CECPJ:90–5), pleasures which Kant sometimes, respectively, classifies as our "spiritual," "human," or "animal" pleasures (ML1, 28:248/

CELM:64; R1010, 15:451 [1769? 1764–8? 1770–1? 1773–7?]; also CPJ, 5:209/CECPJ:94–5), where these names for types of pleasure in turn designate them as purely active, reactive, and passive, respectively, and where the first two are "higher" and the last "lower." "Spiritual" pleasures are valid for every rational being in general; human pleasures not for *mere* animals but for rational beings who are also animal; and animal pleasures for animals and humans alike (CPJ, 5:209/CECPJ:94–5).

Though Kant is willing to place all three sorts of pleasure and displeasure under the general heading of "pleasure and displeasure" (*Lust und Unlust*), he also provides more specific terms unique to the different sorts, and so the morally good and the morally bad do not bring about "gratification" (*Vergnügen*) and "nongratification" (*Mißvergnügen*), as with animal pleasure (ML1, 28:248/CELM:64), but instead are met with "approval" (*Billigung*) or "disapproval" (*Mißbilligung*) (AC, 25:167; APa, 25:367; CPJ, 5:331/CECPJ:207–8), found "pleasing" (*Wohlgefallen*) or "displeasing" (*Mißfallen*) (R544, 15:238 [1772–5? 1773–7? 1776–8?]; R547, 15:239 [1776–8]; CPJ, 5:331/CECPJ:207–8), or yield "respect" (*Achtung*) or "pain" (*Schmerz*) (CPrR, 5:73/CEPP:199; note that Kant also uses "pain" in reference to sensibility).

Next is the "human" pleasure that we take in the beautiful. This pleasure has in common with intellectual pleasure that it is "objective," agreeing with a general, "communal" sense (ML1, 28:250/CELM:66; CPJ, 5:293/CECPJ:173; R880, 15:386 [1776–8]/CENF:511), not merely with one's own "private" sense, as with the animal pleasures. It is "feeling according to a universal sense, by means of the sensible power of judgment; it is a middle thing and is cognized from sensibility through an idea" (ML1, 28:248/CELM:64; APa, 25:367; R1907, 16:154 [1776–9]/CENF:540). The ability to judge the beautiful is called "taste" (MMr, 29:892/CELM:260), and it concerns itself with the *form* of objects ("E.g., order, proportion, symmetry, harmony . . ." (ML1, 28:251/CELM:67)), not their *matter*, as with sensibility (MMr, 29:893/CELM:260–1); the feeling of the beautiful is also unique in not carrying over to an interest in the existence of its object (R704, 15:312 [1771?]/CENF:494; R989, 15:433–4 [1785–9? 1780–4? 1776–9?]/CENF:520; MD, 28:676/CELM:377–8), unlike our feeling regarding the moral or the agreeable (CPJ, 5:204–8/CECPJ:89–94). As opposed to the "gratification" that we take in sensible pleasures, we find the beautiful "pleasing" (*Wohlgefallen*), just as Kant sometimes says we find the morally good pleasing, though he will not say that we have "approval" or "respect" for the beautiful, as for the morally good.

Finally, we turn to the last of the three types of pleasure, namely those of "gratification" (*Vergnügen*) or "nongratification" (*Mißvergnügen*) (ML1, 28:248/CELM:64; G, 4:427/CEPP:78). What gratifies is agreeable and its opposite is painful (AC, 25:167); Kant is also clear that the terms that Baumgarten uses in reference to pleasure and displeasure generally, *voluptas* and *taedium*, apply only to sensible pleasure and displeasure (R555, 15:241; MMr, 29:890/CELM:258), but only when accompanied by consciousness (A, 7:254 [1798]/CEAHE:356). Our sense of what gratifies is not "objective" but instead "subjective," not communal or universal but instead "private" (MMr, 29:890/CELM:258; APi, 25:788 [1777–8]). One type of such sensible pleasure or displeasure, on which Kant lavished much attention throughout his active philosophical life, is what he terms an "affect" (*Affect*); this is a sensible feeling, preceding reflection, that is so powerful as to rule out reflection about action and render us blind, as in the event of anger, shame, crying, laughing, weeping, surprise, astonishment, fright, startling, joy, and sadness (R1490, 15:735–42 [1775–7? 1776–8?]; R1492, 15:750–4

[1775–7]; R1514, 15:843–6 [1780–4]; R1516, 15:860–4 [1780–9]; MoP, 27:205–6 [1782–3]; A, 7:251–66/CEAHE:353–68; MM, 6:407–8/CEPP:535–6; Me, 25:1122–4).[1]

Related terms: **Agreeable**, **Beautiful**, **Cognition**, **Desire**, **Pleasure**, **Respect**, **Taste**

Note

1. This entry partly reproduces a longer examination of feeling in chapter 6 of my book *Kant on Mind, Action, and Ethics* (Oxford University Press, 2014).

Julian Wuerth

Force (*Kraft*) The notion of force (*Kraft*) is a pivotal concept in Kant's metaphysics, especially in his metaphysics of material nature. In the framework of Kant's critical philosophy, "force" or (depending on the context of translation) "power" designates the relation of a subject, as substance, to its accidents. Thus, while the concept of force, which is a "pure but derivative" concept of the understanding, is subordinate to the category of the cause and effect relation, it is also necessarily linked to the category of substance, i.e., the "original and primitive" a priori concept of "inherence and subsistence (*substantia et accidens*)" (A80–2/B106–8 [1781/7] = CECPR:212–14). The connection between force and the two categories of relation just indicated is furnished by the intellectual representation of "action" (*Handlung*), i.e., by the pure (though derivative) concept of "the relation of the subject of causality [namely substance] to the effect" (A205/B250 = CECPR:313; cf. R3585, 17:73 [1780–9]). In view of this conceptual connection, force must be distinguished from "capacity" (*Vermögen*, *facultas*), which designates "the mere possibility of action," not "actualization through a determining ground" (R3585, 17:73; see also R3583–4, 17:72 [1776–9? 1780–3?]; R3586, 17:74 [1769–75]; and R3589–90, 17:76 [1776–9, 1780–9] – cf. Baumgarten, *Metaphysica*, §§216, 220). (It may be noted here that Kant does not insist on the terminological distinction between force and capacity when characterizing the powers (or faculties) of the soul or mind: see, e.g., CPJ, 5:179 [1790]/CECPJ:66–7.)

The relationship between force, action, substance, and causality summarized in the preceding paragraph is an abiding feature of the developmental history of Kant's metaphysics of nature going back to his first publication. In the essay *Thoughts on the True Estimation of Living Forces*, Kant underscores the essential role played by substantial force when explaining the nature of interaction between corporeal substances. Seeking to demonstrate that active (*wirkende*) force is the key causal factor that accounts for bodies' capacity to act upon one another, he maintains that the origins of his conception of this substantial force can be traced to Aristotelian *entelecheia* and to Leibniz's notion of *vis activa* (TE, 1:17 [1749]/CENS:22). By the time of the *Inaugural Dissertation*, "transeunt forces" (*vires transeuntes*) are treated as the "causes of influences" (*influxuum causae*) between the substances of the world at any given time (ID, 2:390 [1770]/CETP70:381; cf. NE, 1:415–16 [1755]/CETP70:43–5). The relation of causal influence between all coexistent substances – the "universal dynamical community of substances through physical influence" (*commercium substantiarum universale per influxum physicum*) (ID, 2:409/CETP70:404) – thus involves the efficacy of transeunt force as the world-immanent basis for substances' reciprocal actions. While the corresponding account of dynamical community in the *Critique of Pure Reason* (A211–15/B256–62 = CECPR:316–19; A218/B265 = CECPR:321) does not explicitly link the transeunt forces of perceivable substances in space to the notion of

physical influence, Kant's related criticism of Leibniz's view of monadic force underscores the idea that substance, as appearance in space (*substantia phaenomenon*), is something known "only through forces that are efficacious in it," namely, the forces of "attraction and repulsion" (A265–6/B321–2 = CECPR:369).

The forces just mentioned, i.e., the attractive and repulsive forces treated in the Amphiboly chapter of the CPR, are the fundamental moving forces that figure in the entire development of Kant's dynamical theory of matter from the *Monadologia physica* (1756) to the late manuscripts of the *Opus postumum*. Kant's first version of this theory, as presented in the *Monadologia physica*, attempts to integrate Newtonian powers of attraction and repulsion with metaphysical principles of natural philosophy, which do not rely on the Leibnizian view that the active character of all simple substances must be conceptualized, ultimately, in terms of internal powers of representation. Kant argues that attraction and repulsion are "the only conceivable fundamental forces" of the monads constituting composite bodies and the variety of imponderable media (e.g., aether) with which physical explanation is concerned (PM, 1:476, 487 [1756]/CETP70:52, 66).

During the 1770s, Kant comes to reject the physico-monadological interpretation of substance that grounds his dynamistic explanatory project (see R41, 14:153, 161 [1773–5]). Yet his metaphysics of nature retains the notion that all types of matter must be understood in terms of something constituted through the interplay of attractive and repulsive forces (R40, 14:119 [1773–5]; R41, 14:173; R42, 14:181–7, 192–3 [1773–5]). Moreover, in keeping with the position first established in the *Monadologia physica*, Kant's dynamical definition of matter in the *Metaphysical Foundations of Natural Science* implies that these forces provide metaphysical starting points for scientific explanation by virtue of the fact that they are the *only* two forces that can be thought of as constituting matter as we can know it, i.e., matter as empirically cognizable "material substance" (MNS, 4:496, 498–9, 502 [1786]/CETP81:209, 211, 214). Kant thus undertakes to determine a priori the relationship between attraction and repulsion as the "original" forces of material substance "to which all moving forces of matter must be traced back" (MNS, 4:499/CETP81:211; cf. A648–9/B676–7 = CECPR:593–4; UTP, 8:180–1 [1788]/CEAHE:214–16). This is the type of a priori portrayal that serves as the metaphysical basis for the scientific account of empirically cognizable forces and material properties as well as the presupposition for the mechanical definition of force that underlies the laws of rational mechanics (see MNS, 4:523–37/CETP81:233–45). And notwithstanding the many crucial revisions that the dynamical theory undergoes in the *Opus postumum*, Kant's basic view of attraction and repulsion as the original or constitutive forces of matter as substance remains unaltered by the end of his philosophical career (e.g., OP, 21:165 [1796–1803]; OP, 21:308–10/CEOP:23–5; OP, 21:380; OP, 21:387/CEOP:13; OP, 21:391; OP, 21:409/CEOP:20; OP, 22:287, 462; OP, 22:478–9/CEOP:135).

The conception of substantial force that underlies Kant's theory of matter raises an interesting question: How is this conception consistent with Kant's view that the relation of inherence and subsistence is one of substance to its accidents? In other words, how can it be compatible with the substance/accidents scheme of things that the category of substance is supposed to ground?

For further insight into the nature of this problem, we should bear in mind a key passage from the polemical treatment of his Wolffian opponent (Johann August Eberhard), in which Kant explicitly rejects the proposition that "the thing (the substance) *is* a force" because "this is

contrary to all ontological concepts" (OD, 8:224 [1790]/CETP81:314). Kant holds, then, that a metaphysical theory that insists on the identity of substance and force must forfeit the very concept of substance. For it must give up the "concept of inherence in a subject" and put the concept of causal dependency in its place, which (according to Kant) is precisely what Spinoza did when he made "universal active [*wirkende*] force into a substance." To be sure, Kant maintains, "[a] substance does indeed have, besides its relation as *subject* to its accidents (and their inherence), also the relation of *cause* to effects." But the former relation cannot be the same as the latter since "[f]orce is not that which contains the ground of the existence of the accidents." Instead, the concept of force applies to "the mere relation of substance to the accidents, *insofar* as it [substance] contains their ground," which is a relation "completely different from that of inherence" (OD, 8:224n./CETP81:314n., emphasis original). So how can Kant's concept of substantial force be that of the mere relation of substance to its *accidental* determinations if force is what constitutes (i.e., *is*) matter as empirically cognizable substance (namely, substance as appearance or *substantia phaenomenon*)?

Related terms: **Accident**, **Matter**, **Physical influx**, **Substance**, **Substantial**

Jeffrey Edwards

Form (*Form*) Form is a pervasive notion in Kant's philosophy, appearing both in the pre-Critical and Critical writings, and, across the latter, in his theoretical, practical and aesthetic accounts.

By approvingly accepting a famous scholastic saying, Kant endorses the core traditional understanding of form well into the Critical period: "In form, resides the essence of matter (*forma das esse rei*, as schoolmen said), so far as this is to be known by reason" (RPT, 8:404 [1796]/CETP81:443). Yet, as the qualification that ends this claim indicates, in Kant's hands, this metaphysical notion receives a critical treatment. For Kant, form is the essence of that of which it is the form – whether the latter is knowledge, action, or appreciation – because form is its a priori condition of possibility.

In theoretical philosophy, Kant applies the formula both to the objects of knowledge and to knowledge itself. By supplying the conditions under which alone its objects can so much as be objects, form grounds its objects as objects of knowledge and thus makes experience itself possible. Accordingly, form is neither a property inherent in things nor an object given to the mind, but an a priori feature of the mind's spontaneity (e.g., A20–1/B34–5 [1781/7] = CECPR:173; B150–1/CECPR:256). Specifically, space and time are the forms of sensibility (e.g., A22/B36 = CECPR:174; RPT, 8:404/CETP81:443); the categories constitute the form of the understanding or of thought (e.g., B150–1, B163–4/CECPR:256, 263); and the transcendental ideas constitute the (syllogistic) form of reason (A321/B378 = CECPR:399). Without the first, nothing can be sensibly intuited; without the second, nothing can be experienced; and without the third, nothing can be syllogistically inferred.

While Kant's critical view of form marks a sharp break with tradition, he does preserve central aspects of the time-honored notion of form's relation to unity and the Aristotelian priority of form over matter. For Kant, in all its manifestations, form stands for the manner in which given elements are connected (e.g., A20/B34 = CECPR:172–3; B164/CECPR:263). For example, the forms of sensibility are responsible for the ways in which what is given to the senses is spatially and temporally ordered (e.g., A20/B34 = CECPR:156), and the form of the understanding is responsible for the unity of any given manifold (e.g., B164/CECPR:263). Form is thus a principle of unity or

organization. Kant often regards formal organization – the act through which form brings unity to material elements – as the "determination" (*Bestimmung*) of matter, and the latter as the "determinable in general" (*das Bestimmbare überhaupt*) (A261/B317 = CECPR:367; A266/B322 = CECPR:370). Thanks to form's a priori and determining nature, Kant, in contrast to the rationalists, holds form to precede the matter that it determines, and by so doing to "first make the latter possible" (A267/B323 = CECPR:370). But *pace* charges of formalism, he regards *both* form *and* matter as inseparably "bound up with every use of the understanding" (A266/B322 = CECPR:369–70). As primary concepts of "transcendental reflection" (A260ff./B316ff. = CECPR:366ff.), these two concepts also "ground all other reflection" (A266/B322 = CECPR:369–70).

Some of these characterizations of form, both the traditional and the Critical ones, have precedents in the pre-Critical period, primarily in Kant's *Inaugural Dissertation*, which includes his most extensive pre-Critical treatment of form. Form's function as a source of unity is present, for example, in Kant's discussion of the "form of the intelligible world" (ID, 2:407 [1770]/CETP70:401). The crux of this form is "the UNITY *in the conjunction of substances in the universe*" (ID, 2:408/CETP70:403). Moreover, even in 1770, Kant distinguishes within sensibility that which belongs to matter and that which belongs to form, and regards the form of sensibility as a subjective condition of the mind. He writes, "Objects do not strike the senses in virtue of their form" (ID, 2:393/CETP70:385). Rather, the form of sensible objects is "an internal principle of the mind" (ibid.), a principle that unifies the sensible given into a whole. While the critical understanding of form is clearly continuous with this early use, it is only after his Copernican revolution, when Kant turned to understand form as a concept of transcendental reflection, and the forms of sensibility and the understanding as the a priori ground of experience, that form became a central element in Kant's theoretical philosophy. In this period, form also plays a prominent role in Kant's practical philosophy and in his aesthetics.

While the transcendental ideas of reason constitute the form of reason in its syllogistic use, "the form of pure practical reason" is the "principle of the universal validity of all its maxims as laws . . . without any matter of the will" (G, 4:461 [1785]/CEPP:107). Form is the essence of the inhabitants of the practical realm first because this principle and thus morality lie in the *form* of practical principles and concern the form of actions: "[The categorical imperative] has to do not with the matter of the action . . . but with the form and the principle from which the action itself follows" (G, 4:416/CEPP:69). Moreover, as the form of pure practical reason, the categorical imperative grounds moral actions. It does so by unifying the maxims of the actions that are subsumed under it in a universalizable way. The maxims that are so unified have "a *form*, which consists in universality" (G, 4:436/CEPP:85). It is the form of a maxim, then, that serves as a ground of morally worthy choice, and the form of pure practical reason that determines actions as moral.

Even though Kant does not explicitly speak of the form of the power of judgment (but probably thinks it consists in the principle of the purposiveness of nature), the notion of form plays a central role in his aesthetics too. Famously, Kant declares that "the judgment of taste has nothing but the *form of purposiveness* of an object . . . as its ground" (CPJ, 5:221 [1790]/CECPJ:106). Briefly, this means that judgments of taste are based on the manner in which the representations of their objects are unified (hence, they are based on *form*, e.g., CPJ, 5:224/CECPJ:109). This unity is not only isomorphic to the unity of objects judged according to the purposes that guided their design (hence, purposive), but also purposive to our minds: it is the basis for a cognitive activity that is required for judging anything at all (e.g., CPJ, 5:190/

CECPJ:167). Moreover, while Kant only once speaks explicitly of the form of the judgment of taste (rather than of the form of the objects of this judgment) (CPJ, 5:281/CECPJ:162), this form of judgment appears to be the principal difference between judgments of taste and cognitive judgments. For comparing this form with the form of cognitive judgments "will by itself be sufficient for the deduction of this unusual faculty" (ibid.), the faculty of judging aesthetically. What makes the judgment of taste possible as the distinctive judgment that it is, then, lies in its form: the judgment of taste is characterized by a subjective form (since it unifies a perception with a feeling of pleasure, not with a concept, e.g., CPJ, 5:288/CECPJ:168), which is at the same time universal (since it unifies the aesthetic judge with all other judges, e.g., CPJ, 5:215/CECPJ:100).

***Related terms*: A priori**, **Categorical imperative**, **Categories**, **Essence**, **Judgment: power of**, **Judgment of taste**, **Knowledge**, **Matter**, **Object**, **Reason**, **Space**, **Time**, **Transcendental idealism**

Keren Gorodeisky

Freedom (*Freiheit*) Freedom is a central theme in Kant's critique of speculative metaphysics and his reconstruction of metaphysics on practical grounds, and the foundational concept of his practical philosophy.

In the *Critique of Pure Reason*, Kant distinguishes between a "cosmological" and "transcendental" sense of freedom and "freedom in the practical sense." The former is "a faculty of absolutely beginning a state, and hence also a series of its consequences" (A445/B473 [1781/7] = CECPR:485), or "the faculty of beginning a state **from itself**, the causality of which does not in turn stand under another cause determining it in time in accordance with the law of nature" (A533/B561 = CECPR:533); the latter is "the independence of the power of choice from **necessitation** by impulses of sensibility" (A534/B562 = CECPR:533). In his first philosophical work, "A New Elucidation of the First Principles of Metaphysical Cognition," Kant had rejected Christian August Crusius's libertarian conception of choice as presupposing indifference between two alternatives and defended a Leibnizian view on which freedom or spontaneity consists in the determination of the will "in conformity with the representation of what is best," or "internal causation by reason," and is compatible with "the power belonging to antecedently determining grounds" (NE, 1:402 [1755]/CETP70:25–6). On this account, practical freedom would not require what Kant subsequently calls transcendental freedom. In the first *Critique*, however, Kant states that "it is this **transcendental** idea of **freedom** on which the practical concept of freedom is grounded" (A533/B561 = CECPR:533), apparently meaning by this that transcendental freedom both entails and is presupposed by practical freedom. If the only alternative to necessitation by sensible impulses is determination by pure practical reason, which is identical to determination by the moral law, then practical freedom will be equivalent to determination by the moral law, and if transcendental freedom entails practical freedom, then transcendental freedom will entail determination by the moral law. Kant does seem committed to this result in many passages in both the *Groundwork of the Metaphysics of Morals* and the *Critique of Practical Reason* (e.g., G, 4:452–3 [1785]/CEPP:99; CPrR, 5:29–30 [1788]/CEPP:162), but the objection raised by Johann August Heinrich Ulrich's *Eleurtheriology* in 1788, that there is then no room for truly free and hence imputable but immoral actions, seems to have pushed Kant, if reluctantly, to the view that he holds in *Religion within the Boundaries of Mere Reason*, namely that a free choice is a choice *between* good and evil (Rel, 6:35–7 [1793]/CERRT:82–3). This view is in fact compatible with a conception of transcendental freedom as absolute spontaneity.

Kant does not further investigate the concept of practical freedom in the first *Critique*, and his primary concern is to make room for transcendental freedom as absolute spontaneity by appeal to transcendental idealism. This is accomplished with the third Antinomy of Pure Reason. Kant presents this antinomy as a conflict between the thesis that reason's demand for the unconditioned as making possible everything conditioned (A322/B379 = CECPR:400) requires a starting point for the entire series of events in the world in absolute spontaneity, and the antithesis, reflecting Kant's own analysis of the conditions of empirical knowledge, that any event in time must be subject to an antecedent one by a causal law, *ad infinitum* (A444–51/B472–9 = CECPR:484–8). Kant's resolution of this antinomy is that the distinction between noumena and phenomena leaves open the possibility that the natural world as it appears to us is correctly described by the antithesis, and thus leaves no room for absolute spontaneity or freedom in this sense within it, but that the nonspatial and nontemporal world of things in themselves is not subject to this condition and thus could contain absolute spontaneity as a ground of the whole or of individual series of actions within it (A535–6/B563–4 = CECPR:534–5). Kant stresses, however, that this argument does not "establish the **reality** of freedom, as a faculty that contains the causes of appearance in our world of sense," or even the real possibility of such freedom, but "Freedom is treated here only as a transcendental idea" that suffices to show "that this antinomy rests on a mere illusion, and that nature at least **does not conflict with** causality through freedom" (A558/B586 = CECPR:546). Establishing the reality of freedom is left to practical philosophy.

Kant attempts to show that morality entails transcendental freedom in the *Groundwork*, in the *Critique of Practical Reason*, and in the *Religion*. In the *Groundwork*, he asserts that we can know that reason is what really distinguishes us from all other things, and that reason is both "pure self-activity" and operates in accordance with "the universal principle of morality" (G, 4:452/CEPP:99); Kant thereby tries to prove that we are transcendentally free and bound by the moral law at once. In the *Critique of Practical Reason*, although Kant suggests that he is reversing the direction of proof from the *Groundwork* and deducing the reality of freedom from our consciousness of our obligation under the moral law rather than vice versa (CPrR, 5:47/CEPP:148), he actually begins with a move similar to the *Groundwork*'s: he says that "We can become aware of pure practical laws just as we are aware of pure theoretical principles, by attending to the necessity with which reason prescribes them to us," and that the "concept of a pure will [*Willens*]" arises from this concept of pure reason as the source of the moral law (CPrR, 5:30/CEPP:163). This entails freedom of *choice* only on a conception of the will that conflates the purity of *Wille* as pure practical reason with the freedom of *Willkür* as the faculty of choice. In an example that he offers as empirical confirmation of this "order of concepts," Kant proposes that someone threatened with execution if he does not give false testimony might not know what he will actually do, but he does judge "that he can do something because he is aware that he ought to do it" (CPrR, 5:30/CEPP:163–4). This is Kant's introduction of the famous principle that ought implies can, to which he then appeals at least half a dozen times in the *Religion* for his proof of transcendental freedom there (Rel, 6:41, 45, 47, 49n., 50, 62, 66–7/CERRT:87, 90, 92, 93–4n., 94, 105, 108). As an argument for transcendental freedom, this rests on the truth of the principle that ought implies can; but this style of argument avoids Ulrich's objection, that ought does not imply *does*, thus leaving open the possibility that transcendental freedom could be exercised for good or evil.

Turning now to practical freedom, the claim that this is the foundational concept of Kant's practical philosophy is evidenced by his *Lectures on Ethics* and by the *Groundwork* once it is recognized that its own conception of humanity as "the ground of a possible categorical imperative" (G, 4:428/CEPP:78) is equivalent to the concept of the freedom of rational beings to set their own ends (MM, 6:387, 392 [1797]/CEPP:518, 522). In his lectures, Kant states that "The conditions under which alone the greatest use of freedom is possible, and under which it can be self-consistent, are the essential ends of mankind" and the "*principium* of all duties" (MoC, 27:346 [1770s]/CELE:127). This comes in the section on duties regarding self, so what Kant means here is that each use of one's freedom must be consistent with rather than destroy or undermine the possibility of the use of one's freedom on other occasions; drunkenness is prohibited, for example, because although it may be the result of a free act, it renders me "incapable of making use of my freedom and my powers" for some further time (MoC, 27:346/CELE:126); suicide might likewise be a free act, but would be one that destroys all possibility of one's further free acts (MoC, 27:343/CELE:124). A similar analysis could be made of duties regarding others: for example, from my own point of view alone, defrauding, assaulting, or murdering another might be a free act, but it would be one that would impair or destroy the freedom of the victim, thus not an act consistent with the greatest possible use of freedom by all involved. The fundamental principle of morality would thus be that all acts must preserve or promote the greatest possible use of freedom (cf. G, 4:430/CEPP:81).

What Kant calls duties of virtue can thus be interpreted as duties to preserve one's own freedom, as in the prohibition of suicide, or to promote the freedom of oneself and/or others, as in the duties of self-perfection and beneficence to others. What Kant calls the duties of right are explicitly founded on the idea of the greatest possible use of freedom, in this case the external use of freedom or choice, that is, any use of choice that directly impacts the freedom of others to make and act upon their own choices. The "universal principle of right" is that "Any action is *right* if it can coexist with everyone's freedom in accordance with a universal law, or if on its maxim the freedom of choice of each can coexist with everyone's freedom in accordance with a universal law" (MM, 6:230/CEPP:387). The idea of the consistent use of freedom is then applied in the three categories of "innate right": the "original right belonging to every person by virtue of his humanity" to do whatever "can coexist with the freedom of every other in accordance with a universal law," for example the freedom to say whatever one wants to others as long as it remains "entirely up to them whether they want to believe [one] or not" (MM, 6:237–8/CEPP:393–4); "acquired right," the freedom to acquire property or enter into contracts and relations with others as long as others can freely assent to that and do the same themselves; and "public right," the institution of a civil condition to make the prior categories of right determinate and secure and in which everyone is equally free to seek offices, express their views, and exercise the other rights of citizenship. Kant argues that each of us has a duty to enter into such a condition as long as we cannot avoid contact with others, but that such a condition preserves freedom by hindering hindrances to freedom (MM, 6:231/CEPP:388). It is because the purpose of the state is to secure the consistent use of freedom that its legislation can be tested by the idea of a social contract to which all its members freely agree (MM, 6:315–16/CEPP:459).

The foundation of Kant's conception of right as well as of ethics is thus his conception of practical freedom as requiring the greatest self-consistent use of freedom. Kant's system of

practical freedom would require transcendental freedom only if it presupposes a libertarian conception of freedom of the will, which is controversial.

Related terms: ***Critique of Practical Reason***, ***Critique of Pure Reason***, ***Groundwork of the Metaphysics of Morals***, ***Metaphysics of Morals***, **"A New Elucidation of the First Principles of Metaphysical Cognition,"** ***Religion within the Boundaries of Mere Reason***, **Antinomy**, **Autonomy**, **Categorical imperative**, **Causality**, **Humanity**, **Justice**, **Obligation**, **Practical reason**, **Rights**, **Transcendental idealism**, **Virtue**, ***Wille***, ***Willkür*** *Paul Guyer*

G

Generation (*Erzeugung*, *Zeugung*, *Fortpflanzung*, *Involution*, *Epigenesis*, *Entwickelung*, *Auswickelung*) There is a collection of words Kant uses when discussing the various processes associated with the English word "generation." The closest German word, *Erzeugung*, can be used either generically – to form an idea, to create an effect or event – or as part of a scientific theory. Kant used *Erzeugung* in both senses repeatedly (234 times) across his corpus, and referred from his earliest works to scientific theories regarding cosmological formation (e.g., *Universal Natural History and Theory of the Heavens*, nineteen times), the generation of earthquakes and volcanoes, and the production of biological life, all by way of *Erzeugung*. The constellation of theories revolving around questions of organic generation was of special interest to Kant, and he spent time throughout his career considering the various processes by which the generation (*Involution*, five times; *Epigenesis*, ten times; *Fortpflanzung*, twenty-three times; *Zeugung*, thirty-three times) and subsequent development (*Auswickelung*, nine times; *Entwickelung*, twenty-five times) of an individual might occur.

In 1802, Georg Mellin in his *Encyclopädisches Wörterbuch der Kritischen Philosophie* provided readers with only a short entry on *Erzeugung*, assigning the broad topic of organic generation instead to a lengthy discussion that was divided between his entries on "Evolutionary Theory" (*Evolutionstheorie*) and on "Educt" (*Educt*), with reference in the latter to Kant's use of terms taken over from chemistry to draw the difference between an educt and a product when discussing organic life in the *Critique of the Power of Judgment* (CPJ, 5:423–4 [1790]/ CECPJ:291–2; see Mellin, *Encyclopädisches Wörterbuch der Kritischen Philosophie*, vol. II.1, pp. 444, 462–5, and 185–7, respectively.) Rudolf Eisler in his 1930 *Kant-Lexikon* chose *Entwickelung* as the preferred term of reference for organic generation, spending four full pages on the topic, in contrast to the one-sentence definitions he provided for *Erzeugung*, *Evolutionstheorie*, and *Präformation* (pp. 119–22, 144, 150, 429).

Despite this array of terms, Kant's approach to the problems facing theories of generation was fairly straightforward insofar as it was led by the following questions: Could nature on its own be responsible for all the processes associated with organic life, for its generation and development of new individuals, for its ability to resist the forces of entropy and maintain the identity of an individual over time? Or did all of this crucially rely, either only at the point of

creation or continuously, on the active agency of a supernatural figure like God? Without an *anima* to provide the form and force to matter, it was argued, only God's activity could make sense of the workings of an otherwise inert matter. And if God was not responsible, then what else could explain the persistent sense of some kind of *vis essentialis* or organic force at work in nature, and how was it possible, from the barest notion of such an inexplicable natural force, to explain not only the stable reproduction of forms within the species lines but also the selected inheritance of traits being forced on them at the hands of botanists and breeders?

One of the early theories to rely on God's agency was put forth by Malebranche, who proposed that God had in fact made all living individuals at the point of creation, with subsequent generations carrying untold numbers of these submicroscopic individuals forward until the time came for a given subject to be finally enlarged. Malebranche called this "encasement" (*embôitment*) theory, and both he and Leibniz after him used the verb *développer* to describe the change from submicroscopic to normally sized individuals (for Leibniz, *développer* stood in contrast to the *envelopper* of monads at death). In English, such a position was referred to as "preexistence" or "preformation" theory (emphasizing God's role in solving the problem of form), or sometimes as encapsulation or "Russian doll" theory (focusing, therefore, on the physical problem of storing future generations). When it came to describing the processes by which enlargement occurred, such theories appealed to either involution or evolution (with Darwin later acknowledging his difficulties in seeking to reappropriate "evolution" for a new theory of descent with modification).

In Kant's day, *développer* was translated into English as "expansion," "augmentation," "evolution," and "development"; in German it was translated as either *auswickeln* ("to unwind," "unwrap," or "unfold") or *entwickeln* ("to develop"). Interpretive challenges for Kant scholars have arisen mainly from the way in which the various stakeholders with whom Kant was most familiar either chose to redefine key terms (Buffon, for example, who is the most important theorist for understanding Kant's early views on this matter, chose to reappropriate *développer* for his own theory of generation, even though *développer* had by then – following Malebranche and Leibniz – been traditionally used when referring to a preexistence theory of creation, which Buffon rejected), or were indifferently translated into German, such that Buffon's German translators used *auswickeln* for *développer*, even though *auswickeln* was associated in German with preexistence theory, while Bonnet, who accepted a modified version of preexistence theory, had translators who chose *entwickeln* for *développer* even though *entwickeln* referred generically at that point (and still) to any kind of development. Kant's own usage can be seen to have shifted toward *entwickeln* and its cognates after reading Tetens's account of Bonnet and others on this issue in his *Philosophische Versuch über die menschliche Natur und ihre Entwicklung* (1777).

By the middle of the eighteenth century, preexistence theory was under pressure to make sense of experimental results concerning the regeneration of zoophytes, the selective work being done by breeders, and insurmountable evidence of joint inheritance. Important rival theories were advanced by Maupertuis and Buffon, both of whom Kant read with care. While Kant remained skeptical of both of these new theories, he was sympathetic to their desire for something with greater explanatory appeal than a simple recourse to God. Deciding that "it would be absurd to regard the initial generation [*Erzeugung*] of a plant or animal as a mechanical effect," Kant asked his readers in 1763 whether it made sense to say that each plant and animal was "directly formed [*gebauet*] by God, and thus of supernatural origin, with only propagation [*Fortpflanzung*], that is to say, only their periodic transition [*Übergang*] for the purposes of

expansion [*Auswickelung*] being entrusted to a natural law," or if it was rather the case that while the plant and animal kingdoms were themselves created by God, individual members "possess the capacity, which we cannot understand, actually to generate [*erzeugen*] their own kind in accordance with a regular law of nature, and not merely to unfold [*auszuwickeln*] them?" (OPA, 2:114 [1763]/CETP70:156). In this essay, Kant was clear that preexistence theory, as invoking a "natural order of unfolding" (*Auswickelung*), offered no "rule of the fruitfulness of nature, only a futile method of evading the issue," and thus could not challenge a rival sense that "there must be granted to the initial divine organization of plants and animals a capacity, not merely to develop [*entwickeln*] their kind thereafter in accordance with a natural law, but truly to generate [*erzeugen*] their kind" (OPA, 2:115/CETP70:157). Kant continued this line of thought in the *Critique of the Power of Judgment*, resolving there that the "initial divine organization" described in 1763 be best understood as a "generic preformation," after which nature became responsible, in ways that remain inscrutable, for the actual generation (*Erzeugung*) of new individuals (CPJ, 5:422–4/CECPJ:290–3). Kant's discussion of things viewed as natural purposes (*Endzwecke*) further adds to this account of the generative capacity of organic life (CPJ, 5:370–6/CECPJ:242–7).

Related terms: **Epigenesis**, **Hylozoism**, **Life**, **Organism** *Jennifer Mensch*

Genius (*Genie*) Kant's views on genius are developed in his theory of fine art in the *Critique of the Power of Judgment* and, to a lesser extent, in related passages in his anthropological works and lectures. Genius is "the exemplary originality of the natural endowment of a subject for the *free* use of his cognitive faculties" (CPJ, 5:318 [1790]/CECPJ:195). The relevant mental powers are imagination and understanding (CPJ, 5:316/CECPJ:194). Genius is significant as a necessary condition for the production of fine art (literally, "beautiful art," *schönen Kunst*), which "must necessarily be considered as arts of genius" (CPJ, 5:307/CECPJ:186). Kant does not mean that each work of art must individually reflect the degree of freedom and originality that constitutes genius; rather, he appears to mean that a world without genius would be a world without fine art. Although a passing remark identifies a poem or piece of music that lacks genius as a "would-be work" of art (CPJ, 5:313/CECPJ:191), he recognizes that genius is "a rare phenomenon" from which whole schools of fine art derive, imitating the example of a genius (CPJ, 5:318/CECPJ:196).

Genius is essential to fine art's status as a special form of communication, animating a representation with spirit (*Geist*) (CPJ, 5:313/CECPJ:192), as an "inborn predisposition" or natural talent (CPJ, 5:307/CECPJ:186) for generating aesthetic ideas (CPJ, 5:314/CECPJ:192). As such, genius is an operation of imagination that provides a concept with "a representation . . . that belongs to its presentation, but which by itself stimulates so much thinking that it can never be grasped in a determinate concept, hence which aesthetically enlarges the concept itself in an unbounded way" (CPJ, 5:315/CECPJ:193). Neither natural ingenuity nor a talent for spirited conversation rises to the "extraordinary" creativity of genius (AF, 25:557 [1775–6]/CELA:115). Genius cannot be exercised at will (CPJ, 5:308/CECPJ:187).

Revising early remarks that do not distinguish genius from taste (OFBS, 2:244 [1764]/CEAHE:52–3), Kant's mature aesthetic theory treats genius and taste as competing principles of fine art production. Because genius also produces original nonsense (CPJ, 5:308/CECPJ:186), fine art also requires taste. Although taste is a power of judgment, rather than a productive talent, a successful artwork requires taste to curtail imagination's "lawless

freedom" by "bringing it in line with understanding"; taste provides the discipline, organization, and clarity that makes the work accessible to an audience (CPJ, 5:319/CECPJ:197). Furthermore, since beauty is the *conditio sine qua non* of fine art, any conflict between genius and taste in fine art requires a sacrifice of genius. If it is not constrained by taste, genius is original but lacks "the exemplary originality" (CPJ, 5:318/CECPJ:195) that makes art a contribution to posterity and cultural progress (CPJ, 5:319/CECPJ:197).

In addition to fine art production, Kant recognizes a role for genius in philosophical discoveries (AF, 25:556/CELA:115; APi, 25:784 [1777–8]/CELA:270). However, scientific discovery does not require genius. The originality of genius is genuinely original invention: it is not discovery of something "already existing beforehand" (A, 7:224 [1798]/CEAHE:328). Nor can we understand, retrospectively, how the discovery was generated (A, 7:225/CEAHE:330). As such, Newton's breakthroughs in natural science do not reflect genius, for his thought process can be reconstructed and his discoveries taught and learned (CPJ, 5:308–9/CECPJ:187). Genius is merely exemplary, inspiring others by offering models for imitation (CPJ, 5:309/CECPJ:188), and "insofar as it [is] possible to extract them," provides rules for instruction and so imitation (CPJ, 5:318/CECPJ:196). If the productive process can be reduced to a formula, the work is not a product of genius. It is mechanical art rather than fine art.

Related terms: **Aesthetic idea**, **Art**, **Beautiful**, **Concept**, **Form**, **Idea**, **Taste**, **Understanding**

Theodore Gracyk

Geography (*Geographie*) "Geography" in the second half of the eighteenth century was a broader term than it is today, embracing moral and political as well as physical studies. The *Geographica generalis* (1693) of Bernard Varenius (1622–50), who had himself studied at the University of Königsberg, was the academic prototype for Protestant Germany. Kant's own usage varies somewhat over the course of his career, but in general he understands it as the study – one with significant practical as well as theoretical dimensions – of the earth and its contents, both nonliving and living, nonhuman and human.

Geography understood both as a topic of scientific inquiry and as a metaphorical theme is ubiquitous in Kant's writings. Much of his early scientific writing is devoted to the subject. (See, e.g., QWEA, 1:193–213 [1754]/CENS:165–81; E, 1:429–61 [1756]/CENS:399–64; UNH, 1:215–368 [1755]/CENS:182–308; OCE, 1:417–27 [1756]/CENS:327–36; COE, 1:463–72 [1756]/CENS:365–73; TW, 1:489–503 [1756]/CENS:374–85; PAG, 2:1–12 [1757]/CENS:386–95; RSi, 2:272a–d/8:447–50 [1764] = CENS:409–13; cf. SCMW, 8:315–24 [1794]/CENS:426–33.) Kant was among the first in Germany to teach a special course on "physical geography," on which he lectured more frequently than on any other topic, with the exception of logic and metaphysics, i.e., from 1755, the year he started as a *Privatdozent*, until his retirement from active teaching in 1796. Beyond this, geographic metaphors figure prominently in his critical thought. See, for example, his famous reference in the *Critique of Pure Reason* to the "island" of understanding (A236/B295 [1781/7] = CECPR:339; A395–6/CECPR:439; A759–60/B787–8 = CECPR:653–4; cf. ID, 2:410 [1770]/CETP70:405; R4458, 17:559 [1772]/CENF:136); the "earth" (*Erd*, *Boden*) also furnishes the foundation or orienting framework for subjects as diverse as anthropology, jurisprudence (A, 7:261 [1798]/CEAHE:362–3), and the metaphysical foundations of natural science (MNS, 4:561 [1786]/CETP81:266–7; see also OOT, 8:135–8 [1786]/CERRT:8–11).

Beginning in 1772–3, Kant offered annual complementary courses on "physical geography" and "anthropology." Together, they offer complementary halves of a "propaedeutic" to "cosmological" knowledge, or "knowledge of the world." Physical geography, so understood, is both an introduction to more advanced scientific study and a preparation for living in the world. Given the grave limitations of the text that has come down to us as the *Physical Geography*, it is currently impossible to say with any certainty how that course might have changed over the years. Edited by Kant's contemporary Rink, and published in volume 9 of the Academy edition (and in the Cambridge University Press *Natural Science* volume), that text is based on material from the mid 1770s, as well as on a "dictation text" dated as early as the 1750s; a new, much more reliable version, drawing upon transcripts from later years, is forthcoming in volume 26, part two of the Academy edition. In the meantime, much can be learned about the early development of his understanding of geography through a comparison of the three course announcements that Kant published, in 1757, 1765, and 1775–6, respectively.

The 1757 "Announcement," to which Kant appended an essay on the west winds, contains several themes he had previously developed in *Universal Natural History and Theory of the Heavens* (1755), and appears as one of a cluster of shorter writings on geographic subjects, including several on earthquakes (following upon the famous Lisbon earthquake of 1755). As befits the announcement of a course partly intended to supply Kant with needed income by attracting students, he appeals here to a "rational taste" that is directed less to "philosophic precision" than to "the reasoned curiosity of a traveler" (PAG, 2:3/CENS:388). Kant here distinguishes "physical geography," which "merely considers the natural characteristics of the globe and what is on it" (including the seas, mountains, and atmosphere, as well as human beings, animals, and plants, etc.), from mathematical and political geography, the two other ways of "looking at the earth"; its pursuit, however, involves greater "effort and obstacles," including the absence of an adequate textbook (which made it necessary for Kant to take the unusual step of requesting permission to teach without one).

The 1765 "Announcement," by way of contrast, stresses a number of themes more fully elaborated in the roughly contemporaneous Remarks in the *Observations on the Feeling of the Beautiful and Sublime* and in the Herder lectures on ethics, and especially reflects the impact of his reading of Rousseau in the early 1760s. Among these themes is an attention to pedagogic method (Pr, 2:305–8, 310/CETP70:291–5, 296–7) that parallels a similar treatment in Rousseau's *Emile* (1762) (including the proper use of maps, etc.), along with the primacy of practical and especially moral over theoretical concerns generally (Pr, 2:311–12/CETP70:297–9). Man's peculiar earthly placement, already an important topic in the *Universal Natural History* (UNH, 1:352, 358–60/CENS:295–6, 300–2), takes on new moral meaning (Pr, 2:311/CETP70:297; cf. ROFBS, 20:38, 41–2, 45, 120 [1764–5]). Kant's announced course no longer directs itself solely to the physical aspects of the topic but instead addresses "*physical*, *moral* and *political* geography" as a single "discipline" (Pr, 2:312/CETP70:298–9). According to Kant's new formulation, physical geography furnishes the "real foundation" for all history, and is to be supplemented by a "second part" devoted to the subject of man, particularly with regard to his "moral character," and directed toward providing a "comprehensive map of the human species." The "reciprocal relation" of these two parts is intended to furnish, in turn, a political geography and accompanying "unity" of knowledge particularly useful for maintaining "social intercourse" (*Umganges*) (Pr, 2:313/CETP70:299–300).

The 1775 "Announcement" (which forms part of Kant's essay *Of the Different Races of Human Beings*), read together with the roughly contemporaneous introduction to the Rink edition of the *Physical Geography*), similarly reflects a number of important changes in Kant's overall philosophic orientation, including a new understanding of "ideas" and their role in any systematic scientific undertaking (PG, 9:158 [1802]/CENS:446–7; cf. ID, 2:395–6/CETP70:387–8). The primary emphasis of the course continues to be popular and practical (ODR, 2:429 [1775]/CEAHE:84–5; PG, 9:158/CENS:446–7). Kant's division of what he had in 1765 conceived as a unified "discipline" into separate courses on "physical geography" and "anthropology" may reflect his new understanding of the relation between "understanding" and "sensibility" (and the related distinction between the sensible and intelligible worlds, and between outer and inner sense) as worked out in the *Inaugural Dissertation* (see, e.g., ID, 2:398–400/CETP70:390–4).

Related terms: **Lectures on Geography**, **"M. Immanuel Kant's Announcement of the Programme of his Lectures for the Winter Semester 1765–1766,"** ***Physical Geography***, **"Plan and Announcement of a Series of Lectures on Physical Geography," Universal Natural History and Theory of the Heavens**, **Anthropology**. See also individual entries for Kant's shorter writings on physical geographical topics. *Susan Shell*

God (*Gott*) For Kant as a metaphysician, God is the highest being (*höchstes Wesen*) or original being (*Urwesen*; e.g., UNH, 1:226 [1755]/CENS:197–8; A578–9/B606–7 [1781/7] = CECPR:557; CPrR, 5:133 [1788]/CEPP:247; RP, 20:301 [1793/1804]/CETP81:389; ThPö, 28:1000 [1783–4]/CERRT:346–7). Unfortunately, Kant does not provide a single definition for the notion of God, but rather uses different descriptions, depending on the context. In the pre-Critical essay *The Only Possible Argument in Support of a Demonstration of the Existence of God*, he argues for the existence of an absolutely necessary being that is shown to be unique, simple, immutable and eternal (OPA, 2:83–5 [1763]/CETP70:127–9). As intelligence and will must be among its properties, the original being is a mind (*Geist*), and hence may be identified with God (OPA, 2:87–9/CETP70:131–3).

In his Critical writings, Kant's conception of God mainly varies according to whether it is apprehended by theoretical or by practical reason. Speculative reason, in its search for the unconditioned, produces several ideas of absolute unity, one of them being the transcendental ideal, which is introduced by the following ontological consideration: Whereas concepts may or may not be completely determined, everything "stands under the principle of *thoroughgoing determination*; according to which, among *all possible* predicates of *things*, insofar as they are compared with their opposites, one must apply to it" (A571–2/B599–600 = CECPR:553). Consequently, on the one hand, we cannot know the complete concept of any given object because we never dispose of all possible predicates; on the other hand, since each pair of opposed predicates has some content that is either affirmed or denied, we can conceive a priori of one thing whose concept contains all and only positive attributes. This "idea of an All of reality (*omnitudo realitatis*)" represents the concept of a most real being (*ens realissimum*), that is, "the concept of a *thing in itself* which is thoroughly determined" (A575–6/B603–4 = CECPR:555–6). The most real being may be called as well the original being (*ens originarium*; *Urwesen*), the highest being (*ens summum*; *höchstes Wesen*), and the being of all beings (*ens entium*; *Wesen aller Wesen*) (A578–9/B606–7 = CECPR:557; see also ThPö, 28:1013/CERRT:358).

Although the notion of the most real being is thought of as completely determined, ontotheology cannot furnish a list of divine predicates. It is the two other branches of rational theology that help to further clarify God's nature and attributes. Cosmotheology infers the existence of an absolutely necessary being from the contingency of the world (cf. A456/B484 = CECPR:492; A604–6/B632–4 = CECPR:570). Kant, however, reminds us that such a supreme cause of the world (*Weltursache*) is different from a personal author of the world (*Welturheber*). The belief in the former is termed "deism," the belief in the latter "theism" (A631–3/B659–61 = CECPR:584–5; ThPö, 28:1000–1/CERRT:347–8). Physico-theology ascribes intelligence and will to God, by conceiving him in analogy with a human architect or artist. Kant still objects that an architect of the world (*Weltbaumeister*) always depends on the material he works in and therefore cannot be considered the creator of the world (*Weltschöpfer*; A627/B655 = CECPR:581; ThPö, 28:1093–4/CERRT:423–4). Apart from these ambiguities in the concept of God, speculative reason is also unable to prove the existence of a highest being. God's existence, according to Kant, has to be established on practical grounds.

From the perspective of practical reason, God is not only "a being that is the cause of nature by *understanding* and *will* (hence its author)," but also the "*highest original good*," which makes possible the "*highest derived good*," namely the connection between morality and proportionate happiness (CPrR, 5:125/CEPP:240–1; cf. A810–1/B838–9 = CECPR:680). The postulate of God's existence, or rather practical rational belief, implies God to be "the holy lawgiver (and creator), the beneficent governor (and preserver), and the just judge" (CPrR, 5:131/CEPP:245; cf. MPTT, 8:257 [1791]/CERRT:26; Rel, 6:99 [1793]/CERRT:134; Rel, 6:139/CERRT:166; ThPö, 28:1073/CERRT:408). These three main moral attributes make up the God of the pure religion of reason (*Vernunftreligion*) that Kant opposes to historical, revealed, or ecclesiastical faith (*Kirchenglaube*; Rel, 6:110/CERRT:142). Religion, then, for Kant is "the recognition of all duties as divine commands" (CPrR, 5:129/CEPP:244; cf. Rel, 6:153/CERRT:177). If the moral law that every free will gives to itself (autonomy) is seen, at the same time, as a decree of God's holy will, the divine lawgiver can be understood as governing the world in accordance with moral ends. This further supposes God to know the heart (*Herzenskündiger*) and penetrate the intentions of each and every person (Rel, 6:99/CERRT:134).

The realm of divine legislation, government, and justice is designated the kingdom of God (*Reich Gottes*), which is founded on earth by the victory of good over evil and represented by Kant as an ethical community. The idea of a people of God (*Volk Gottes*) becomes actual in the Church as the visible union of all virtuous human beings. As this account makes clear (cf. Rel, 6:93–102/CERRT:129–36), Kant draws heavily on the imagery of Judeo-Christian tradition. He goes so far as to introduce the "faith in the prototype of a humanity well-pleasing to God (the Son of God)" that appears as the God-man (Rel, 6:119/CERRT:149). On the other hand, Kant polemicizes sharply against all kinds of religious enthusiasm and superstition. He dubs divine service (*Gottesdienst*) a counterfeit service (*Afterdienst*) in case somebody intends to become well-pleasing to God by anything else than a good life conduct (Rel, 6:170/CERRT:190). In the end, it remains an open question whether the kingdom of God permits a worldly realization, or whether Kant refers to an otherworldly reality. His insistence on the belief in the immortality of the soul in all three *Critique*s may point to a transcendent reading. The later Kant still speaks of the youngest day when "judgment of grace or damnation by the world's judge" is passed and "the (blessed or cursed) eternity" begins (EAT, 8:328 [1794]/

CERRT:222). His philosophical idea of God thus seems to remain inseparable from religious convictions.

Related terms: **Belief**, ***Ens realissimum***, **Highest good**, **Ideal**, **Metaphysics**, **Theology**

Georg Sans

Gratitude (*Dankbarkeit*) In the *Doctrine of Virtue*, the second part of his 1797 *Metaphysics of Morals*, Kant writes: "*Gratitude* consists in *honoring* a person because of a benefit he has rendered us," adding that respect for the benefactor is the feeling "connected with this judgment" (MM, 6:454 [1797]/CEPP:573). Along with beneficence and sympathetic feeling, Kant classifies gratitude as one of the primary duties of love to other human beings. It is a proper response to both genuine beneficence, which results in one's being benefited, as well as to heartfelt benevolence by another even "without physical results" (MM, 6:455/CEPP:573). Kant claims that the former calls for "active" gratitude while the latter only calls for "affective" gratitude. He does not elaborate, but presumably the difference is between demonstrating one's gratitude by conferring some token gift on one's benefactor (if possible) and simply being appreciative.

Kant does not provide an argument for this duty by appealing to the categorical imperative, as he does with most of the other ethical duties featured in the *Doctrine of Virtue*. Rather, he distinguishes a prudential maxim of gratitude from a moral maxim. The former involves a policy based, for example, on the self-interested calculation that one is more likely to receive further benefits by expressing gratitude. The latter, he writes, is "a direct constraint in accordance with a moral law, that is, a duty" (MM, 6:455/CEPP:573). In explaining this duty, Kant makes brief remarks about its "extent," "intensity," pro-social role, and special status.

Considerations of *extent* have to do with the range of individuals to whom one owes a debt of gratitude. In addition to select contemporaries, Kant claims that one's debt of gratitude extends to one's predecessors, "even to those one cannot identify with certainty" (MM, 6:455/CEPP:574). This is presumably because one's predecessors (some of them) have done things that contribute positively in some way to one's present state. Considerations of *intensity* concern "the degree of obligation" one incurs as a result of the beneficence of someone else, that is, how much one is to do in demonstrating one's gratitude. Kant claims that this should be determined by considering the degree of usefulness of the benefit and how unselfishly it was bestowed, where the least degree is to "render *equal* services to the benefactor if he can receive them" (MM, 6:456/CEPP:574). In cases where one is not able to comply with one's duty of gratitude toward one's benefactors, one should instead render services to others. Regarding its *pro-social role*, in addition to actively engaging in grateful behavior, one is also to regard the kindness expressed by one's benefactor not as a burden to be gotten rid of, but as an opportunity to cultivate one's love of humanity by combining "the *cordiality* of a benevolent disposition with *sensitivity* to benevolence (attentiveness to the smallest degree of this disposition in one's thought of duty)" (MM, 6:456/CEPP:574).

Concerning its *special status*, Kant remarks that gratitude is a sacred duty (*heilige Pflicht*) as opposed to an ordinary duty. But it is unclear what this status signifies. He writes that "gratitude must also be considered, in particular, a *sacred* duty, that is, a duty the violation of which (as a scandalous example) can destroy the moral incentive to beneficence in its very principle" (MM, 6:455/CEPP:573). This seems to say that the duty's sacred status derives from the fact that ingratitude can have a negative effect on one's benefactor (and perhaps others), discouraging her from being beneficent out of direct concern for others. But the above sentence is immediately

followed by this one: "For, a moral object is sacred if the obligation with regard to it cannot be discharged completely by any act in keeping with it (so that one who is under obligation always remains under obligation)" (MM, 6:455/CEPP:574). The explanation for the continuing obligation to one's benefactor is that the act of beneficence which grounds a duty of gratitude necessarily precedes one's grateful response. (For similar claims see MoC, 27:442–3 [1770s]/CELE:199; MoV, 27:696 [1793–4]/CELE:423–4.) One way to understand why priority matters is to compare the motives of the benefactor and beneficiary. In initiating the benefactor–beneficiary relation, the benefactor does not act under a strict obligation to benefit; the act is from altruistic motives and so has a special moral value that cannot be matched by the beneficiary's act of gratitude, which is done "merely to repay the benefit and discharge the debt. Here I can no longer get ahead of him, for he remains always the one who was first to show me a kindness" (MoC, 27:442–3/CELE:199). In this way, the reciprocity involved in gratitude is unlike the reciprocity involved in the lender–borrower relationship that is not based on beneficence, and so once the money is repaid one's obligation has been completely discharged. These two remarks about the sacred status of gratitude are quite different; perhaps a duty can be sacred in more than one way.

Finally, gratitude is classified as a duty of love, which is characteristically wide (allowing latitude in compliance) and associated with feelings of love. However, gratitude as a duty has some affinity with narrow duties of respect toward others. First, gratitude is typically owed to some specific party and requires rendering equal services, whereas beneficence normally allows great latitude with respect to whom one benefits and what one does to benefit them. Second, Kant remarks that gratitude is not, strictly speaking, love expressed toward a benefactor, but rather respect (MM, 6:458/CEPP:576). However, unlike the negative duties to refrain from the vices of arrogance, defamation, and ridicule, the duty of gratitude is positive and presumably not something *strictly owed* in the sense that the benefactor may not demand that one be grateful or express gratitude.

Related terms: **Duties to others**, **Virtue** *Mark Timmons*

Ground (*Grund*) A "ground" is "that which determines a subject in respect of any of its predicates." To determine is "to posit a predicate while excluding its opposite." A ground may be *antecedently determining*, in which case, "the concept [of it] precedes that which is determined." Such a ground is the "reason *why*, or the ground of being or becoming," without which whatever is so determined "would not be intelligible" (NE, 1:391–2 [1755]/CETP70:10–12). It is contrasted with a *consequentially determining* ground, which "wouldn't be posited if the concept determined by it hadn't already been posited from some other source"; this is also termed the ground *that*, or "ground of knowing." According to a traditional doctrine, the antecedently determining ground may also be a ground of knowing (a priori); Kant concurs in presenting such a ground as the "reason why" and "condition of intelligibility": "Everything in the world has a ground, means so much as: it can be known a priori (as necessary, either absolutely or conditionally) and stands under a rule of order" (R5193, 18:114 [1776–8]). "Determining" is to be preferred to "sufficient ground," since the former unambiguously indicates a positing "in which every opposite is excluded" (NE, 1:393/CETP70:12–13). Some of Kant's contemporaries used "sufficient ground," by contrast, to signify a ground lacking nothing needed for an outcome without excluding every alternative to it. Kant's early work maintains that "Nothing which exists contingently can be without a ground which determines its existence antecedently," and an existence without such antecedent ground is said to be necessary (NE, 1:396–7/CETP70:17–18). He adds, "there is nothing in the grounded that wasn't in

the ground"; also, "Things with nothing in common cannot be the ground of each other" (NE, 1:407/CETP70:32–3). God's necessary existence is however said to lack a ground, for this couldn't lie in another entity, and "it is absurd to say that something has the ground of its existence within itself" (NE, 1:394/CETP70:14–15). This last thesis survives into the Critical period (OD, 8:198 [1790]/CETP81:292–3; OD, 8:213n./CETP81:305n.). Writings from the 1760s more carefully distinguish real and logical grounding relations. In the Critical period, Kant writes that

> ground is (in general) that through which something else (different) is determinately posited. . . . A consequent (*rationatum*) is that which is not posited unless something else is posited (*quod non ponitur nisi posito alio*). The ground must therefore always be something different from the consequent . . . This difference is either something merely logical (in the manner of representing) or real in the object itself. (C, 11:35 [May 12, 1789]/CEC:298–9; cf. NM, 2:202 [1763]/CETP70:239–40)

The *real ground* is here presented as twofold; "either the formal (the intuition of the object) e.g., the sides of the triangle contain the ground of the angle, or the material (the existence of the thing), by virtue of which that which contains this is called cause" (C, 11:36/CEC:299). It is a logical or formal principle of knowledge that "Every proposition must have a ground." According to the "transcendental" or material principle, "Every thing must have its ground." "[N]o person has ever proven or will ever prove [the material principle] from the principle of contradiction ([or] from mere concepts without relation to sensible intuition)." It is indeed valid "without exception for all things as appearances in space and time, but in no way for things in themselves" (OD, 8:194/CETP81:289; Pro, 4:368 [1783]/CETP81:156–7). Its empirical validity derives from its role in time-determination, according to which "that which precedes includes the condition upon which an event universally (i.e., necessarily) follows." In this sense, "the principle of sufficient reason is *the ground of possible experience*, namely of the objective knowledge of appearances in regard to their relations in the successive order of time" (A201/B246 [1781/7] = CECPR:311). The principle cannot "serve as a bridge" to knowledge of the supersensible, since "one can build with no materials of sense representation on the other bank" (OD, 8:213/CETP81:305). Metaphysical restrictions of the material principle are tied to hard limits on rational intelligibility: "our understanding cognizes existence through experience, but reason comprehends it when it cognizes it a priori, that is through grounds . . . Now first beginnings have no grounds, thus no comprehension through reason is possible" (R4338, 17:511 [1770–1? 1769? 1773–5?]/CENF:129).

Related terms: **Cause**, **Determination**, **Effect**, **Logic**, **Reality** *Desmond Hogan*

H

Habit (*Gewohnheit*) Kant treats the notion of habit in both a negative and a positive sense. As an epistemological issue, in his criticism of Hume he defines habit as a "subjective necessity that arises in experience through repeated association and that ultimately is falsely regarded as objective" (A95/B127 [1781/7] = CECPR:225; B5/CECPR:138; see also Pro, 4:258 [1783]/

the ground"; also, "Things with nothing in common cannot be the ground of each other" (NE, 1:407/CETP70:32–3). God's necessary existence is however said to lack a ground, for this couldn't lie in another entity, and "it is absurd to say that something has the ground of its existence within itself" (NE, 1:394/CETP70:14–15). This last thesis survives into the Critical period (OD, 8:198 [1790]/CETP81:292–3; OD, 8:213n./CETP81:305n.). Writings from the 1760s more carefully distinguish real and logical grounding relations. In the Critical period, Kant writes that

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CETP81:55–6; CPrR, 5:12, 51 [1788]/CEPP:146, 181). In his anthropological and moral writings, Kant contrasts habit formation with the development that is based in natural aptitudes.

The central issue is a mechanistic instead of a free exercise of human talents and other capacities. Traits of the mind that consist in a "habitual disposition [*Disposition*] [are] acquired through habit [*Gewohnheit*]"; "no natural aptitude [*Naturanlage*] underlies the latter, but rather only chance occasions are the underlying cause" (A, 7:286 [1798]/CEAHE:384). Kant notes that such habituation is detrimental both in upbringing and education. For example, external admonishments habituate children to attending to how others view them (AF, 25:478 [1775–6]/CELA:54). The "introduction of mechanism" is the "failing of all our schools"; "mechanism arises out of habit, habit first produces facility, and afterwards necessity." This is the "reason why few geniuses come out of them" (AF, 25:557–8/CELA:115–16). To attempt to cultivate virtue through either forming or breaking habits (*Angewöhnung oder Abgewöhnung*) is the "establishment of a steady inclination without any maxims [and] by means of its frequent gratification; it is a mechanism of sensibility instead of a principle of the conduct of thought" (MM, 6:479 [1797]/CEPP:593).

> Moral maxims, unlike technical ones, cannot be based on habit [*Gewohnheit*] (for the latter belongs to the physical constitution of the determination of one's willing); rather, even if their exercise were to become a matter of habit, the subject would thereby forfeit freedom in the adoption of maxims, just in what the character of an action from duty consists. (MM, 6:409/CEPP:537).

This objection underlies Kant's rejection of an Aristotelian habituation of the appetites as a way to cultivate moral character. His objections also resonate with his statement in his essay "What is Enlightenment?" where he repudiates "rules and formulas, those mechanical instruments of a rational use, better said, misuse of our natural gifts [*Naturgaben*]," as the "shackles of chronic immaturity" (WIE, 8:36 [1784]/CEPP:17).

However, Kant also invokes the Latin *habitus*, and his distinctions in this regard help to make sense of the notion of habit to which he appeals in his account of cultivating moral judgment in the *Critique of Practical Reason*. In his *Metaphysical First Principles of the Doctrine of Virtue*, Kant identifies the Latin *habitus* with *Fertigkeit*, an accomplished ability (or skill) to "act with facility" (or proficiently) – a "subjective perfection of the capacity of choice," but adds the following qualification: "But not every such facility is a free skill (*habitus libertatis*); for if the skill is habit (*assuetudo* [*Angewohnheit*]), i.e., a uniformity of action which by frequent repetition has become a necessity, then it is not a skill proceeding from freedom and accordingly is not a moral skill" (MM, 6:407/CEPP:535). In the second *Critique*, Kant writes that exercises in discerning the moral merit of actions and characters in biographies, even if "only pursued as a game of judgment in which children may vie with one another, nonetheless leave a lasting impression … which, through merely the habit [*Gewohnheit*] of repeatedly regarding such actions as praise or blameworthy, would make a good basis for uprightness in their future conduct of life [*Lebenswandel*]" (CPrR, 5:154–5/CEPP:263). The first step is "to make judging in accordance with moral laws a natural activity accompanying all our own free actions, as well as our observations of those of others," to make such judging "as it were, into a habit [*Gewohnheit*] and to sharpen it" (CPrR, 5:159/CEPP:267). Or again, as Kant spells it out in his *Lectures on Pedagogy*, for "moral cultivation" which "gives form to *Denkungsart*," one "must see to it that children become accustomed [*sich gewöhnen*] to act in accordance with maxims and not on the

basis of certain motive impulses" (P, 9:480 [1803]/CEAHE:468). Thus the task for the educator is to facilitate through "frequent practice" (CPrR, 5:154/CEPP:263) a proficiency in moral judgment without the latter devolving into a rote necessity. Or to put it another way, the pedagogical task is to foster students' self-development of their moral aptitudes and not to habituate them to follow a set of external rules (to draw on the distinctions Kant makes in his *Anthropology*).

Related terms: **Character**, **Disposition**, **Freedom**, **Mechanism**, **Natural aptitude**

Note on Translation

Variations continue across translations for a number of Kant's terms. *Gewohnheit* often appears as "custom." *G. Felicitas Munzel*

Happiness (*Glückseligkeit*, *Glück*) The German word *Glück* combines two shades of meaning that are separated in English: "happiness" (*beatitudo*, *felicitas*) and "luck" (*fortuna*). Kant pays tribute to this distinction by using the term *Glückseligkeit* when discussing happiness and *Glück* when dealing with luck or (good) fortune. Kant defines happiness as follows: "Happiness is the satisfaction of all of our inclinations (*extensive*, with regard to their manifoldness, as well as *intensive*, with regard to degree, and also *protensive*, with regard to duration)" (A806/B834 [1781/7] = CECPR:677). This picture of fulfillment counts as an "idea" in Kantian terminology because it insinuates "an absolute whole, a maximum of well-being in my present condition and in every future condition" (G, 4:418 [1785]/CEPP:70). It is obvious that well-being to this extent can never be realized. Does Kant thus lose track of any empirically meaningful notion of happiness?

No, for Kant is well aware of the limits set to happiness as it is aimed at or experienced in human lives. Even though he considers the idea of happiness indispensable, he calls it "a fluctuating idea" (*schwankende Idee*) at the same time (G, 4:399/CEPP:54). This is because no one can form a "determinate and sure concept of the sum of the satisfaction of all inclinations" (ibid.). Nevertheless, everybody wishes for this sort of comprehensive fulfillment. Yet everything it might include cannot be known or strived for but in empirical ways. Hence, it will be subject to the confinements inherent to all things empirical: relationality, instability, dependence on specific circumstances of time and place, finitude, etc. Imagine, for instance, someone who thinks the acquisition of riches will make him happy. His endeavors to that effect may be successful, but could likewise be unsuccessful as they hinge on many factors that are surely beyond his control. Even in a case where he or she is successful, they will not be able to enjoy undiluted happiness. They could lose their fortune at any time; if they were spared this kind of downfall, they might suffer from the so-called side effects riches usually entail, such as worry, envy, and intrigue – just to mention a few that are listed by Kant himself, who discusses this example and others (cf. G, 4:418/CEPP:70–1).

No determinate concept of reason whatsoever, Kant concludes, can shape the "plan for happiness" (*Entwurf der Glückseligkeit*) (G, 4:395/CEPP:51), which, one way or another, is drafted by any human being. Although happiness poses a "problem" that no human being can escape since it is "imposed upon him by his finite nature itself, because he is needy" (CPrR, 5:25 [1788]/CEPP:159), there "can be no imperative," i.e., no "command (of reason)," that would prescribe to him what he has to do in order to be happy (cf. G, 4:418, 413/CEPP:71, 66). Therefore, and despite his definition of happiness quoted above, which suggests otherwise,

Kant renders problematic conceiving of happiness as one of the (practical) ideas of reason (G, 4:418, 413/CEPP:71, 66). Those ideas are concepts representing archetypes (*Urbilder*) of qualities, stances, and attitudes such as goodness, right, or justice (cf. A313–15/B370–2 = CECPR:395–6). Nothing in experience can ever fully comply with them. Conversely, they have to be seen as standards according to which we orient and assess our (empirical) doings and dealings. But the concept of happiness, Kant argues, is different. Whereas ideas such as goodness, right, or justice contain demands of reason which we ought to meet, even though they might contradict the demands our inclinations make on us, the satisfaction of our inclinations is central to the notion of happiness. Accordingly, it cannot count as an idea of reason. It is, in fact, an "ideal of imagination" (G, 4:418/CEPP:71). Just like beauty, happiness "cannot be represented through concepts, but only in an individual presentation [*in einzelner Darstellung*]" (ibid.), some of which we consider as "*exemplary*," as models of happiness (CPJ, 5:232 [1790]/CECPJ:116–17).

As is the case with beauty too, there cannot be any "objective rule" to determine what happiness is by means of concepts: "the feeling of the subject and not a concept of an object" is the "determining ground" of every pertinent judgment (CPJ, 5:231/CECPJ:116). Thus, Kant does not advocate any objectivist theory of happiness (or beauty). Yet it could not be deemed subjectivist either. Even though happiness, like beauty, cannot be found but in the guise of "an individual presentation" (CPJ, 5:232/CECPJ:117), it is no matter of arbitrary claims or of mere feelings of pleasure resulting from the satisfaction of this or that inclination. The requirement is to integrate given inclinations and the quest for their fulfillment into an overall path of life that fits in with individual dispositions, preferences, circumstances, etc.

Kant considers the pursuit of happiness most important. There is "*one* end [*Zweck*]," he observes, "that can be presupposed as actual in the case of all rational beings" insofar as they are "dependent beings," and therefore "one purpose [*Absicht*] that they not merely *could* have but that we can safely presuppose that they actually *do have* by a natural necessity, and that purpose is *happiness*" (G, 4:415/CEPP:68). Hence, "our well-being and woe count for a *very great deal* in the appraisal of our practical reason," and our "reason certainly has a commission . . . to form practical maxims with a view to happiness in this life and, where possible, in a future life as well" (CPrR, 5:61/CEPP:189). All such maxims, which Kant does not spell out cohesively or comprehensively in any of his major published works, concern prudent ways of dealing with our inclinations, the fulfillment of which Kant takes to be essential to human happiness (cf. MoC, 27:360–4 [1770s]/CELE:137–41). Self-mastery in particular is of vital importance because nature has given us all kinds of drives merely "for guidance" ([*als*] *Leitfäden*) but has left it to us to shape them (or let them wither) (CPJ, 5:432/CECPJ:299). Among other things, Kant emphasizes that we should never tie ourselves to particular feelings and inclinations in a manner such that we can no longer see them in the light of the entirety of our feelings and inclinations, thus being no longer able to assess their "worth" (*Werth*) (cf. MoP, 27:203 [1782–3]).

Despite the significance of "our well-being and woe [*Wohl und Wehe*]," Kant is very clear that "happiness is not *the only thing* that counts" (CPrR, 5:61/CEPP:189). What, in cases of conflict, counts more than happiness is morality. In contrast to the eudaimonistic tradition, Kant does not think that happiness and morality necessarily go hand in hand. Principles guiding the pursuit of happiness and moral principles are different in that they rest on different grounds: needs based on human sensibility (*Sinnlichkeit*) here and laws of pure practical reason there.

They may, but need not converge. In case they do not, we have to give priority to what "reason says on its own," argues Kant (CPrR, 5:61/CEPP:189). No doubt, the human being

> needs reason in order to take into consideration at all times his well-being and woe; but besides this he has it for a higher purpose: namely, not only to reflect upon what is good or evil in itself as well – about which only pure reason, not sensibly interested at all, can judge – but also to distinguish the latter appraisal altogether from the former and to make it the supreme condition of the former. (CPrR, 5:62/CEPP:190)

Kant explicates the intricate relation between happiness and morality in his "*doctrine of the highest good*" (cf. CPrR, 5:108ff./CEPP:226ff.). Happiness is part of "the unconditioned totality of the object of pure practical reason, under the name of the *highest good*" (CPrR, 5:108/CEPP:226–7). However, happiness is of worth only if it is sought after in accordance with the requirements of morality, which figures as its "supreme condition" and forms the second constitutive element of the highest good. This at least is the perspective of pure practical reason as it has evolved and taken shape ever since "human beings began to reflect on right and wrong" (CPJ, 5:458/CECPJ:322–3).

Related terms: **Desire**, **Highest good**, **Pleasure**, **Practical reason** *Beatrix Himmelmann*

Heart (*Herz*) In his 1793 *Religion within the Boundaries of Mere Reason*, Kant defines "the good or the evil heart" as "the will's [*Willkür*] capacity or incapacity arising from this natural propensity to adopt or not to adopt the moral law in its maxims" (Rel, 6:29/CERRT:77). This definition puts "heart" in relation to a constellation of concepts central to the doctrine of radical evil. The other main components of this conceptual framework are the notions of "propensity," "disposition," and "character." Like "heart," these notions refer to contingent acts of freedom for which human beings are responsible (Rel, 6:44/CERRT:89). Unlike "predispositions to the good" (animality, humanity, and personality), which are original "constituent parts" that "belong to the possibility of human nature" (Rel, 6:28/CERRT:76), these notions are self-imposed.

Kant's definition of heart makes clear that, even if the propensity to evil is "subjectively necessary in every human being, even the best" (Rel, 6:32/CERRT:79), its universality does not rule out the possibility of having a good heart. Furthermore, although the "capacity or incapacity" "to adopt or not to adopt the moral law" is an act of freedom, its empirical manifestations are susceptible of anthropological generalization. The typology of evil hearts that follows illustrates the point:

> First, it is the general weakness of the human heart in complying with the adopted maxims, or the frailty of human nature; second, the propensity to adulterate moral incentives with immoral ones (even when it is done with good intention, and under maxims of the good), i.e., impurity; third, the propensity to adopt evil maxims, i.e., the depravity of human nature, or of the human heart. (Rel, 6:29/CERRT:77)

Despite their obvious differences (at the level of feeling, moral self-conception, and conduct), Kant detects a common volitional pattern at their basis: the heart of all these agents shows that they have made "self-love and their inclinations the condition of compliance with the moral law – whereas it is the latter that, as the *supreme condition* of the satisfaction of the former, should

have been incorporated into the universal maxim of the power of choice as the sole incentive" (Rel, 6:36/CERRT:83).

The fact that the heart straddles both empirical and a priori determinations distinguishes it from the notion of disposition, "i.e., the first subjective ground of the adoption of maxims . . . [which] applies to the entire use of freedom universally" (Rel, 6:25/CERRT:74). Since the disposition is inscrutable (Rel, 6:22n./CERRT:71n.), the examination of one's own heart is necessary to assess our current moral state. As Kant puts it in the *Metaphysics of Morals*: to "know your heart – whether it is good or evil, whether the source of your actions is pure or impure," is "the first command of all duties to oneself" (MM, 6:441 [1797]/CEPP:562). Complying with this command is profoundly painful: given our deep-rooted tendencies to self-flattery and self-deception (Rel, 6:38/CERRT:84–5), "only the descent into the hell of self-cognition can pave the way to godliness" (MM, 6:441/CEPP:562). Self-cognition is initially hellish because it requires "first to remove the obstacle within (an evil will actually present in him) and then to develop the original predisposition to a good will within him, which can never be lost" (MM, 6:441/CEPP:562). But the pain is gradually superseded by new feelings on the way to godliness:

> Now, if we ask, "What is the *aesthetic* constitution, the *temperament* so to speak of *virtue*: is it courageous and hence *joyous*, or weighed down by fear and dejected?" an answer is hardly necessary. The latter slavish frame of mind can never be found without a *hidden hatred* of the law, whereas a heart joyous in the *compliance* with its duty (not just complacency in the *recognition* of it) is a sign of genuineness in virtuous disposition. (Rel, 6:23n./CERRT:73n., emphasis original)

The reliability of emotions as windows to our moral state, however, never amounts to certainty. Vanquishing the "invisible enemy" of radical evil (Rel, 6:57/CERRT:101) requires "a *revolution* in the disposition of the human being (a transition to the maxim of holiness of disposition)" (Rel, 6:47/CERRT:92, emphasis original), through which he inverts the inversion of the ethical order of priorities between the incentives. Kant identifies this revolution with "a kind of rebirth, a certain solemnity of making a vow to oneself; which makes the resolution and the moment when this transformation took place unforgettable to him, like the beginning of a new epoch. . . . Perhaps there are only a few who have attempted this revolution before the age of thirty" (A, 7:294 [1798]/CEAHE:392). The new character displaces the old evil disposition, i.e., the moral outlook that has been there "one way or the other *always*, *from his youth on*" (Rel, 6:25/CERRT:74, emphasis original). By examining his new heart and comparing it with his prior moral state, the individual has rational grounds for hope that he has become well pleasing to God "in view of the purity of the principle which he has adopted as the supreme maxim of his power of choice, and in view of the stability of this principle" (Rel, 6:48/CERRT:92). But hope is all he gets: since the revolution that ushered the new character is the result of an inscrutable act of freedom, the agent can never be certain that it took place – he must walk "the good (though narrow) path of constant *progress* from bad to better" (Rel, 6:48/CERRT:92) with some degree of "fear and trembling."

Related terms: **Character**, **Disposition**, **Evil**, **Morality**, **Propensity**, ***Willkür***

Pablo Muchnik

Heautonomy (*Heautonomie*) Kant uses this term only twice: in the unpublished First Introduction to the *Critique of the Power of Judgment* (CPJFI, 20:225 [1789]/CECPJ:28)

and in its published introduction (CPJ, 5:185–6 [1790]/CECPJ:72). Its grammatical origin lies in Greek: the definite article "he" may only attach reflexively to a pronoun ("I see myself"), and never emphatically, as can "*auto*" ("I myself regard him as a good man"). Kant's term characterizes as wholly "reflecting" and "subjective" (as opposed to "determining" and "objective") the a priori legislation that is solely by, for, and relative to the power of judgment alone (CPJFI, 20:219, 248–9/CECPJ:22, 47–8; CPJ, 5:396–8/CECPJ:267–9). This power "has in itself an a priori principle for the possibility of nature, though only in a subjective respect, by means of which it prescribes a law, not to nature (as autonomy), but to itself (as *heautonomy*) for reflection on nature" (CPJ, 5:185–6/CECPJ:72, emphasis added).

Kant's distinction between "determining" and "reflecting" judgment is new in 1790 (CPJFI, 20:211/CECPJ:15; CPJ, 5:179, 389/CECPJ:66–7, 260); "heautonomy" distinguishes the *purely* "reflecting" a priori power of judgment's subjective and indeterminate self-legislation both from mere psychology (CPJFI, 20:199, 239–41/CECPJ:6, 39–41; CPJ, 5:177–8, 182, 239, 266/CECPJ:65, 69, 123, 149) and from that of autonomy, in which the power of judgment determines a possible act or object according to a determinate rule or end (CPJFI, 20:224/CECPJ:26). In reflecting (as opposed to determining) judgment, a particular individual or system of concepts is given, and the power of judgment finds a suitable or purposive (*zweckmässig*) concept, law, or universal under which it is possible to judge or organize the given determinately. Inferences of the power of (reflecting) judgment are not merely logical, because the judging and lawfulness concern a contingently given, empirical situation, with a choice of concepts and/or systems of concepts to be made by empirical induction or analogy (LJ, 9:131–2 [1800]/CELL:625–6).

In legislating wholly reflectively a priori, the power of judgment possesses no concepts of nature or of freedom, but only a self-directed, indeterminate, merely formal "concept of things in *nature insofar as nature conforms to our power of judgment* ... in other words ... a concept of a purposiveness [*Zweckmässigkeit*] of nature in behalf of our faculty for cognizing it" (CPJFI, 20:202/CECPJ:8; cf. CPJ, 5:184/CECPJ:71). Kant also formulates this as a law of the specification of nature with regard to the suitability of our cognition of its particular laws (CPJFI, 20:216/CECPJ:19; CPJ, 5:186/CECPJ:72; cf. CPJ, 5:406/CECPJ:276), thus annexing to the a priori power of judgment those cognitive desiderata of systematicity in classification that he had earlier treated as part of the regulative role of ideas of reason in empirical theorizing (A642–68/B670–96 [1781/7] = CECPR:590–604; cf. CPJ, 5:182/CECPJ:69), so as to stress the inner relativity and contingency of our judgments classifying contingently given objects, concepts, forms, systems, and principles, and our judgments of purposiveness (CPJFI, 20:204, 210, 217, 228, 249–50/CECPJ:10, 14, 20, 30, 48–9; CPJ, 5:174, 180, 183–90, 278, 294, 347, 360, 368, 386–91, 404–9/CECPJ:62, 67, 70–6, 159, 174, 221, 234, 240, 258–62, 273–8). Earlier, contingency and purposiveness had been used to dismiss from philosophy judgments of aesthetic perfection ("aesthetic [perfection] must bear the mark of the contingent, and thus must not be studied," R1807, 16:123 [1769–70?]/CENF:532), to further the methodology of the classification of human races (HR, 8:103 [1785]/CEAHE:157), and to emphasize the impossibility of our understanding the ultimate purposiveness or end of things in nature as something in harmony with our ideas of freedom and the good (A620–30/B648–58 = CECPR:578–83; CPrR, 5:138–42 [1788]/CEPP:251–4; cf. Rel, 6:5 [1793]/CERRT:59;

OOT, 8:138 [1786]/CERRT:11). But by 1790, Kant found a transcendental ground for such judgments.

We must proceed *as if* nature were in its specific nature suitably designed (purposive) for our power of judgment, though we can have no a priori determining knowledge that our particular demands for and exercises in finding systematicity are objectively necessary, so that the satisfaction of this end is contingent, making the principle, while indispensable for empirical understanding, yet "not indispensable" when applied by reflecting judgment to nature as a whole (CPJ, 5:398/CECPJ:269; cf. CPJ, 5:186/CECPJ:73; Letter to Jacob Beck, C, 11:441 [1793]/CEC:465). Now the pleasure we take in specifying the indeterminate concerns, not the determination of the object or end, but the suitability of our contingent mode of reflection upon it (CPJFI, 20:204, 217/CECPJ:10, 20; CPJ, 5:187/CECPJ:73; CPJFI, 20:210–1/CECPJ:14–5; CPJ, 5:179/CECPJ:67). This mode is "subjectively valid" insofar as it furthers one or another ideal of subjective purposiveness: (a) the specific suitability of nature's empirical laws in relation to our cognitive powers of judgment in general (CPJFI, 20:216/CECPJ:19; CPJ, 5:18/CECPJ:72; CPJFI, 20:202/CECPJ:8; OD, 8:250 [1790]/CETP81:335–6; LJ, 9:131–2/CELL:625–6); (b) intersubjectively shareable response in feeling the harmony of our faculties in free play in response to a particular object, as in aesthetic judgment (CPJFI, 20:225/CECPJ:27; CPJ, 5:292/CECPJ:172); or (c) our teleological judgments concerning purposiveness and self-organization in organisms and systems of nature (CPJFI, 20:233/CECPJ:34; CPJ, 5:390/CECPJ:261). Heautonomy's reflexivity, its "purposiveness without (specific) purpose," forms part and parcel of Kant's critique of natural theology, denying us objective knowledge either of nature's wholly mechanical nature, or of ourselves as part of a final end of things: "for us there remains no other way of judging the generation of [matter's] products as natural ends than through a supreme understanding as the cause of the world. But that is only a ground for the reflecting, not for the determining power of judgment, and absolutely cannot justify any objective assertion" (CPJ, 5:395/CECPJ:266; cf. R8097, 19:641 [1792–4]).

Thus, whereas understanding (in regard to theoretical laws of nature) and reason (in regard to practical laws of freedom) possess objective, general, and universally applicable *a priori determining* principles of legislation, the power of judgment possess only an indeterminate concept of the "subjective" conditions of the possibility of judging particular and contingent matters well (CPJFI, 20:220, 225/CECPJ:22, 28). Now an irreducible capacity of "mother wit" is required for cognition generally (A132–4/B171–3 = CECPR:267–8), in even the most ordinary (*gemeinste*) critique (CPJ, 5:167/CECPJ:55). On penalty of infinite regress, at some point rules for the application of rules must end in a suitable application of the power of judgment, which does not consist of any determinate rule (CPJFI, 20:202/CECPJ:8; CPJ, 5:180/CECPJ:67). Heautonomy ends the regress, marking the faculty of judgment as a distinctive and irreducible capacity for the intersubjectively shareable sound (or healthy) human understanding (CPJ, 5:169, 476/CECPJ:56, 339), the capacity to judge well (suitably) the forms under which objects are given (CPJ, 5:232/CECPJ:116).

Every partial and apparent specification of judgment's demand for the suitably systematic organization of our contingent experiences yields pleasure (CPJ, 5:186/CECPJ:73), so the power of judgment's subjective legislation of purposiveness is also an a priori heautonomous demand for intersubjectively shareable "taste," i.e., for refinement and autonomy in reflective judgment, namely, in common human understanding (*sensus communis logicus*), and in

a universally communicable appreciation of life as such, as in the case of the "taste of reflection." This is also involved in aesthetic judgments (*sensus communis aestheticus*) (CPJ, 5:203, 214, 295–8/CECPJ:89, 99, 175–7), as well as in the case of an appropriate, sound understanding of the role of the concept of life in teleological judgments (CPJ, 5:374, 478/CECPJ:246, 431). All such judgments turn on a subjective demand for "a common ground, deeply buried in all human beings, of unanimity in judging of the forms under which objects are given to them" (CPJ, 5:232, 238–40, 292–6/CECPJ:116, 122–4, 172–6), but this, in the end, is a heautonomous demand on the part of the faculty of judgment itself, for itself, to judge well.

Related terms: **Aesthetic**, **Common sense**, **Feeling**, **Judgment: power of**, **Life**, **Pleasure**, **Purposiveness**, **Reflective judgment**, **Understanding** *Juliet Floyd*

Heteronomy (*Heteronomie*) Heteronomy is subjection to an external law or source of authority (etymologically derived from *heteros* – "other" – *nomos* – "law"), and the concept is to be understood in contrast to autonomy. Kant defines autonomy of the will as "the property of the will by which it is a law to itself (independently of any property of the objects of volition)" (G, 4:440 [1785]/CEPP:89). Kant argues that the rational will is a law to itself, i.e., that it has autonomy, in that its nature is the source of its fundamental normative principle, and he identifies this principle with the moral law. In heteronomy, the rational will or rational agent accepts or is subject to a fundamental practical principle whose normative force is external to the will. Kant claims that "heteronomy results" when the will "going beyond itself . . . seeks this law in a property of any of its objects," which is to say, if it seeks its fundamental normative principle in anything other than "its own giving of universal law" (G, 4:441/CEPP:89). In "seeking its law in a property of an object," the will accepts a principle whose normative force is conditional on having an interest in that object, where the presence of this interest in an individual is a contingent matter of psychological fact.

Kant's primary use of the term "heteronomy" is to refer to moral theories that attempt – mistakenly, he argues – to ground the fundamental principle of morality in an object, end, or interest given to the will, rather than in the will's own formal principle. Such foundational moral theories propose what Kant calls "material principles of morality" (CPrR, 5:40 [1788]/CEPP:172), and they employ the method in moral theory of beginning with a concept of the good and defining the fundamental principle in terms of it (CPrR, 5:63/CEPP:190). These theories fail because they make the normative force of the fundamental principle of morality conditional on having an interest in the relevant object. In other words, they make moral principles hypothetical imperatives. But it is part of common-sense moral knowledge that moral principles are categorical imperatives, and a successful foundational moral theory must show how such imperatives are possible. Moral theories of heteronomy to which Kant regularly refers include Epicurean attempts to base morality in happiness, the moral sense theories of Hutcheson and Hume, and Wolff's perfectionism and divine command theories. However, Kant suggests that almost all moral theories previous to his own are theories of heteronomy. Such theories make the authority of morality conditional on having certain interests – e.g., in happiness, conformity with the moral sense, perfection, conformity with divine will, etc. – without establishing that it is rationally necessary to have that interest. In all such cases, Kant argues that "a foreign impulse would give the law to [the will] by means of the subject's nature, which is attuned to be receptive to it" (G, 4:444/CEPP:92). That is to say that theories of

heteronomy base the authority of morality on a contingent feature of human nature, rather than in the very nature of rational volition, and thus present moral requirements as hypothetical imperatives. For this reason, Kant claims that "*heteronomy* of choice … not only does not ground any obligation at all but is instead opposed to the principle of obligation and to the morality of the will" (CPrR, 5:33/CEPP:166).

There are some passages where Kant implies that heteronomy is determination by natural or psychological causal laws – for example, that "natural necessity was a heteronomy of efficient causes" (G, 4:446/CEPP:94), or that as members of the sensible world humans would act in such as way as to "conform wholly to the natural law of desires and inclinations, hence to the heteronomy of nature" (G, 4:453/CEPP:100). But it is not clear that Kant should use the term in this way. Since such remarks seem to imply that the will can be causally determined by an incentive, they ignore the spontaneity of human choice that is a central feature of Kant's considered conception of action. For this reason, the primary notion of heteronomy is that given above – the idea of a practical principle whose normative force depends on a contingent interest in some object or end, or a foundational moral theory that bases morality in some such principle.

Related term: **Autonomy** *Andrews Reath*

Highest good (*höchste Gut*) Kant's doctrine of the highest good is not only an important part of his moral theory but also the foundation for his positive philosophy of religion. As described in the First Preface to *Religion within the Boundaries of Mere Reason*, it is through the highest good that "morality inevitably leads to religion" (Rel, 6:8n. [1793]/CERRT:60n.). It grounds the postulates of God and immortality, stands as the object of religious hope, and serves as well as the basis for Kant's ecclesiology.

While Kant's arguments for the highest good undergo significant revision through his Critical period, the doctrine itself is far more stable. At its core, the highest good is a synthesis of morality and happiness, our two fundamental interests. Morality, on its own, is the "Supreme Good," the good not "subordinate to any other" (CPrR, 5:109–10 [1788]/CEPP:228). However, it is still not the "Complete Good," for in addition to morality, we also value happiness. The highest good is then the synthesis of these two divergent values; and since morality has supremacy over happiness, it provides the rule of synthesis for the two. Hence, Kant uniformly portrays the highest good as an ideal state of affairs in which "happiness is distributed in exact proportion to morality" (A810–11/B838–9 [1781/7] = CECPR:680; CPrR, 5:110–11/CEPP:228–9; Rel, 6:8n./CERRT:60n.; OCS, 8:280n. [1793]/CEPP:282–3n., etc.).

Throughout the Critical corpus as well, Kant presents the realization of this ideal as dependent upon the postulates of God and immortality. In all three *Critique*s, in the *Religion*, and in various essays of the 1790s, he repeats the point in numerous ways, but all to the effect that the highest good cannot be brought about through our own efforts or within the order of nature. We lack both the cognitive capacity to assess moral worthiness as well as the power to distribute happiness accordingly (A810/B838 = CECPR:679–80; CPrR, 5:112–13/CEPP:230–1; CPJ, 5:450 [1790]/CECPJ:315; Rel, 6:8n./CERRT:60n., etc.). Moreover, since the laws of nature do not correspond with the laws of morality, we cannot expect an exact distribution of happiness in accordance with moral worth to be sustained within the causal order. Hence, Kant posits a "future life" whereby the highest good will ultimately obtain.

The above, however, reflects only half of Kant's broader doctrine. In addition to being an ideal state of affairs, "promoting" the highest good's realization is also a duty for us. This duty is presented by Kant most frequently in terms of a division of labor between ourselves and God, where God is charged with the distribution of happiness in accordance with moral worth, and we are charged with becoming morally worthy (CPrR, 5:124/CEPP:239–40; OCS, 8:279/CEPP:282; Rel, 6:93–102/CERRT:129–36). In the *Religion*, Kant further explains that this duty is corporate in nature, a "duty *sui generis*, not of human beings toward human beings but of the human race toward itself" (Rel, 6:97/CERRT:132). Our duty to promote the highest good is thus not simply a duty to further our own moral worthiness, but to seek the worthiness of the species as a whole.

This duty is then most fully developed through the *Religion*'s third and fourth parts, where Kant focuses on its corporate nature. He argues that regardless of our own individual moral development, we remain vulnerable to external social triggers through which we will continue to "mutually corrupt each other's moral disposition and make one another evil" (Rel, 6:94/CERRT:129). To overcome this danger, Kant argues that a universal church is needed, "a union which has for its end the prevention of this evil and the promotion of the good in human beings" (Rel, 6:94/CERRT:129–30). Hence, Kant presents this church as the vehicle through which we are to collectively act on our duty to promote the highest good.

Unfortunately, scholarship on the highest good has been wrought with difficulties. Mid-twentieth-century interpreters, for example, failed to recognize the aforementioned passages where Kant explains our duty in terms of a division of labor. Instead, it was assumed that since the ideal of the highest good involves the proportionate distribution of happiness in accordance with moral worth, our duty to promote this ideal must therefore have us likewise play a role in its distribution of happiness. However, as many have since argued, this puts our duty in conflict with Kant's commitment to *ought implies can*, for God is postulated not merely because of his power to secure the distribution of happiness in proportion to moral worth, but also because God alone is deemed capable of judging our moral worth.

This and other (alleged) philosophical difficulties have since been used to support a revised "secular" version of the highest good, a version that, according to many interpreters, Kant too eventually came to adopt over his earlier theological version. In contrast to the "theological" version of the doctrine, the secular version holds (a) that the highest good involves merely the maximization of morality and happiness rather than the distribution of the latter in proportion to the former, and (b) that this ideal is to be sought within the order of nature rather than as something that can only obtain in a "future life."

A key passage used in support of (a) comes from the 1793 essay "On the Common Saying: That May Be Correct in Theory, but It Is of No Use in Practice," where Kant presents the highest good as "universal happiness combined with and in conformity with the purest morality throughout the world" (OCS, 8:279/CEPP:282). The evidential value of this passage, however, is belied by the sentences that follow it. For they have Kant once more affirming the need for "a moral ruler of the world" and a "future life" (OCS, 8:279/CEPP:282), as well as stating yet again that the highest good is not to be understood as "happiness absolutely, but only of a proportion between it and the worthiness of a subject" (OCS, 8:280n./CEPP:282–3n.).

Perhaps, however, the best-known and most frequently cited passage used in support of the secular version of the highest good is from the *Critique of the Power of Judgment*, where Kant characterizes the highest good as "in the World" (CPJ, 5:450/CECPJ:315). However, as in the

previous case, this passage as well does not hold up to scrutiny. While proponents of the secular version of the doctrine simply assume that "in the world" was used by Kant to refer to the causal order of nature, a proper study of the corpus reveals something quite different. There are, for example, numerous passages where Kant uses *Welt* and *in der Welt* in a manner that *includes* the afterlife (e.g., A811/B839 = CECPR:680; A813/B841 = CECPR:681; CPrR, 5:122, 143/CEPP:238, 254–5; RP, 20:298 [1793/1804]/CETP81:387, etc.). In fact, even in the opening sentence of the section of the *Critique of Practical Reason* devoted to the postulate of immortality, Kant still refers to the highest good as "in the world" (CPrR, 5:122/CEPP:238). However confusing this may seem, it is easily explained by way of a passage in the *Critique of Pure Reason* where Kant prepares the way for this expansive use of *Welt*. After remarking that the two terms "world" and "nature" are often "run together" (A418/B446 = CECPR:465), Kant then differentiates between the two, reserving "nature" for reference to the order of physical causality, but granting "world" a "transcendental sense," understood as "the absolute totality of the sum total of existing things" (A419/B447 = CECPR:466).

In sum, despite the many interpretive disputes and seeming conundrums, there is far more consistency and far less complexity to Kant's doctrine of the highest good than what many have suggested. For there is no division between its so-called "immanent" and "transcendent" forms, no schism between its "archetypical" and "ectypical" layers, and no migration from a "theological" to "secular" version. One and all of these are mere artifacts of the secondary literature, often the result of interpretive error as well as the regrettable legacy of treating the *Critique of Practical Reason* rather than the *Religion* as the *locus classicus* for the doctrine. It is far more so in the latter than in the former where we can find Kant's most sophisticated and extensive presentation of the highest good.

Related terms: **God**, **Happiness**, **Hope**, **Immortality**, **Morality**, **Obligation**, **Postulates of pure practical reason**

Lawrence Pasternack

History (*Geschichte*) Kant uses the term "history" (*Geschichte*, *Historie*) in both his pre-Critical and Critical writings, and with different specific meanings. At least three distinctions must be kept in mind in order to understand his usage of the expression and its cognates (such as "historical" [*historisch*, *geschichtlich*] or "historian" [*Historiker*]). (1) It can be used either ontologically or epistemologically; either as referring to the objects or events that make up a history, or to a kind of cognition (*historische Erkenntnis*), and here more specifically to a kind of historical account or narrative (*Geschichtserzählung*) about events or chains thereof. (2) There is not only "history of humanity" (*Geschichte der Menschheit*); there is "natural history" (*Naturgeschichte*) too. Depending on context, both of these types of expressions can be meant ontologically or epistemologically. (3) With respect to human history in its epistemological sense, Kant distinguishes between various types of historical investigations: (3a) "scholastic history" (*scholastische Geschichte* or *Historie*), (3b) "pragmatic history" (*pragmatische Geschichte* or *Historie*), and then (3c) universal history or the history of humanity as a whole (*Geschichte der Menschheit*). Kant is not original in drawing these distinctions, at least not terminologically. But some aspects of the meaning of his notion of "human history" are connected to a philosophy of history that bears the special marks of his critical philosophy.

1. Historical versus rational knowledge In the "Architectonic of Pure Reason" (the third chapter of the "Transcendental Doctrine of Method") in the *Critique of Pure Reason*, Kant

introduces a systematic classification of all human knowledge in order to define his idea of metaphysics. In this context, he starts with a fundamental distinction: following a terminology made popular by Christian Wolff, he claims that all cognition is either "historical" (*historische Erkenntnis*) or "rational" (*Vernunfterkenntnis*). While the former is a "*cognitio ex datis*," the latter is a "*cognitio ex principiis*" (A835–6/B863–4 [1781/7] = CECPR:693). This is thus a distinction of different epistemic sources, not of objects or aims of cognition. Moreover, the distinction refers primarily to our *subjective* ways of cognizing things: someone may have cognitions of, e.g., metaphysics or mathematics, which derive their validity ultimately from rational sources; but the cognition a particular subject has may nonetheless be historical. She may have learned a metaphysical system such as Wolff's only from books or other empirical sources, without having considered its validity rationally (A836/B864 = CECPR:693; cf. Pro, 4:255 [1783]/CETP81:53). A problem with such historical cognition is that it tends to be a mere collection of facts, "missing . . . the eye of true philosophy, by means of which reason suitably uses this mass of historical knowledge, or the load of a hundred camels" (A, 7:227 [1798]/CEAHE:331). In this context, Kant does not consider the converse case, that of someone acquiring cognition about historical facts from rational sources. However, this is clearly a possibility for him: for instance, while an individual inquirer's rational speculation about the course of the past may luckily hit the truth, the objective justification of the relevant claim must be left to empirical inquiry (IUH, 8:30 [1784]/CEAHE:119). In any case, "historical cognition" does not have the connotation that the contents of such cognition must refer to temporally ordered events. It merely implies that historical cognition is restricted to those domains in which "data" are central to acquiring cognition subjectively, or deciding over the truth of our claims objectively.

2. Natural history versus human history The expression "natural history" (*Naturgeschichte*) is already used in Kant's pre-Critical writings on natural science and natural philosophy, most importantly in *Universal Natural History and Theory of the Heavens or Essay on the Constitution and the Mechanical Origin of the Whole Universe According to Newtonian Principles* (UNH, 1:215–368 [1755]/CENS:182–308). Here it refers to the history of the whole cosmos. In other contexts, "natural history" can refer to the development of specific chains of events or systems, such as earthquakes (E, 1:429–61 [1756]/CENS:339–64), biological organisms, or a (systematic description of) psychological activities and processes of human individuals (MNS, 4:471 [1786]/CETP81:186). More precisely, Kant furthermore divides the "historical doctrine of nature" (where "historical" must be understood in the epistemological sense defined above) into (a) "*natural description* [*Naturbeschreibung*], as a system of classification for natural things in accordance with their similarities," and (b) "*natural history*, as a systematic presentation of natural things at various times and places," which is supposed to include causal explanation though not, as natural science does, a system of a priori (mathematical or metaphysical) principles (MNS, 4:468/CETP81:183).

Human history was first discussed by Kant especially in lectures on "pragmatic anthropology" (which he taught every winter semester from 1772/3 to 1795/6), and from there became more comprehensively discussed in several publications in the 1780s and 1790s: *Idea for a Universal History with a Cosmopolitan Aim* (IUH, 8:15–31/CEAHE:107–20); "Review of Johann Gottfried Herder's *Ideas for the Philosophy of the History of Humanity*" (RHe, 8:43–66 [1785]/CEAHE:121–42); *Conjectural Beginning of Human History* (CBHH, 8:107–23 [1786]/

CEAHE:160–75); the second part of *The Conflict of the Faculties*, "Is the Human Race Constantly Progressing?" (CF, 7:79–94 [1798]/CERRT:297–309); and the last section of *Anthropology from a Pragmatic Point of View* on the "Character of Mankind" (A, 7:321–33 [1798]/CEAHE:416–29). Kant especially opposes Johann Gottfried Herder, who in his writings on the history of philosophy favored a continuity if not unity between natural and human history. In Kant's view, the history of humanity, while not entirely detached from natural history, has to be studied and narrated in its own ways due to the specificities of its subject matter and our purposes or interests. Human history, in Kant's sense, includes the history of politics, society, the economy, the sciences, philosophy (e.g., A852/B880 = CECPR:702), and the arts, and it leaves aside as irrelevant for its purposes the biological history of our species, its anatomy and physiology in comparison with other animals, and so on (cf. RHe, 8:56/CEAHE:134).

3. Scholastic, pragmatic, and universal history Kant distinguishes three major kinds or approaches to the study of human history: pragmatic history; scholastic history; and universal history, often also called "history of humanity" (*Geschichte der Menschheit*) as a whole. In his lectures on anthropology, Kant first begins to separate scholastic history from pragmatic history: "History is of two kinds: (1) scholastic, when I only know what has occurred, and (2) pragmatic, when I investigate the private intentions of the human being and the public intentions of the commonwealth" (AM, 25:1212 [1784–5]/CELA:345). Scholastic history thus merely recounts sequences of events, mostly the political history of rulers, empires, and wars. While such historical cognition is, unlike *Naturbeschreibung*, temporally organized, it shares with it the feature of abstaining from explanatory knowledge. Pragmatic history, in contrast, not only studies human actions in their temporal order but also explains them by reference to motivating causes or intentions of agents and collectives. Moreover, while pragmatic history was a practice in the eighteenth century that produced many special histories on Jesuitism, the commercial policies of certain cities, and Bavarian school reforms, contemporary historians also aimed to connect it to world history, or the universal history of the political and cultural development of humankind, through various major stages. On all these points, Kant was in broad agreement with then leading historians, such as Johann Christoph Gatterer (1727–99), Johann Matthias Schroeckh (1733–1808), or August Ludwig von Schlözer (1735–1809); he joined proponents of pragmatic history in praising David Hume's *History of England* (1754–62) for not confining itself to chronicles of wars and rulers, but for dealing with humanity in general (AF, 25:472 [1775–6]/CELA:49; for this context, see Sturm 2009, ch. 6). Kant also took up a major problem such historians faced: namely, how to structure the whole of human history, and how to make sense of the course of this history. As he claimed, "No one has yet written a world history, which was at once a history of humanity, but only of the state of affairs and of the changes of empires, which as a part is indeed major, but considered in the whole, is a trifle" (AF, 25:472/CELA:49). While Gatterer and others tried to embed special pragmatic histories within larger schemes of the development of humanity, and while some (though not all) pragmatic historians also tried to derive some practically useful conclusions from their research, they lacked a convincing approach for deciding which momentous changes in the course of history were significant for the entire human race and what they may point to.

To address this issue, Kant argued that pragmatic and/or universal history requires a theoretical framework from anthropology: "Now anthropology is indispensably necessary for pragmatic history. For how can we reason about a history if we do not know the human

being and are not able to explain through his inclinations and passions the causes of events? Indeed, without an anthropology we cannot even make the sketch of a pragmatic history" (AM, 25:1212 [1784–5]/CELA:345). Not only did Kant's assumptions about the historical development of humanity originate in his anthropology. This connection is systematically grounded; in two essays basic to his philosophy of history, Kant focuses on the concept of freedom. In *Conjectural Beginning* (CBHH), he explores the origins of human freedom in history, while *Idea* (IUH) explores the fundamental determinants of its further evolution. Pragmatic anthropology, again, studies man as a being endowed with freedom, but explores it more comprehensively and fundamentally: while exploration into history should study what humans, as free agents, have made of themselves, anthropology studies what humans "make, can, or should make of themselves as freely acting beings" (A, 7:119/CEAHE:231). Kant here departs from Hume: while both agree that history needs a "science of man" for its theoretical underpinning, their views differ about what such a science provides to history. For Hume, broadly speaking, the "science of man" provides unchangeable natural laws of human conduct which are then used in special historical explanations. For Kant, pragmatic anthropology, while also providing a systematic structure of faculties of the mind used in action explanation – cognition, feeling, and desire – adds an understanding that human beings are not only products but also free and active producers of their own development (see Sturm 2009, chs. 6–8 for details).

In the central IUH essay, Kant calls for an overarching "idea of reason" (*Vernunftidee*) for discerning the main stages of human historical development. He characterizes his own theoretical framework or "idea" for universal history as a "guideline" (*Leitfaden*), and even an a priori guideline (IUH, 8:18, 30/CEAHE:109, 119; CBHH, 8:110/CEAHE:163), similar to the system of logical forms of judgment functioning as a guideline for the system of categories and principles of pure understanding (A67/B92 = CECPR:204). Kant notes that it is only "in a way" (*gewissermaßen*) an "a priori guideline" for the empirical study of history. As he says, these are merely first "thoughts that a philosophical mind (incidentally well-versed in history) might also toy with from a different standpoint" (IUH, 8:30/CEAHE:119). Kant thus respects the autonomy of empirical history; he stresses that the basic idea must itself be historically informed. Still, he outlines basic principles for the progressive "cosmopolitan" development of humanity: we are supposed to develop all our faculties, and nature uses, as it were, human "unsocial sociability" – our need to be in company in order to develop ourselves while at the same time standing in relations of competition and conflict with one another – to spur that development. Kant suggests that we have reason to hope that humanity progresses towards more reasonable and just forms of society as well as the formation of a league of republics. These claims are not only supposed to enable historians to select and study significant historical developments; they moreover provide an argument against the skeptic about moral progress in history. Whether these Kantian claims are coherent with parts of his critical philosophy is disputed (e.g., Fackenheim 1956–7; Yovel 1980; Kleingeld 1995; Pauen 1999, 2001).

Related terms: **Anthropology**, **Community**, **Cosmopolitan**, **Humanity**, **Life**, **Race**, **Republic**

Thomas Sturm

Hope (*Hoffnung*) Towards the end of the first *Critique*, Kant surprises his reader by giving a question about hope a central place in his philosophy:

> All interest of my reason (the speculative as well as the practical) is united in the following three questions:
>
> 1. **What can I know?**
> 2. **What should I do?**
> 3. **What may I hope?**
>
> (A805/B833 [1781/7] = CECPR:677, boldface original; cf. C, 11:429 [May 4, 1793]/CEC:458; LJ, 9:25 [1800]/CELL:538)

The first two questions animate the theoretical philosophy and the practical philosophy, respectively. The role of the question about hope is less clear. It is somehow supposed to unite the first two: it is "simultaneously practical and theoretical," Kant says, because it "concerns happiness" and "finally comes down to the inference that something **is** . . . **because something ought to happen**." In this way "the practical leads like a clue to a reply to the theoretical question and, in its highest form, the speculative question" (A805–6/B833–4 = CECPR:677, boldface original).

One way to explain these claims is to say that when we do what we ought to do, our action is almost inevitably accompanied by hope for good outcomes that are connected to our action. At the most abstract level, we ought to will the highest good – that is, we ought to will a state in which each person is happy in precise proportion to their virtue. But if we then also hope for this, which seems inevitable, and if the hope is rational, then the hoped-for outcome – the highest good – must at least be really possible. And for Kant, an outcome is only really possible if something *exists* in the world that is able to bring it about.

So, starting with the mere hope that our highest ethical goal will be accomplished, we end up with an argument for full-blown Belief (*Glaube*) in God and the future life of the soul. These are claims about what exists, and in that way "theoretical." But they are based on practical rather than evidential grounds. In this way, the question about hope is "simultaneously practical and theoretical."

In addition to playing a key role in the moral proof, hope is important in the context of Kant's philosophy of religion, philosophy of history, and political philosophy. Indeed, in a 1793 letter to theologian C. F. Staüdlin, Kant says that hope *rather* than Belief (*Glaube*) is the focus of the philosophy of religion (C, 11:429/CEC:458). Its proper objects are doctrines that cannot be proved in the manner of the practical postulates but are still in some sense within the ambit of "rational religion." In the *Religion* of the same year, doctrines regarding "grace," "miracles," and even a future ethical and just society are all articulated as fitting objects of hope, though not of either Belief or knowledge (Rel, 6:52–3 [1793]/CERRT:96).

Regarding a just society, Kant makes it clear in the *Religion* that we can't *know* that such an ethical community will come about, or even that it is really possible. But since we *ought* to will it (and corporately, not just as individuals), we have to hope that it will come about somehow, and thus have Belief that it is indeed possible. This in turn licenses Belief in the existence of whatever is required to make it possible – at the very least a much improved humanity, or else "a higher moral being through whose universal organization the forces of single individuals, insufficient on their own, are united for a common effect" (Rel, 6:98/CERRT:133). So once again there is an argument from "ought" *via* rational hope to "can" and ultimately to "is."

Related terms: **Belief**, **History**, **Possibility**, **Postulates of pure practical reason**

Andrew Chignell

Humanity (*Menschheit*) Humanity is a concept introduced into the heart of Kant's *Groundwork of the Metaphysics of Morals* (1785) with little prior history in his works and with no definition. In his earliest work, the *Thoughts on the True Estimation of Living Forces* (1749), Kant says that "ease and self-esteem" are characteristics of humanity, but does not otherwise define the term (TE, 1:9 [1749]/CENS:15). In the first edition of the *Critique of Pure Reason*, Kant uses the term several times in a way that connotes human nature in its totality, whatever that might be (e.g., A568/B596 [1781/7] = CECPR:551), and once in a way that links the concept to morality, as that in human beings which takes an interest in the highest good (A798/B826 = CECPR:673), which will in turn be defined as "the morally most perfect will, combined with the highest blessedness" (A810/B838 = CECPR:680). The term starts to appear more frequently in occasional pieces from the period of the *Groundwork*, namely the *Idea for a Universal History* (1784) and Kant's "Review of Johann Gottfried Herder's *Ideas for the Philosophy of the History of Humanity*" (1785). In the former, the term refers both to human nature, in which "excellent natural predispositions" lie waiting to be developed, and, collectively, to the human species, in the history of which rather than in any particular lifetime these predispositions are destined to be developed (IUH, 8:21–2/CEAHE:112), but what these predispositions are is not specified. In the latter, the term likewise refers both to human nature (RHe, 8:51/CEAHE:130) and collectively to the human species (RHe, 8:46/CEAHE:125). It is only in the *Groundwork* that it is introduced in a specifically moral sense, as that in human beings which is to be treated as a necessary end and which as such is the ground of a possible categorical imperative (G, 4:427–9/CEPP:78–80), the end that is to be realized through adherence to the moral law, and which is thus the central concept of morality. The term is not common in the *Critique of Practical Reason* (1788), which emphasizes the formality of the moral law without emphasizing its object or goal, but after that it is common in Kant's chief works on morality, above all *Religion within the Boundaries of Mere Reason* (1793) and the *Metaphysics of Morals* (1797).

Despite placing the concept of humanity in such a prominent position, the *Groundwork* does not provide any definition of it. Contextually, Kant seems to mean by it "rational nature" insofar as it can be affected by our own maxims and actions, that is to say insofar as it is instantiated in human beings (G, 4:428/CEPP:79), but he also suggests that humanity contains "predispositions to greater perfection" (G, 4:430/CEPP:81). Kant claims that rational nature as such is an end that is never to be treated as a mere means to some other end and is not to be acted against, thus that it is "an objective end that, whatever [particular] ends we may have, ought as a law to constitute the supreme limiting condition of all subjective ends" (G, 4:431/CEPP:81). But he also claims that the predispositions to perfection that lie in humanity are to be promoted, not merely preserved, "if there is to be positive agreement with this end" (G, 4:430/CEPP:81). However, the closest that Kant comes to a definition of humanity in the *Groundwork* is the statement that "Rational nature," which is humanity when it is instantiated in human beings, "is distinguished from the rest of nature by this, that it sets itself an end" (G, 4:437/CEPP:86). This is echoed in Kant's statement in the Doctrine of Virtue of the *Metaphysics of Morals*, that what "characterizes humanity (as distinguished from animality)" is the "capacity to set oneself an end – any end whatsoever" (MM, 6:392/CEPP:522; cf. MM, 6:387/CEPP:518). On this definition, it is the capacity of human beings to set their own ends that is always to be treated as itself an end and never merely as a means.

This definition would seem to be incomplete, and to require the addition of capacities to *pursue* ends effectively in order to generate some of the duties that the treatment of humanity as an end in itself is supposed to require, such as the duties to cultivate one's own talents and to assist others in the realization of their ends. However, if agents cannot rationally *set* ends for which they do not believe adequate means are available, then failure to develop means for the effective pursuit of ends by oneself and others limits the ends that all can rationally set for themselves, and thus fails to treat the capacity to set ends as itself the necessary end of human kind. In this way Kant's moral theory can be generated out of his concept of humanity.

Related terms: ***Groundwork of the Metaphysics of Morals***, ***Idea for a Universal History***, ***Metaphysics of Morals***, ***Religion within the Boundaries of Mere Reason***, **Categorical imperative**, **Dignity**, **Freedom**, **Imperfect duties**, **Kingdom of ends**, **Perfect duties** *Paul Guyer*

Hylozoism (*Hylozoismus*) In his 1766 *Dreams of a Spirit-Seer Elucidated by Dreams of Metaphysics*, Kant writes that "*Hylozoism* invests everything with life," and contrasts it with "*materialism*," which, "when carefully considered, deprives everything of life" (DSS, 2:330/CETP70:317–18). Life, Kant explains in the *Metaphysical Foundations of Natural Science* (1786), is "the faculty of a *substance* to determine itself to act from an *internal principle*" (MNS, 4:544/CETP81:251–2). Hylozoism is thus the doctrine that regards matter as possessing an internal principle of motion.

In the *Metaphysical Foundations*, Kant argues that the second law of mechanics, inertia, fundamentally challenges hylozoism. Inertia implies that matter cannot act from an internal principle, because all motion must originate from *external* causes. Thus, Kant writes that matter "has no other determinations except those of external relations in space, and therefore undergoes no change except by motion" (MNS, 4:543/CETP81:251). Because the cause of change in matter "cannot be internal," it follows that "all matter, as such, is *lifeless*" (MNS, 4:544/CETP81:252). Thus, hylozoism is inconsistent with natural science; or, as Kant puts it, hylozoism is "the death of all natural philosophy" (MNS, 4:544/CETP81:252).

In the *Critique of the Power of Judgment* (1790), Kant contends that "hylozoism … does not accomplish what it promises" because it fails to offer an explanation of life (CPJ, 5:395/CECPJ:266). By regarding matter as alive, hylozoism assumes precisely that which it is supposed to explain, i.e., *how* it is that matter is alive, and what differentiates living and nonliving beings.

Kant distinguishes hylozoism from "theism" (*Theism*), which does not claim that matter *itself* is alive, but rather that certain material beings possess a nonmaterial substance (a soul), which grants them life (CPJ, 5:392/CECPJ:263). This view is as problematic as the one espoused by hylozoism because it too fails to explain life: theism simply posits life in a supersensible realm, and as such does not tell us anything about its conditions of possibility (again: *how* certain things are alive).

Kant's own contribution to the question of life seeks to eschew the difficulties faced by hylozoism and theism by invoking teleological judgment: a form of reflective judgment that does not make objective claims about living beings, but purely heuristic ones. Teleological judgment proceeds according to an analogy between ourselves (as beings who act according to ends) and those entities in nature that are inexplicable through the mechanical laws of motion (CPJ, 5:360/CECPJ:234). By regarding such entities through the notion of a "natural end" (*Naturzweck*) (CPJ, 5:370/CECPJ:242), we are able to "think" (*denken*) of them as self-organizing beings (CPJ, 5:398/CECPJ:268), i.e., as beings which act in order to realize themselves and their species. It is, however, not clear whether Kant thinks of self-organization as

equivalent to life, for he writes that self-organization is "analogous to life," implying that they are not synonymous (CPJ, 5:375/CECPJ:246).

Importantly, Kant argues that teleological judgment does not provide an "explanation" (*Erklärung*) of organized beings (CPJ, 5:360/CECPJ:234; see also CPJ, 5:411/CECPJ:280), because it does not "derive" them from a fundamental law or principle in nature (CPJ, 5:412/CECPJ:281) – "it does not make the way in which these products originated any more comprehensible" (CPJ, 5:411/CECPJ:280; see also CPJ, 5:389–90/CECPJ:261). It does, however, illuminate the distinctive structure and character of organized beings.

Related terms: **End**, **Force**, **Life**, **Organism**, **Purposiveness**, **Reflective judgment**, **Teleological judgment**, **Teleology** *Dalia Nassar*

I

Idea (*Idee*) "Ideas in the most general meaning are representations related to an object in accordance with a certain (subjective or objective) principle, insofar as they can nevertheless never become a cognition of that object" (CPJ, 5:342 [1790]/CECPJ:217). Thus ideas are either concepts, as in transcendental ideas, other theoretical ideas, and moral and political ideas, all three of which may be called ideas of reason; or they are intuitions, as in aesthetic ideas. What all ideas have in common is that they are representations that cannot become cognitions and that they depend on the faculty of reason.

Aesthetic ideas are produced by imagination but also depend on reason:

> by an aesthetic idea, however, I mean that representation of the imagination that occasions much thinking though without it being possible for any determinate thought, i.e., **concept**, to be adequate to it, which, consequently, no language fully attains or can make intelligible. – One readily sees that it is the counterpart (pendant) of an **idea of reason**, which is, conversely, a concept to which no **intuition** (representation of the imagination) can be adequate. (CPJ, 5:314/CECPJ:192)

Aesthetic ideas are endlessly fertile images that "at least strive toward something lying beyond the bounds of experience, and thus seek to approximate a presentation of concepts of reason (of intellectual ideas), which gives them the appearance of an objective reality" (ibid.). An aesthetic idea "sets the faculty of intellectual ideas (reason) into motion" and "serves that idea of reason instead of logical presentation" (CPJ, 5:315/CECPJ:193). So aesthetic ideas in some sense aim at approximating or presenting ideas of reason: "Beauty (whether it be beauty of nature or of art) can in general be called the **expression** of aesthetic ideas" (CPJ, 5:320/CECPJ:197); and Kant characterizes the sublime more directly in terms of ideas of reason (e.g., CPJ, 5:245/CECPJ:129).

Ideas of reason are pure concepts of a maximum or archetype whose objects cannot be given in experience but that serve as standards of comparison for objects that we can experience. Kant

discusses ideas of reason at length in the first book of the Transcendental Dialectic in the *Critique of Pure Reason*, which explicitly traces his use of the term back to Platonic ideas (A312–20/B368–77 [1781/7] = CECPR:395–9). On Kant's account, ideas originate in human reason regarded in part as the faculty for drawing syllogistic inferences: "The function of reason in its inferences consist[s] in the universality of cognition according to concepts, and the syllogism is itself a judgment determined a priori in the whole domain of its condition. . . . So the transcendental concept of reason is none other than that of the **totality of conditions** to a given conditioned thing [or] . . . the **unconditioned**" (A321–2/B378–9 = CECPR:399–400; see also A298–309/B355–66 = CECPR:387–93). Syllogistic inferences are driven by the demand of reason to comprehend concepts of the understanding that are given in experience. Reason demands an absolutely universal and complete explanation for each and every given concept, which Kant expresses as reason's search for the unconditioned. Abstractly speaking, the unconditioned may be regarded as reason's only idea (A408–9/B435–6 = CECPR:460–1; CPrR, 5:107 [1788]/CEPP:226; CPJ, 5:268/CECPJ:151). But applying reason's abstract demand for the unconditioned to different concepts given by the understanding yields distinct ideas of reason or unconditioned ideas.

Of transcendental ideas, Kant writes:

> They are concepts of pure reason; for they consider all experiential cognition as determined through an absolute totality of conditions. They are not arbitrarily invented, but given as problems by the nature of reason itself, and hence they relate necessarily to the entire use of the understanding. Finally, they are transcendent concepts, and exceed the bounds of all experience, in which no object adequate to the transcendental idea can ever occur. (A327/B384 = CECPR:402)

There are three transcendental ideas, which are discussed in the three main sections of the Transcendental Dialectic in the CPR: the idea of the soul or self (in the Paralogisms of Pure Reason), the idea of the world as a whole (in the Antinomy of Pure Reason), and the idea of God (in the Ideal of Pure Reason). The necessity of these ideas derives from their correspondence with the three logical forms of syllogisms: categorical, hypothetical, and disjunctive (A323/B379 = CECPR:400; A333–4/B390–1 = CECPR:405–6; A339–40/B397–8 = CECPR:409–10). Kant also claims that these ideas produce an unavoidable transcendental illusion of seeming to yield cognition of genuine objects – namely, the soul, the world-whole, and God themselves – when in fact they are only subjective ideas (A293–8/B349–55 = CECPR:384–7; A339/B397 = CECPR:409). Knowledge of such transcendent objects is really impossible for us, but Kant argues that the transcendental ideas nevertheless have two important types of positive use.

First, the transcendental ideas can serve as regulative principles for extending and correcting our understanding of objects that we can experience, in particular by motivating and structuring our search for empirical laws of nature. For example:

> the transcendental ideas are never of constitutive use, so that the concepts of certain objects would thereby be given, and in case one so understands them, they are merely sophistical (dialectical) concepts. On the contrary, however, they have an excellent and indispensably necessary regulative use, namely that of directing the understanding to a certain goal respecting which the lines of direction of all its rules converge at one point, which, although it is only an idea (*focus imaginarius*) – i.e.,

> a point from which the concepts of the understanding do not really proceed, since it lies entirely outside the bounds of possible experience – nonetheless still serves to obtain for these concepts the greatest unity alongside the greatest extension. (A644/B672 = CECPR:591)

Second, the transcendental ideas ground what Kant calls the postulates of pure practical reason: "These postulates are those of *immortality*, of *freedom* considered positively (as the causality of a being insofar as it belongs to the intelligible world), and of the *existence of God*" (CPrR, 5:132/CEPP:246). Kant calls these objects of "pure *rational belief*" (CPrR, 5:126/CEPP:241; see also CPJ, 5:467–9/CECPJ:331–3) and of "cognition . . . *for practical purposes*" (CPrR, 5:133/CEPP:247) on the grounds that they are conditions either of the moral law itself (in the case of freedom – CPrR, 5:4n./CEPP:140n.) or of the possibility of the highest good (in the cases of immortality and the existence of God – CPrR, 5:122–32/CEPP:238–46), where the highest good is "the unconditioned totality of the object of pure practical reason" (CPrR, 5:108/CEPP:226–7). Thus in the first two *Critique*s, Kant develops an extended argument for the view that the transcendental ideas do not yield speculative knowledge but can serve important practical and especially moral uses (see especially A795–7/B823–5 = CECPR:672–3).

Not all of the ideas of reason discussed by Kant are transcendental ideas, however. There are also other theoretical ideas of reason and various moral and political ideas, to neither of which Kant ascribes transcendental illusion or an origin in the logical forms of inference. Other theoretical ideas Kant mentions, to which he also does not ascribe necessity, include ideas of "**pure earth, pure water, pure air**, etc. (A646/B674 = CECPR:592) and of "a **fundamental power**" of the mind (A649/B677 = CECPR:593–4). Arguably these ideas arise contingently by applying reason's demand for the unconditioned within some limited domain set by a given concept of the understanding, without pressing this demand all the way to absolute totality along the tracks of one of the three logical forms of inference, as in the case of transcendental ideas; but Kant seems to ascribe to these other ideas the same type of theoretical, regulative use (albeit a more limited one) that he ascribes to transcendental ideas.

Moral and political ideas Kant mentions include especially the moral law itself (e.g., G, 4:460 [1785]/CEPP:106; CPrR, 5:43/CEPP:175), virtue (A315/B372 = CECPR:396), the highest good (CPrR, 5:108/CEPP:226–7), an original contract (OCS, 8:297 [1793]/CEPP:296), and cosmopolitan right (e.g., MM, 6:311–12 [1797]/CEPP:455–6). Kant explicitly ascribes to the idea of the highest good an origin in reason's demand for the unconditioned, and his language – such as "universal law" (e.g., G, 4:421/CEPP:73), "unconditional" (e.g., G, 4:432/CEPP:82), "complete determination" (G, 4:436–7/CEPP:85–6), and "absolute" (e.g., G, 4:428/CEPP:78) – implies the same origin for the idea of the moral law. But moral (and political) ideas serve as archetypes and standards of comparison in a different sense than theoretical ideas do:

> If I understand by an *idea* a perfection to which nothing adequate can be given in experience, the moral ideas are not, on that account, something transcendent, that is, something of which we cannot even determine the concept sufficiently or of which it is uncertain whether there is any object corresponding to it at all, as is the case with the ideas of speculative reason; instead, the moral ideas, as archetypes of practical perfection, serve as the indispensable rule of moral conduct and also as the *standard of comparison*. (CPrR, 5:127n./CEPP:242n.)

They are "an efficient cause in the field of experience" enabling us to progress toward producing a reality that corresponds to them without ever being able to do so fully (CPrR, 5:48/CEPP:178). In part for this reason, Kant relates moral ideas to that of freedom because they at least purport to function as causes that are independent of natural laws (e.g., G, 4:452/CEPP:99; CPrR, 5:3–4/CEPP:139–40).

Related terms: **Aesthetic idea**, **Concept**, **Ideal**, **Inference**, **Reason**, **Regress**, **Regulative**

Michael Rohlf

Ideal (*Ideal*) It is well known that Kant operates with a theory of ideas. To understand what Kant means by an "idea," we might compare it to some of the elements of the Transcendental Analytic in the *Critique of Pure Reason*. In the Transcendental Analytic, Kant identifies those necessary a priori concepts that lie in the *understanding* and ground the possibility of knowledge/experience. These, famously known as "the pure concepts of the understanding," or the "categories," arise from the understanding alone, and operate as the a priori conceptual conditions of knowledge that have their source in the human mind.

Whereas the pure concepts of the understanding, or the categories, allegedly have their source in the *understanding* alone, Kant subsequently (in the Transcendental Dialectic to the *Critique of Pure Reason*) introduces an additional and unique set of conceptual conditions for experience. These, the concepts that issue from *reason* alone, are referred to as "ideas," or "the ideas (or concepts) of pure reason." Reason's ideas differ from the concepts of the understanding insofar as they purport to represent objects that could never be met with in experience.

Following Plato, Kant takes an idea to be something "that not only could never be borrowed from the senses, but that even goes far beyond concepts of the understanding . . . since nothing encountered in experience could ever be congruent to it" (A313/B370 [1781/7] = CECPR:395). Moreover, it is fundamental to Kant's view that reason's ideas are ways of thinking the "unconditioned." According to Kant, the ideas of reason postulate the unconditioned, the ultimate ground of explanation. The idea of the soul, for example, represents the unconditioned in relation to thought, the idea of the world represents the unconditioned in relation to appearances, and the idea of God the unconditioned in relation to reality.

It is this general conception of reason's ideas that grounds the Kantian notion of an "ideal." By an "ideal" of pure reason, Kant simply means to refer to a particular kind of rational idea, one that, as it were, issues into an exemplar (ID, 2:395–6 [1770]/CETP70:388).[1] More technically speaking, the ideal is the idea of a thoroughly determined (or at least determinable) and completely individuated concept of an object (A568–91/B596–619 = CECPR:551–63). In Kant's words, by an ideal he means "the idea not merely in *concreto*, but in *individuo*, i.e., as an individual thing which is determinable, or even determined, through the idea alone" (A568/B596 = CECPR:551). One thing, then, that distinguishes ideas of reason (e.g., the "soul") from the rational ideas that issue into an ideal (e.g., God) is the singularity and individuality of the object represented through the ideal. There may be many souls; there is only one supremely perfect and necessary Being (God).

Kant, throughout his writings, refers to a number of "ideals" in a number of different contexts. Thus, in Kant's practical philosophy one finds him referring to the ideal of the highest good or, in the aesthetic theory, the ideal of beauty. Perhaps the most dramatic instance, however, is the ideal of pure reason presented in the *Critique*: the idea(l) of God. Indeed, in the *Critique*, Kant identifies the idea of God (the supremely perfect and necessary Being) as an "ideal without a flaw, a concept which completes and crowns the whole of human knowledge" (A641/B669 = CECPR:589).

Although the ideal so far outstrips any grounding in possible human experience, and even though it is the "true abyss for human reason," Kant nevertheless takes it to provide a grounding for all our theoretical and other (practical) pursuits. Accordingly, Kant claims that the ideal of God is indispensably necessary "as a final ground of all things" (Wood 2014, pp. 64–5).

The ideal of God in the *Critique of Pure Reason* is the idea of a supremely perfect and necessary Being. In the *Critique*, Kant argues that the idea of reason, the demand for the absolutely unconditioned, gets hypostasized into the ideal of a singular individuated and completely determined Being. The confluence of the rational demand for the *ens realissimum* (the supremely perfect Being, the Being that contains all positive predicates) with the rational demand for a necessary Being, generates a priori the ideal of God. It is this idea (this ideal) that provides the basis for Kant's discussion of the arguments for the existence of God in the "Ideal of Pure Reason."

Although this idea(l) is indispensably necessary and subjectively unavoidable for reason in its effort to perform its progress towards unconditioned explanations, the idea itself lacks objective reality. There is never anything that could possibly be given in experience that corresponds to the idea of a Being who transcends all possible human experience. And yet the demands of reason urge us towards continuing to attempt these ultimate explanations. In this, reason seems to be swayed by a "transcendental illusion" in accordance with which it posits its own subjective rational interests as objective (*see* **Illusion**).

Kant's efforts in the "Ideal of Pure Reason" (in the Transcendental Dialectic) center on an effort to show how the subjectively necessary ideal of pure reason (God) generates errors in the rationalist metaphysical disciplines. At issue here are the arguments dominating the discipline of "rational theology," that branch of metaphysics concerned with examining the nature and constitution of God. These arguments concern the philosophical attempts to prove the existence of God, traditionally conceived. Kant's general argument, in short, is that reason's progress towards ultimate explanations generates a unique idea (the ideal of God). On the basis of an illusion, this idea(l) is taken to refer to an objectively accessible Being, or substance. On the basis of this, the rational theologist attempts to prove, a priori, the existence of God.

Kant focuses on three dominant and traditional arguments for God's existence in the rationalist tradition: the ontological, the cosmological, and the physico-theological arguments for God's existence. Among these, Kant's criticism of the ontological argument for God's existence has become a hallmark of the kind of critique of pure reason that Kant endeavors. We shall thus begin, as Kant himself does, with the ontological argument.

An "ontological" argument (the term was coined by Kant himself) is an argument that purports to derive the necessary *existence* of God from an analysis of the *concept* of God. This kind of argument occupied a long and respected reputation in the rationalist philosophical tradition. For our purposes, we might give an example of the ontological argument as follows:

1. God (*the ens realissimum*) is a Being that contains all realities, or positive predicates/perfections.
2. Existence is a property or predicate.
3. Therefore God exists necessarily.

The essential point is this: the ideal is a representation of a Being that contains all perfections and realities. But a Being that is supremely real and perfect must exist, for otherwise it would be

lacking one significant property, "existence," which goes against the analysis of the idea in question. Anselm had made a somewhat similar argument. God, he thought, was that the concept of which was such that nothing greater could be conceived. Although one might counter that such an idea is neither necessary nor materially informative, recall that Kant takes the ideas of reason to be unavoidable, subjectively necessary, and inevitable. Indeed, these ideas are taken by Kant to display the dignity of reason in its quest for complete explanations. As ways of thinking the unconditioned demanded by reason itself, the ideas play an essential role in guiding human reason. The ideal of God is the highest idea. The problem with the argument is therefore not that the idea is arbitrary, or dispensable, or internally inconsistent, for Kant himself takes it to be unavoidable and subjectively necessary. Rather, the problem with the argument stems from two sources. First, the formal idea presents in an illusory way as having objective reality. Second, on the basis of this, the rational theologist draws conclusions that require an illicit and transcendental application of concepts (categories) in the attempt to determine this idea.

The cosmological argument and the physico-theological argument (the argument from design) fare no better under Kant's scrutiny. Each of these arguments moves from the claim that there must be a Necessary Being to showing that only the *ens realissimum* is adequate as a candidate for a Necessary Being. The cosmological argument (a version of a causal argument for God's existence) seeks to show that the Necessary Being that reason demands in its quest for an ultimate resting place for thought could only be satisfied by the *ens realissimum*. God must exist as the Necessary Being that grounds the possibility and actuality of all that is. Thus, the cosmological argument begins with the assumption that if anything whatsoever exists, there must be something that exists necessarily. Reason requires this. The *ens realissimum* is the only thing that fits the bill.

The "physico-theological proof" for God's existence (the argument from design) reflects traditional attempts to move from our experience of nature, from "things in the present world, their constitution and order" (A621/B649 = CECPR:578), to the necessary existence of the *ens realissimum*. Here the idea of the *ens realissimum* (the supremely perfect being) is understood as the ground of the beauty, order, and magnitude of the world. The problem for Kant is not with this idea, but rather with the postulation of the real extra mundane existence of God. Regardless of the specific proofs, Kant takes the idea of God (a necessary and supremely real Being) to be posited by reason in its quest for the unconditioned.

Related terms: **Illusion**, **Transcendental dialectic**, **Transcendental logic**

Note

1. See also *Jäsche Logic*, where Kant refers to the ideas (following Plato) as "archetypes" (LJ, 9:92 [1800]/CELL:590).

Michelle Grier

Identity (*Identität*, *Einerleyheit*, *identitas*) In Kant's philosophy, it is not the meaning of the term "identity" that causes difficulties, but the frameworks within which the notion is used, or, more precisely, the question of which framework is operative in a given context.

When we say that something is the same as something else, the crucial element is the "something": it is supposed either to be unique or to allow for several instances. So, for example,

you and I may wear the same hat (in German: *der gleiche*), but your hat cannot be the very same hat I have on my head at this moment (in German: *derselbe*). So identity may either refer to the sameness of type or to the sameness of one particular item under different descriptions.

With respect to Kant, as with other early modern philosophers, the most basic sense of "identity" is the one about type. This is because in the logical process of comparison, mental contents are checked for sameness and diversity:

> wherever [*wo*] I happen to find identity of consciousness [*Identitaet des Bewustseins*], that [*das*] I separate or abstract from the rest; thus I have a concept e.g., I see a spruce, willow or linden, [and] I see they have a stem, branches and leaves, which are different – one has more branches than the other, etc. I attend only to what they have in common, as to stem, branches and leaves; from the figure I abstract, and so get I the concept of a tree. (LPö, 24:566–7 [1780–2])

Kant also expresses this thought when he says that contents are *repeated:* "In one consciousness I grasp many representations [*Vorstellungen*] in which I compare what is only a repetition of the other [*Wiederhohlung des Andern*]" (LV, 24:909 [early 1780s]/CELL:352; cf. analytic predicates as "repetition" (*Wiederhohlung*) of what was thought, MVo, 28:410 [1784–5]). Comparison followed by reflection and abstraction leads the mind to the contents common to multiple representations, that is, to concepts: "From reflection, then, one cognizes that which many things have in common[;] afterward one takes away through abstraction that in which they do not agree, and then a *repraesentatio communis* remains" (LV, 24:909/CELL:352–3).

Identity in this sense is a logical notion, more precisely a notion of a relation between concepts: "Identity and diversity [*Diversitaet*] are just [a] relation of concepts, though not a real relation, since in the object [*im Dinge*] nothing follows from it" (MvS, 28:519 [1785–9]; cf. R3599, 17:83 [1764–75]). The reason Kant nevertheless deals with this *logical* notion in his lectures on *metaphysics* is that Baumgarten presents it in the book on which Kant's lectures are based (*Metaphysica*, §§265, 269, 17:83–5 /*Metaphysics*, ed. Fougate and Hymers, pp. 148–9): "Considered fundamentally[,] these concepts belong in logic; but they occur here nevertheless because of the principle of *Leibniz*, the principle of the identity of indiscernibles" (ML2, 28:569 [1790–1]/CELM:333; cf. MMr, 29:838 [1782–3]/CELM:195–6).

Both Leibniz and Kant struggle with how to incorporate the notion of a particular item into a conceptual framework based on types. Leibniz refuses to base the particularity of items on their position in space and time and hence relies solely on an "internal *principle* of *distinction*," even if the differences are "insensible" (*New Essays on Human Understanding*, II xxvii 1–3; *New Essays*, preface). So it is impossible for two things to be indistinguishable in terms of their properties while remaining distinct, a thesis that is known as the principle of the identity of indiscernibles. Kant does not follow Leibniz in this, but he nevertheless attempts, like Leibniz, to understand the identity of particular items within the confines of the given framework, at least initially. Kant's struggles to do this, however, cannot be surmised from his well-known critique of Leibniz in the appendix on the "Amphiboly of the Concepts of Reflexion" (A260–92/B316–49 [1781/7] = CECPR:366–83). There he opposes Leibniz's refusal to make use of space and time as a basis for establishing the identity of individuals, and there he elevates perception in space and time, as intuition (*Anschauung*), to the level of a second source of cognition after

concepts. The position reached thereby matches that of the *Inaugural Dissertation* (1770), not that of the other parts of the *Critique of Pure Reason* (1781).

In his notes, however, Kant works on a second way to approach the topic of particular items, one in which the concept of "identity" remains bound up with the framework of comparison:

> In all identity of concepts two concepts agree in one [third concept], i.e., one concept belongs to two [*komt zweyen zu*]; in all judgment two concepts belong to one thing. "The thing that I think through concept A, the very same I think also through concept B" is a judgment of connection [*Verknüpfung*]. "The concept I think in A, I also think in B" is a judgment of comparison. (R3933, 17:353–4 [1769]; cf. R3756, 17:284 [1764–6]; R3899, 17:333 [1766–8? end of 1769 – fall 1770? 1769?])

In the judgment of comparison – in his later work the analytical judgment – the relation between two at least partially identical concepts is expressed. In the judgment of connection – later the synthetical judgment – both concepts refer to something outside the conceptual realm, to a thing often designated by "x."

Kant says in the passage quoted (R3933, 17:353–4) that the thing thought through concept A is "the same" as the one thought through concept B, but he does not typically use "identity" when discussing x. Yet, identity as identity of particular items does come up with the notion of numerical identity in the Paralogisms chapter of the CPR (cf. especially A361–6/CECPR:422–5):

> If I want to cognize through experience the numerical identity of an external object, then I will attend to what is persisting in its appearance, to which, as subject, everything else relates as a determination, and I will notice the identity of the former in the time in which the latter changes. But now I am an object of inner sense and all time is merely the form of inner sense. Consequently, I relate each and every one of my successive determinations to the numerically identical Self in all time, i.e., in the form of the inner intuition of my self. (A361–2/CECPR:422–3)

So an external object can be recognized as one persisting over time by directing attention to how its changing determinations nevertheless refer to something. Here "identity" is roughly the being-one of an object that endures through time, and what we cognize are changing empirical appearances. We ourselves, on the other hand, are for ourselves internal objects. While the changing determinations may be the same as those of an external object, the enduring factor will not be. It is called the "numerical identical self," but it is not altogether clear what it is. The numerical identity of the external object is conceived of as what persists throughout changing determinations. Analogously, the numerical identity of the internal object could be seen again in what persists throughout changing determinations, only more abstractly. Or we take Kant's criticism of the Paralogisms seriously, call the appearance of persistence an illusion, and understand the identity sought to be an identity of *type*, referring to the ever-recurring operations of the mind, as the "identity of the function" (*Identität der Function*) or "the identity of its action" (*die Identität seiner Handlung*) (A108/CECPR:233).

Related terms: **Analytic and synthetic judgments**, **Comparison**, **Consciousness**, **Logic**

Hanno Birken-Bertsch

Illusion (*Schein*, *Illusion*) In the *Jäsche Logic*, Kant tells us that in order to avoid judgmental errors, "one must seek to disclose and to explain their source, illusion. Very few philosophers have done that, however. They have only sought to refute the errors themselves, without indicating the illusion from which they arise" (LJ, 9:56 [1800]/CELL:562). It is this – that illusion provides the ground of error – that Kant seeks to disclose.

In the *Critique of Pure Reason*, Kant identifies a number of different kinds of illusion. Indeed, throughout the Transcendental Analytic, Kant referred to the errors or delusions (e.g., *Wahn*, *Betrug*) of the understanding. His most fulsome discussion of "illusion" (*Shein*) in the *Critique of Pure Reason*, however, is to be found in the Dialectic. Kant himself refers to the Dialectic as the "logic of illusion" (A293/B350 [1781/7] = CECPR:384), and his aim is to trace the errors of rationalist metaphysics back to this source. It is thus that Kant introduces a specific kind of illusion, one he refers to as "transcendental illusion."

Kant distinguishes between different varieties of illusion. He, as thinkers before him (e.g., Descartes, Newton), notes the phenomenon of optical (or as Kant puts it, "empirical") illusion. Kant takes this ordinary phenomenon (the Sun appears to us as larger at the horizon, or the stick looks bent in the glass of water, or cases of mirages, etc.) to come about "in the empirical use and otherwise correct rules of the understanding, and through which the faculty of judgment is misled through the influence of the imagination" (A295/B352 = CECPR:385). In such cases, we may not be able to make the optical illusion, say visually, disappear, but we can certainly refrain from making judgments on the basis of it. He also admits that there are "logical illusions." By these he means cases of fallacious inferences. According to Kant, problematic judgments can be produced simply because we make formal errors. Such errors stem "solely from a failure of attentiveness to the logical rule" (A296–7/B353–4 = CECPR:386). And according to Kant, as soon "as attentiveness is focused on the case before us, logical illusion entirely disappears" (ibid.).

But "transcendental illusion" is a unique phenomenon. Like optical illusion (and unlike logical illusion), transcendental illusion does not ever "disappear and cease to be an illusion" (A297–8/B354 = CECPR:386). In this sense, it shares some features of unavoidable illusion found in cases of optical illusion. Yet, unlike empirical or optical illusion, it does not arise during the course of the empirical use of the understanding at all. So what is "*transcendental* illusion?"

Kant offers a number of descriptions in his effort to capture what he wants to examine. Transcendental illusion influences "principles whose use is not ever meant for experience . . . and carries us away beyond the empirical use of the categories, and holds out to us the semblance of expending the pure understanding" (A295/B352 = CECPR:385). In general, Kant's view is that there are certain rational principles (principles that arise independently of experience and issue from pure reason itself) that present themselves to us as objective principles. At the heart of this is Kant's view that reason operates in accordance with a unique set of certain unavoidable, inevitable, and subjectively necessary requirements or principles. According to Kant, inherent in the very nature of human reason is the demand for ultimate and complete explanations. In short, reason is driven by a subjective requirement to systematically unify and bring to completion the various branches of human knowledge; indeed, he takes it that reason is driven by a prescription to seek and demand the ultimate systematic unity and completeness of the knowledge progressively given through the understanding. Thus according to Kant, it is a subjective maxim or prescription of pure reason that

we should "Find for the conditioned knowledge given to the understanding the unconditioned whereby its unity is brought to completion" (A307/B364 = CECPR:392). This subjective maxim expresses reason's inherent demand that we continue to bring our knowledge progressively to completion and systematic unity. Reason performs this function by systematically unifying the knowledge given through the understanding into one self-subsistent whole. As such, this maxim, inherent in the very nature of reason itself, seems unobjectionable; it marks our intrepid and ongoing collective human pursuit of ever-expanding knowledge and coherence and explanation. Kant agrees.

The problem, according to Kant, is that this demand of reason for the unconditioned appears to us to be not merely a maxim or heuristic device. Instead (just as the Moon appearing at the horizon looks larger) we cannot help but take it for an objective principle. According to Kant, we assume that the unconditioned which we seek is actually *given*, independently of us. Reason thus assumes that "If the conditioned is given, the absolutely unconditioned is also given" (ibid.). Although Kant asseverates that the "unconditioned" is something that so far transcends any possible human experience that it is not a possible object of knowledge, he nevertheless refers to reason's assumption that the unconditioned is given as the "supreme principle of pure reason." This seems odd, since it clearly reflects a shift from a formal maxim to a metaphysical principle. In such a case, we move from a subjective maxim of reason to a metaphysical claim.[1] It is on the basis of this transcendental illusion (that the unconditioned is given) that we seek to obtain transcendent knowledge, a program that violates the limits of knowledge already secured. And it is to this transcendental illusion that Kant wants to trace back the errors in transcendent rationalist metaphysics:

> Hence, there is a natural and unavoidable dialectic of pure reason, not one in which a bungler might be entangled through lack of acquaintance . . . but one that irremediably attaches to human reason, so that even after we have exposed the mirage [*Blendwerk*] it will still not cease to lead our reason on with false hopes, continually propelling it into momentary aberrations that always need to be removed. (A298/B355 = CECPR:386–7)

Ultimately, Kant traces the rationalist metaphysicians' arguments to this fundamental transcendental illusion, that the unconditioned represented through the ideas is given (or givable) and there to be known, determined, etc.

One of the most interesting features of Kant's account of transcendental illusion stems from the subtlety of his stance. Although illusion is understood to be the ground of error, and although Kant criticizes the faulty metaphysical conclusions that have sprouted from these illusory grounds, he does not completely reject the "illusory" concepts and principles from which such conclusions are drawn. Indeed, as above, the illusory principle that the unconditioned is given is said to be the "supreme principle of pure reason." Moreover, after providing what seemed to be a rather totalizing rejection of pure reason's principles and ideas, Kant goes on (in the Appendix to the Transcendental Dialectic) to defend not only the principles and ideas of pure reason, but also the illusion itself. Thus, Kant's views on illusion are nuanced. Illusion, if succumbed to inappropriately, is the ground of error. Reconstrued from the critical standpoint, however, we see that these ideas and principles enjoy a positive (indeed a necessary regulative) role in guiding our human projects.

Related terms: **Reason**, **Transcendental dialectic**

Note

1. Kant sometimes says that we could not operate with reason's prescription unless we assumed that the unconditioned was there to be found. Cf. A308/B365 = CECPR:392.

Michelle Grier

Image (*Bild*) According to Kant, an image is a type of intuitive representation that is produced by the imagination (*Einbildungskraft*). More specifically, he claims that images are the result of the imagination "forming" or "synthesizing" a manifold of intuition (AF, 25:511 [1775–6]/CELA:80; ML1, 28:235 [1777–80]/CELM:53; A120–1 [1781]/CECPR:239; B151–2 [1787]/CECPR:256–7).

On Kant's view, the imagination produces different kinds of images in different contexts and relies on both reproductive and productive means to do so. In perception, he argues, we form an image of the object that is present to us, which "illustrates" (*abbildet*) the object from different sides and points of view (ML1, 28:236/CELM:54). In the first *Critique*, Kant maintains that the images involved in perception result from the imagination engaging in two forms of synthesis of the manifold of intuition: the synthesis of apprehension and of reproduction (A120–1/CECPR:239). However, he argues furthermore that image formation depends on schematism: "the **schema** . . . is that through which and in accordance with which the images first become possible" (A142/B181 = CECPR:273). Kant describes a schema as "a rule for the determination of our intuition in accordance with a certain general concept," and he maintains that it is this schema-guided synthesis that ultimately results in an image (A140–1/B179–81 = CECPR:273). Yet though it is possible to produce images in this way in accordance with both mathematical and empirical concepts, Kant asserts that the schemata associated with the categories "can never be brought to an image at all" (A142/B181 = CECPR:274).

In addition to the images that arise in perception, Kant claims that the imagination forms images in other ways that rely on reproduction. We reproduce images of objects we have encountered in the past through a process he calls "imitation" (*Nachbildung*), e.g., in memory or when we form a "normal idea," i.e., an image that represents the average for a species (AF, 25:511–14, 521–4/CELA:80–2, 88–90; AM, 25:1273 [1784–5]/CELA:294–5; ML1, 28:236/CELM:54; CPJ, 5:233–4 [1790]/CECPJ:117–18). Meanwhile, when we form images of objects in the future by means of a process labeled "anticipation" (*Vorbildung*), Kant indicates that we rely on reproduction because we remember what we have encountered in the past and project it into the future (AF, 25:511, 531–6/CELA:80, 96–9; ML1, 28:236/CELM:54; A, 7:185–7 [1798]/CEAHE:294–5).

The imagination, however, can also form images in a productive, i.e., "inventive" or "self-active" way, and when it does so, it produces images from out of itself (AF, 25:524–5/CELA:91–2; ML1, 28:237/CELM:55; MMr, 29:884–7 [1782–3]/CELM:253–5; A, 7:167–8, 172–82/CEAHE:278–9, 278–91; CPJ, 5:240/CECPJ:124). Sometimes this productivity occurs voluntarily. With regard to space and time, we can voluntarily form an image of time as a line or of space as three-dimensional and as the "pure image of all magnitudes" (A142/B182 = CECPR:274; see also B154–6/CECPR:258–9; A140–1/B179–80 = CECPR:273). In mathematics, we voluntarily generate images of shapes and numbers (A713/B741 = CECPR:630). We can also voluntarily produce what Kant labels an "ideal," which he describes as an "archetype" (*Urbild*) that represents "an individual being as adequate to an idea" (CPJ, 5:232/CECPJ:117; see also A569–70/B597–8 = CECPR:552). Meanwhile,

in the case of the pictorial arts (*bildende Kunst*), the genius freely produces an image in space that represents her aesthetic idea (CPJ, 5:322/CECPJ:199). And in the activity of "correlation" (*Gegenbildung*) or "designation" (*Bezeichnung*), Kant suggests that we can voluntarily produce symbols and signs, which involve intuitive representations that serve as "a means for producing the image of another thing" (ML1, 28:237–8/CELM:55–6; AF, 25:536–7/CELA:99–100; AM, 25:1293–6/CELA:408–10; A, 7:191–3/CEAHE:298–300). Yet at other times he indicates that the invention of images happens in an involuntary fashion. This occurs in a healthy way when we form images in dreams (A, 7:189–90/CEAHE:297–8; MMr, 29:885/CELM:254; AM, 25:1283–5/CELA:402–3). However, Kant claims that this can also occur in an unhealthy way in "fantasy," which can either involve "**delusion of sense**," e.g., in madness or enthusiasm, or "**delusion of mind**," e.g., in visionary rapture (*Schwärmerei*) (CPJ, 5:275/CECPJ:156–7; AF, 25:528/CELA:93–4; AM, 25:1283–9/CELA:402–5; DSS, 2:315–73 [1766]/CETP70:301–59).

***Related terms*: Aesthetic idea**, **Art**, **Concept**, **Enthusiasm**, **Genius**, **Idea**, **Ideal**, **Imagination**, **Intuition**, **Manifold**, **Perception**, **Reason**, **Representation**, **Schema**, **Space**, **Synthesis**, **Time** *Samantha Matherne*

Imagination (*Einbildung*, *Einbildungskraft*) In the pre-Critical period, Kant uses the term *Einbildungskraft* in a narrow sense to refer to the fictive or inventive exercise of the imagination in which we produce images out of ourselves, and terms like *Phantasie* and *Bildungsvermögen* to refer to the more general exercise of the imagination in both fictional and ordinary circumstances, e.g., in perception, memory, and anticipation (AF, 25:511 [1775–6]/CELA:80; ML1, 28:235 [1777–80]/CELM:53). However, in the Critical period, Kant adopts *Einbildungskraft* as his preferred way to refer to the general capacity of the imagination.

Kant defines the imagination in general as "the faculty for representing an object in intuition even **without its presence**" (B151 [1787]/CECPR:256; see also A, 7:186 [1798]/CEAHE:278; AM, 25:1258 [1784–5]/CELA:383; MD, 28:673–4 [1792–3]/CELM:375). By this Kant does not mean that the imagination is only operative when an object is absent. Although this is sometimes the case, e.g., in memory or fiction, Kant is clear that we can also exercise the imagination when an object is present to us, e.g., in perception. However, on his view, even in perception, there is an element of the object's absence, for the whole object is never given to our current perspective, but rather it has sides that are hidden from our point of view, which the imagination can, in turn, intuitively represent (ML1, 28:235–6/CELM:54).

Kant makes two further general remarks about the imagination that help clarify the nature of the intuitive representations it is responsible for. First, Kant describes the imagination as the capacity to "form" (*bilden*) what is given to us through sensibility (AF, 25:511/CELA:80; ML1 28:235/CELM:53). In the Critical period, he tends to make this point using language of "synthesis," arguing that what the imagination does is synthesize the manifold of intuition that is provided by sensibility (A94 [1781]/CECPR:225; A77–9/B103–4 = CECPR:210–11). So, on his view, the intuitive representations that the imagination produces are the result of its processing a manifold of intuition.

Second, Kant characterizes the imagination as the faculty of "exhibition" or "presentation" (*Darstellung*, *exhibitio*) (CPJ, 5:232, 244 [1790]/CECPJ:117, 128). According to Kant, exhibition involves "placing a corresponding intuition beside the concept" (CPJ, 5:192/CECPJ:78; see

also CPJ, 5:351/CECPJ:225; A240/B299 = CECPR:356). And he claims that it is by means of these exhibitions that concepts gain sense and significance: "it is also requisite for one **to make** an abstract concept **sensible**, i.e., to display the object that corresponds to it in intuition, since without this the concept would remain (as one says) without **sense** [*Sinn*], i.e., without significance [*Bedeutung*]" (A240/B299 = CECPR:341; see also AM, 25:1261/CELA:386). A wide range of different types of representations can count as exhibitions, including images, schemata, symbols, aesthetic ideas, and ideals. However, what these representations share in common qua exhibitions is that they are not wholly intuitive; rather, they exhibit a concept. It is for this reason that he suggests the imagination is a capacity that is capable of mediating between sensibility and our conceptual capacities, like the understanding and reason (A124/CECPR:241; B151–2/CECPR:256–7).

Remaining still at a fairly abstract level, Kant argues that the imagination can, in turn, be exercised in two ways: reproductively and productively (B152/CECPR:257; A, 7:167/CEAHE:278; AM, 25:1257/CELA:383). When the imagination operates reproductively, he maintains, it operates as "a faculty of the derivative exhibition of the object" (A, 7:167/CEAHE:278, translation emended). These exhibitions are "derivative" in the sense that they recall objects we have encountered in the past (A, 7:167/CEAHE:278). Kant claims that these reproductive operations are guided by the law of association (B152/CECPR:257; A, 7:182/CEAHE:291). By contrast, in its productive exercise, he suggests, the imagination functions as "a faculty of the original exhibition of the object" in which it "composes" exhibitions in an "inventive" (*dichtend*) or "self-active" way (A, 7:167/CEAHE:278, translation emended; A, 7:174/CEAHE:284; AM, 25:1278/CELA:398; CPJ, 5:240/CECPJ:124). Yet even in these cases, Kant says, the imagination is "not exactly *creative*" (*schöpferisch*), because although the forms it produces are its own invention, the material that is arranged in those forms is not of its making, but rather is drawn from sensibility (A, 7:167–8/CEAHE:278; AM, 25:1258, 1277/CELA:383, 397).

Turning to the reproductive exercise in more detail, Kant claims that our imagination relies on reproduction in forming intuitive representations of objects present, past, and future. With regard to objects that are present to us, Kant suggests that in perception the imagination operates as "the faculty of illustration" (*Abbildung*) and that it is responsible for forming an image, which "illustrates" the object from different sides and points of view (ML1, 28:235/CELM:53). In the first *Critique*, he argues that images are formed on the basis of the imagination engaging in two forms of synthesis: the synthesis of apprehension in which it "run[s] through" and "take[s] together" the manifold of intuition, and the synthesis of reproduction, which involves it "calling back" representations of the object from the past (A99, A121/CECPR:229, 239). Meanwhile, when it comes to representing objects from our past, Kant maintains that the imagination functions as "the faculty of imitation" (*Nachbildung*), and here it forms images by imitating what we have encountered before (ML1, 28:235/CELM:53). The voluntary formation of images from our past is what Kant calls "memory" (A, 7:182–5/CEAHE:291–4; AF, 25:521–4/CELA:88–90; AM, 25:1273/CELA:394). Finally, with respect to representing objects in the future, Kant suggests that the imagination operates as "the faculty of anticipation" (*Vorbildung*), and he indicates that the images we form in this context are guided either by "presentiment," which does not require knowledge of causes and effects but only "the remembering of observed events as they commonly follow one another," or by "prescience," which does require conscious reflection on the law of causality (ML1, 28:235/CELM:53; A, 7:186–7/CEAHE:394–5; MMr, 29:884 [1782–3]/CELM:252).

As for the productive exercise of the imagination, Kant distinguishes between two different levels at which it takes place: at the empirical, a posteriori level and at the pure, a priori level. At the empirical level, Kant differentiates furthermore between productive activities that occur in a voluntary way, when "*we* play with" the imagination, and in an involuntary way, when the imagination "plays with *us*" (MMr, 29:885/CELM:253). According to Kant, voluntary activities are crucial for the exhibition of concepts. To this end, he delineates different ways in which the imagination can voluntarily form intuitive representations that exhibit a concept in sensible terms. In some cases, Kant claims that the imagination exhibits a concept in a "direct" and "demonstrative" fashion in intuition, and he calls this kind of representation a "schema," e.g., the schema of the empirical concept "dog" (see below for discussion of other types of schemata) (CPJ, 5:352/CECPJ:226; A141/B180 = CECPR:273; RP, 20:279 [1793/1804]/CETP81:370). At other times, he suggests that the imagination resorts to "indirect" means and exhibits the concept "by means of an analogy," and he labels this kind of indirect exhibition a "symbol" (CPJ, 5:352/CECPJ:226; RP, 20:279–80/CETP81:370). While we can use symbols to exhibit empirical concepts, e.g., using a handmill as a symbol of despotism, Kant argues that we can also symbolically exhibit ideas of reason, i.e., concepts that are, in principle, not capable of direct intuitive exhibition (CPJ, 5:352–3/CECPJ:226–7; RP, 20:279–80/CETP81:370; ML1, 28:238/CELM:55–6). Kant describes some of the imagination's exhibitions of ideas of reason as "ideals," which involve a "representation of an individual being as adequate to an idea," e.g., in the archetype (*Urbild*) of the sage or the perfectly proportionate, moral human being ("the ideal of beauty") (CPJ, 5:232–6/CECPJ:116–20; A569/B597 = CECPR:552). Finally, Kant suggests that the imagination can produce signs, which do not share any intuitive relation to the concept they represent, but rather serve as "designations," which the imagination arbitrarily associates with the concept, e.g., words (CPJ, 5:351–2/CECPJ:226; A, 7:191/CEAHE:298; AF, 25:536–7/CELA:99–100; AM, 25:1293–6/CELA:408–10).

The imagination's voluntary productions also play a pivotal role in Kant's account of aesthetics in the third *Critique*. In judgments of taste, for example, Kant describes the free play the imagination engages in as "productive and self-active" (CPJ, 5:240/CECPJ:124). Meanwhile, in his analysis of artistic creation, he claims that a genius's imagination is "very powerful in creating [*Schaffung*], as it were, another nature, out of the material which the real one gives it" (CPJ, 5:314/CECPJ:192). Genius accomplishes this by means of a special kind of exhibition that Kant calls an "aesthetic idea," which is an imaginative representation that "aesthetically enlarges" a concept by adding "aesthetic attributes" to it, and which is so rich that it cannot be exhaustively described through language (CPJ, 5:315/CECPJ:193). Finally, in judgments of the sublime, although the imagination initially contributes to the displeasure we feel as very large or powerful objects force us to recognize our limits, he argues that the imagination also "acquires an enlargement and power" because it comes to be used as "an instrument of reason and its ideas" (CPJ, 5:269–70/CECPJ:152).

However, in the empirical context, Kant indicates that imaginative productivity can also be exercised in an involuntary way, and he calls this "fantasy" (MMr, 29:885/CELM:253; AM, 25:1258/CELA:384). On his view, fantasy occurs in a healthy fashion when we dream while we are asleep (A, 7:189–90/CEAHE:297–8; MMr, 29:885/CELM:254; AM, 25:1283–5/CELA:402–3). However, he claims that it can also take place in an unhealthy way, and here he distinguishes between two types of fantasizing. In "**delusion of sense**" we either mistake

a self-created image for an actual sensible object ("madness," "hypochondria") or treat ideals, like patriotism or friendship, as if they were real ("enthusiasm"); and in "**delusion of mind**," we mistake a self-created image for a spiritual object ("visionary rapture" [*Schwärmerei*]) (CPJ, 5:275/CECPJ:156–7; AF, 25:528/CELA:93–4; AM, 25:1283–4/CELA:402–5; DSS, 2:315–73 [1766]/CETP70:301–59).

Setting the empirical exercise of the productive imagination aside, at the a priori level, Kant argues that the imagination operates in a productive way in both a mathematical and transcendental context. According to Kant, mathematical cognition depends on the "construction" of concepts, which he, in turn, glosses in terms of exhibition: "to **construct** a concept means to exhibit a priori the intuition corresponding to it" (A713/B741 = CECPR:630). This exhibition can either be formed in "mere imagination" or in empirical intuition, e.g., drawing on paper or counting on one's hand, but in both cases, he claims that the construction is a priori because we do not "borrow the pattern for it from any experience" (A713/B741 = CECPR:630). Instead, the pattern that we follow is to be found in the schema; e.g., the schema for the concept "triangle" involves a "general procedure" that exists "in thought," which we can follow in producing images of triangles in construction (A140–1/B179–80 = CECPR:273).

In addition to its use in the mathematical context, Kant argues that the productive imagination has a transcendental use insofar as it contributes to the conditions of the possibility of experience. In the A-Deduction, Kant maintains that the imagination has a "transcendental function": "its aim in regard to all the manifold of appearance is nothing further than the necessary unity in their synthesis" (A123/CECPR:240). He claims that it is through this function that we bring together sensibility and the manifold of intuition, on the one hand, and the understanding and the necessary unity of apperception, on the other. According to Kant, by mediating between sensibility and understanding in this way, the transcendental function of the imagination makes experience possible: "Both extremes, namely sensibility and understanding, must necessarily be connected by means of this transcendental function of the imagination, since otherwise the former would to be sure yield appearances but no objects of an empirical cognition, hence there would be no experience" (A124/CECPR:241). In the B-Deduction, Kant describes this transcendental function in terms of "figurative synthesis" (*synthesis speciosa*), which, he asserts, involves the "effect of the understanding on sensibility and its first application (and at the same time the ground of all others) to objects of the intuition that is possible for us" (B151–2/CECPR:256–7).

In specifying how this application takes place, in the A-Deduction Kant emphasizes the idea that the imagination makes possible the a priori "affinity" of appearances, i.e., the status of all appearances as "associable in themselves and subject to universal laws of a thoroughgoing connection in reproduction" (A122/CECPR:240). Further elucidating this process in the Schematism chapter of the CPR, Kant argues that when the imagination applies the understanding to sensibility, it produces a special type of representation called a "transcendental schema" (A138/B177 = CECPR:272). According to Kant, a transcendental schema is an a priori representation of a category in temporal terms, which he calls a "time-determination" (*Zeitbestimmung*) (A138/B177 = CECPR:272). Emphasizing the importance of transcendental schemata, Kant claims that they are "the true and sole conditions for providing [the categories] with a relation to objects, thus with **significance**" (A145/B185 = CECPR:276). For Kant, then,

the transcendental exercise of the imagination not only makes experience possible, but also provides the categories with significance.

***Related terms*: Aesthetic idea**, **Art**, **Categories**, **Concept**, **Enthusiasm**, **Genius**, **Idea**, **Ideal**, **Image**, **Intuition**, **Judgment of taste**, **Manifold**, **Perception**, **Reason**, **Representation**, **Schema**, **Sublime**, **Synthesis**, **Understanding** *Samantha Matherne*

Immanent (*immanent*) Kant uses the term "immanent," a Latin term, to mean "within experience" as opposed to "transcendent" as "outside experience." "We will call the principles whose application stays wholly and completely within the limits of possible experience **immanent**, but those that would fly beyond these boundaries **transcendent** principles" (A295–6/B352 [1781/7] = CECPR:385). He does not use "immanent" as a contrast to "transcendental," the latter of which is a manner of approaching the conditions of possible experience that may itself be misapplied through extension beyond possible experience. In the quoted passage, Kant identifies ***principles*** themselves as being immanent or transcendent, but he generally describes the ***use*** of a principle or an idea of reason as immanent or transcendent, e.g., the proper use of principles of the understanding is immanent (A308/B365 = CECPR:392; cf. A327/B383 = CECPR:402). The focus on use allows for any principle, concept, or idea to be immanent: "it is not the idea itself but only its use that can be either extravagant (transcendent) or indigenous (immanent), according to whether one directs them straightway to a supposed object corresponding to them, or only to the use of the understanding in general regarding the objects with which it has to do" (A643/B671 = CECPR:590).

In theoretical philosophy, the ideas of reason, e.g., the idea of God, are used immanently when reason orders the concepts of the understanding into a unified, systematic whole; Kant calls this the "regulative use of reason" (A644/B672 = CECPR:591 cf. Pro, 4:328 [1783]/CETP81:120). One can refrain from any transcendent claims about an object corresponding to the idea of God but still use that idea by investigating nature as if it had arisen from such a being and thereby exhibits purposeful unity. Kant makes a similar contrast in the *Critique of the Power of Judgment* when discussing the use of the concept of a thing as a natural end, which is said to be "immanent for the reflecting power of judgment with regard to objects of experience," yet to be "excessive" for the constitutive determining power of judgment (CPJ, 5:396–7 [1790]/CECPJ:267–8).

Practical philosophy has a place for immanent use as well. The ideas of God and immortality are part of a "moral theology" that is only of "immanent use, namely for fulfilling our vocation here in the world by fitting into the system of all ends" while being guided by "a morally legislative reason" (A819/B847 = CECPR:684). The postulates of practical reason (immortality, freedom, and God) are said to be "transcendent for speculative reason [but] immanent in practical reason" for the practical purpose of moral action aimed at the highest good; further, when reason unites these postulates with the idea of the highest good, it is only in reference to the moral law and its object (CPrR, 5:133, 135 [1788]/CEPP:247, 248–9). The immanent use of the postulates in practical philosophy is roughly parallel to the immanent use of the ideas of reason in theoretical philosophy: a conception of something that would if taken literally transcend experience is used by reason as a guide for human activity within experience without confirmation of the transcendent existence claim.

***Related terms*: Idea**, **Postulates of pure practical reason**, **Reason**, **Reflective judgment**, **Regulative**, **Transcendent** *Frederick Rauscher*

Immortality (*Unsterblichkeit*) A central thesis of transcendental idealism is that we can have neither knowledge nor theoretical cognition of the supersensible. However, we may still, on practical grounds, extend our cognition into the supersensible and accept as objects of belief/faith (*Glaube*) the practical postulates of God, freedom of the will, and the immortality of the soul. Where freedom is a direct postulate of our being bound by the moral law, both God and immortality are postulated as conditions necessary for the realization of the highest good, an ideal state of affairs in which happiness is distributed in exact proportion to morality.

According to Kant, this distribution requires that God judge our moral standing and have adequate power to secure the happiness we each deserve. Kant further postulates a "future life" for us because the moral order of the highest good does not accord with the causal order of nature.

While this is Kant's dominant argument in support of the immortality of the soul, he also offers a number of others, though they are withdrawn as the Critical period advances. The first of these alternate arguments advocates for a "doctrinal belief" in the immortality of the soul on the basis of the "shortness of life" being insufficient to the full use of "the magnificent equipment of human nature" (A827/B855 [1781/7] = CECPR:702; see also B424–6/CECPR:468). The second alternate argument appears in the *Critique of Practical Reason*, as well as in some of the lectures of the late 1780s, where Kant argues that we must postulate the immortality of the soul because only by achieving moral perfection can we become worthy of the happiness afforded to us in the highest good.

Both of these arguments, however, are abandoned in the years that follow. In the *Critique of the Power of Judgment*, Kant rejects the "magnificent equipment" argument, dismissing what he formerly called "doctrinal belief" and asserting that we may only affirm the immortality of the soul via a "moral belief" (CPJ, 5:469–75 [1790]/CECPJ:332–9; see also RPT, 8:396n. [1796]/CETP81:437n.) grounded in the needs of practical reason. Then, in both the *Religion* and *The End of All Things*, Kant rejects the doctrine of infinite striving, asserting instead that our afterlife fate depends solely upon our efforts in this life (Rel, 6:69–71n. [1793]/CERRT:110–12n.; EAT, 8:330 [1794]/CERRT:223–4). Moreover, in the *Religion*, Kant further shifts away from the second *Critique*'s soteriological appeal to moral perfection, advancing instead an account that focally depends upon a "change of heart" (i.e., the prioritization of morality over self-interest in one's "supreme maxim").

Although Kant wants to avoid too much speculation about what the afterlife will be like, he nevertheless discusses a few further issues, including whether or not some will meet with eternal punishment, and whether or not our existence in the life to come will continue to be corporeal. On the first issue, Kant seems undecided, expressing opposing views in the *Religion* and *The End of all Things* (cf. Rel, 6:69n./CERRT:110n. to EAT, 8:328–30/CERRT:221–4). With regard to the second issue, again, he seems conflicted. While he does at times express disdain at the thought of an embodied afterlife, there are various texts where Kant seems much more open to the idea, particularly if the body is sustained in some "glorified" or "purified" form. On this latter point, it is important to understand that Kant does not portray the afterlife as some heavenly realm existing alongside this material reality. Rather, in line with his Lutheran Pietist upbringing, he primarily represents the immortality of the soul in terms of the "World to Come" or "New Jerusalem" as depicted by early Christians. Hence, immortality for Kant is best understood in terms of an eschatological transformation of the world around us, with the dead resurrected into the "Kingdom of God on Earth."

Related terms: **Belief**, **Freedom**, **God**, **Happiness**, **Highest good**, **Postulates of pure practical reason**, **Transcendental idealism** *Lawrence Pasternack*

Imperfect duties (*unvollkommene Pflichten*) In the *Groundwork of the Metaphysics of Morals*, Kant divides the duties in his examples of maxims of action that fail the categorical imperative test into perfect and imperfect duties, but he notes that this division "stands only as one adopted at my discretion (for the sake of arranging my examples)" and that he reserves his classification of duties for "a future *Metaphysics of Morals*" (G, 4:421n. [1785]/CEPP:73n.). He does, however, go on to explain that a perfect duty is "one which allows no exception in the interest of inclination," suggesting that imperfect duties allow precisely some such exception (G, 4:421n./CEPP:73n.). What Kant means when he indicates that one distinguishing feature of imperfect duties is that they permit exceptions based on inclination is spelled out in more detail in his final work in moral philosophy, the *Metaphysics of Morals*, which contains his most extended published discussions of the concept of imperfect duties.

In the *Metaphysics of Morals*, Kant discusses the nature of imperfect duties primarily in the second part of the text, the "Doctrine of Virtue," which is devoted to ethics and our various ethical duties (what Kant calls "duties of virtue") (MM, 6:390 [1797]/CEPP:521). There, the fundamental division of ethical duties is between duties to oneself and duties to others. Within each of these main divisions of ethical duties, Kant makes a further division between duties that are strictly owed, requiring specific actions or their omissions, and whose violation incurs blame, and duties that are wide, requiring the adoption of an end or maxim, whose fulfillment merits moral credit. Within the category of duties to self, this division between narrow and wide duties is between "perfect" and "imperfect" duties. Within the category of duties to others, the strict or narrow duties are officially called "duties of respect," whereas the wide or meritorious ones are labeled "duties of love."

For the most part, Kant defines imperfect duties by contrasting them with perfect duties. In the first place, he appeals to the notion of narrow versus wide obligation to explain the crucial difference between the two (MM, 6:390/CEPP:521; MoV, 27:578 [1793–4]/CELE:329–30). Perfect duties are narrow in that they direct us to perform, or refrain from performing, specific actions, whereas imperfect duties are wide or broad in that they are duties to adopt certain ends (or maxims of action) (MM, 6:390/CEPP:521; MoV, 27:578/CELE:329; G, 4:430/CEPP:80–1). For example, we have perfect duties not to murder, steal, or lie, where these duties forbid those specific actions. By contrast, we have imperfect duties to promote the happiness of others and to perfect ourselves, both of which direct us to adopt these particular (broad) ends. Given that imperfect duties are duties of wide obligation to adopt certain ends or maxims, as opposed to duties of narrow obligation to particular actions or their omissions, Kant emphasizes that our imperfect duties allow for a degree of latitude in deciding how they should be fulfilled. As he writes,

> if the law prescribes only the maxim of actions, not actions themselves, this is a sign that it leaves a playroom (*latitudo*) for free choice in following (complying with) the law, that is, that the law cannot specify precisely in what way one is to act and how much one is to do by the action for an end that is also a duty. (MM, 6:390/CEPP:521; see also MoV, 27:536–7/CELE:295–6)

For example, the categorical imperative directs us to promote the welfare of others (our primary duty owed to others from which our more particular duties to humanity stem), but precisely

what measures we take to help, on what occasions we choose to help, and to what degree we help is left to our discretion and judgment. Kant captures this point about the degree of latitude contained in our imperfect duty to beneficence by noting that "the duty of well-doing determines only that I should support the other out of my means, but how much remains absolutely reserved to the measure of my needs, my resources, and the other's distress" (MoV, 27:536/CELE:296).

The fact that imperfect duties have a degree of latitude in allowing us to decide how they should be fulfilled enables us to understand Kant's claim in the *Groundwor*k that imperfect duties allow for exceptions based on the interest of inclination (G, 4:421n./CEPP:73n.). Imperfect duties direct us to adopt certain broad ends without demanding that we act on every possible occasion to promote those ends. Although we have imperfect duties to be beneficent and to promote our own perfection, we may on occasion pass over some opportunity to help others or to perfect ourselves simply because we would prefer to do something else that we desire (go to the movies, play tennis, drink wine with friends, etc.), *as long as* our exception on such occasions does not indicate a refusal to adopt the required maxims more generally (MM, 6:451/CEPP:570). By comparison, perfect duties allow for no such exceptions. For example, there are no occasions on which it is morally permissible to act on inclination at the expense of neglecting our perfect duties not to kill oneself, not to defile oneself by lust, and not to stupefy oneself by excessive consumption of food and drink. What this shows is that our imperfect duties allow us the freedom to pursue our own permissible ends based on inclination (and by extension our own permissible happiness) instead of always acting to promote our morally obligatory ends, as long as we are genuinely committed to those morally obligatory ends and otherwise take measures to promote or further them. The idea that imperfect duties allow for exceptions because of their degree of latitude in allowing us the freedom to choose how, when, and to what extent to fulfill them, leads Kant to remark at one point that, in their case, the law does not have "absolute necessity" (MoV, 27:537/CELE:296).

An additional (related) feature of imperfect duties that Kant tends to emphasize as he contrasts them with perfect duties is that they are indeterminate. Kant marks a distinction between the nature and degree of obligation, explaining that, in the case of imperfect duties, their degree is "undetermined" (MoV, 27:536/CELE:296). As he writes of beneficence, "it is impossible to assign determinate limits to the extent of this sacrifice. How far it should extend depends, in large part, on what each person's true needs are in view of his sensibilities, and it must be left to each to decide this for himself" (MM, 6:393/CEPP:524; cf. MoV, 27:536–7/CELE:296). Similarly, our imperfect duty to develop our natural talents (part of our more general duty to perfect ourselves) "determines nothing about the kind and extent of the actions themselves but allows a latitude for free choice" (MM, 6:446/CEPP:566; cf. MoV, 27:536–7/CEPP:296). Because of the indeterminacy and latitude characteristic of imperfect duties, Kant sees that ethics naturally leads to questions of casuistry. As he explains, ethics "unavoidably leads to questions that call upon judgment to decide how a maxim is to be applied in particular cases, and indeed in such a way that judgment provides another (subordinate) maxim (and one can always ask for yet another principle for applying this maxim to cases that may arise)" (MM, 6:411/CEPP:538).

Imperfect duties for Kant are further distinguished from perfect duties in that failure to fulfill them is not blameworthy (MM, 6:390/CEPP:521). Imperfect duties are duties whose fulfillment is meritorious but not strictly required (MM, 6:390/CEPP:521; cf. MoV, 27:669/

CELE:402). Kant thus notes that the neglect of imperfect duties "is not in itself *culpability* (*demeritum*)," although it is a sign that the agent in question is lacking in virtue (MM, 6:390/CEPP:521). For example, the agent who fails to repay a loan on time is blameworthy for having violated a perfect duty (in this case, a perfect duty of justice). By contrast, the agent who neglects an opportunity to be beneficent is not similarly culpable, but only deficient in moral worth, as long as she has not made it a principle to neglect completely the welfare of others (see MM, 6:390/CEPP:521). In the Vigilantius lecture notes on ethics, Kant is recorded as capturing the thought that imperfect duties are not strictly owed but rather meritorious, by portraying them as "optional duties" (MoV, 27:578/CELE:330).

Finally, Kant suggests that whereas a maxim to neglect or violate a perfect duty cannot be conceived as a universal law, a maxim to neglect an imperfect duty can be conceived but not willed as a universal law (MoM2, 29:609 [1785]/CELE:232–3; MoV, 27:496/CELE:264; see also G, 4:423/CEPP:75).

One noted puzzle about Kant's concept of imperfect duties concerns his claim that all ethical duties are imperfect duties (MM, 6:388–90/CEPP:520–1; see also MoM2, 29:617/CELE:237; MoV, 27:578, 581, 585/CELE:329–30, 332, 335), when he clearly holds that we have narrow or perfect ethical duties (MM, 6:421–44/CEPP:546–64; MM, 6:462–9/CEPP:579–84). A broader contested issue of interpretation with respect to Kant's notion of imperfect duties concerns how much latitude they allow (MM, 6:390/CEPP:521; cf. MM, 6:392–3, 411/CEPP:523–4, 538).

Related terms: **Duties to others**, **Duties to self**, **End**, **Obligation**, **Perfect duties**, **Virtue**

Anne Margaret Baxley

Impression (*Eindruck*) Kant uses the term "impression" throughout his writings in both technical and nontechnical ways. In all its uses, the term denotes some passive representational state of a thinking subject, and so is connected with the empirical. Kant's nontechnical use often concerns the effect that some author, teacher, or piece of writing has on the audience, the public, or pupils. For instance, he writes to Reinhold that the latter's *Letters* "have not failed to make a great impression in this region" (C, 10:513 [December 28, 1787]/CEC:271), and that "many weaknesses of the human being frequently come about . . . because he has been supplied with false impressions. Thus, for example, wet-nurses supply children with a fear of spiders, toads, etc." (P, 9:465 [1803]/CEAHE:456). Kant's technical use is closely related to his use of "sensation" and is found in his theoretical philosophy, practical philosophy, and aesthetics.

In his main theoretical work, the 1781/7 *Critique of Pure Reason*, Kant claims that our cognition or experience is "worked up from" the "raw material of sensible impressions" (B1/CECPR:136; cf. A1/CECPR:127 on "the raw material of sensible sensation"), and that the "the reception of representations (the receptivity of impressions)" is one of the "two fundamental sources in the mind" of cognition (A50/B74 = CECPR:193; see also R3930, 17:352 [1769]/CENF:98). Impressions seem to come about entirely passively, prior to synthesis (see A120n./CECPR:239n.), and provide at least part of the grounds for empirical intuition (see A68/B93 = CECPR:205). In the *Anthropology*, Kant states that sense impressions come in degrees (A, 7:162 [1798]/CEAHE:273; cf. A166/B207 = CECPR:290 for a parallel claim about sensation).

In his practical philosophy, impressions are described as a source of motivation that is contrasted with reason. In a pre-Critical Reflection, Kant writes, "In human beings, evil rests on what is animal, what rests on impressions and inclinations, and the opposition of this to what

is rational, which is aimed at universally valid ends" (R5541, 18:213 [1776–8?]/CENF:417; see also A802/B830 = CECPR:675; G, 4:457 [1785]/CEPP:104). In the *Critique of the Power of Judgment*, Kant states that impressions can determine inclination (CPJ, 5:206 [1790]/CECPJ:91), and in the *Metaphysics of Morals*, he writes that sensible impressions can influence moral feeling, where the context suggests that this influence takes the form of feelings and inclinations that are opposed to virtue (MM, 6:408 [1797]/CEPP:536).

In his aesthetics, Kant's most notable technical use of "impression" concerns music. In two early Reflections, Kant describes music as the "play of impressions" (R618, 15:267 [1769?]/CENF:481–2; R807, 15:358 [1776–8?]/CENF:503; cf. CPJ, 5:324/CECPJ:201 for a parallel claim about sensation).

Despite the similarity of many of these claims to ones he makes about sensation, Kant never explicitly describes the relationship between the two. The closest he comes to identifying impression and sensation is at RP, 20:266 [1793/1804]/CETP81:359 ("the empirical in perception, the sensation or impression (*impressio*), is the matter of intuition") and CPJ, 5:321/CECPJ:198, where he writes of "sensations (as external sensory impressions)." In one Reflection concerning beauty, however, Kant crossed out the term "sensation" and wrote "impression" in its place (R851, 15:376 [1776–8]/CENF:509).

Related terms: **Inclination**, **Sensation** *Colin Marshall*

Incentive (*Triebfeder*) In the *Groundwork of the Metaphysics of Morals*, Kant defines "incentive" as "the subjective ground of desiring" (*der subjective Grund des Begehrens*) (G, 4:427 [1785]/CEPP:78), and in the *Critique of Practical Reason*, he defines it as "the subjective determining ground of the will [*der subjective Bestimmungsgrund des Willens*] of a being whose reason does not by its nature necessarily conform with objective law" (CPrR, 5:72 [1788]/CEPP:198). His standard Latin term for the word is "*elater animi*" – "spring of the soul." An "incentive" is a motivational state in a subject (and in that sense "subjective") that is a source of action. Originally *Triebfeder* (*Trieb* – "drive" – *Feder* – "spring") refers to the main spring of a watch, and secondarily to a motivational state. Commentators have observed that the standard English translation "incentive" is not ideal, since incentives are commonly objects or states of affairs outside of a subject that attract or repel, while a *Triebfeder* for Kant is a psychological state of a subject that is a source of action. ("Motive" is an alternative translation, but it is generally reserved for *Motiv*.) Earlier in Kant's development, he understood incentives as motivational states based in sensibility, and therefore subjective in the further sense of holding only for the subject. But his mature moral theory recognizes that objective moral principles can function as incentives, or motivating grounds.

In *Moral Philosophy Collins*, incentives are "those grounds of our will which are drawn from the senses" (MoC, 27:251 [1770s]/CELE:47). Incentives (or "stimuli") are contrasted with "motives" (*Motiven*), which are objectively valid grounds of choice based in some rational principle, either prudential or moral (MoC, 27:255–7, 268–70/CELE:50–1, 60–2). Kant's views about moral motivation are in flux at this point. He sharply distinguishes the "principle of appraisal of moral obligation … and the principle of its performance or execution … guideline [*Richtschnur*] and incentive [*Triebfeder*]," and he is clear that the standard of moral judgment comes from the understanding (MoC, 27:274/CELE:65). But while the grounds of moral judgment are objective, "in regard to moral incentives there are subjective grounds"

(MoC, 27:263/CELE:56); Kant held that the motivation to morally good conduct required the promise of deserved happiness in another world (MoC, 27:251/CELE:47; cf. also A811/B839 [1781/7] = CECPR:680). Thus, "theology is a motive [*Triebfeder*] to ethics" (MoC, 27:277/CELE:68).

At this stage, Kant also refers to moral incentive as "moral feeling," which is "a capacity for being affected by a moral judgment," but he does not see how a judgment of the understanding can motivate: "Nobody can . . . comprehend how the understanding should have a motivating power; . . . to give this judgment power so that it becomes an incentive able to impel the will to performance of an action – to understand this is the philosopher's stone" (MoM, 27:1428 [1782]/CELE:71). In the *Groundwork* passage above, Kant may still think of incentives as motivational states based in sensible inclination that hold only for the subject – in contrast to motives, which are objectively valid. But in the *Critique of Practical Reason* and later works he recognizes that rational principles can motivate. He defines "interest" as "an incentive of the will insofar as it is represented by reason" (CPrR, 5:79/CEPP:204), and he is explicit that the moral law can function as an incentive. Recognition of the authority of moral principle can be the determining ground of choice, by which the subject is motivated to act. Genuine morality (versus legality) of action requires "that the objective determining ground must always and quite alone be also the subjectively sufficient determining ground of action" (CPrR, 5:72/CEPP:198; cf. Rel, 6:27–8 [1793]/CERRT:76; and MM, 6:218ff. [1797]/CEPP:383ff.).

However, incentives still retain a connection with sensibility in that they are only attributable to sensibly affected agents. Incentives are motivating grounds "of the will of a being whose reason does not by its nature necessarily conform with the objective law" (CPrR, 5:72/CEPP:198), and they "presuppose a need to be impelled to activity to something because an internal obstacle is opposed to it [the objective law of practical reason]" (CPrR, 5:79/CEPP:204). The connection of incentives with sensibility is seen in Kant's description of "respect for morality" as the moral incentive. Respect is the immediate recognition of the authority of morality, but it is also the effect of this recognition on feeling – the feeling that results from limiting volitional tendencies that are obstacles to morally good choice – and thus may be called "moral feeling" (CPrR, 5:75ff./CEPP:201ff.). Respect "is morality itself subjectively considered as an incentive inasmuch as pure practical reason, by rejecting all the claims of self-love in opposition to its own, supplies authority to the law, which now alone has influence" (CPrR, 5:76/CEPP:201). Respect for morality is thus a motivational state specific to human beings in virtue of our having sensibly affected wills.

Related terms: **Desire**, **Inclination**, **Motive**, **Respect** *Andrews Reath*

Inclination (*Neigung*) Kant introduces inclination in several major works as "habitual desire" (Rel, 6:28–9 [1793]/CERRT:76; see also MM, 6:212 [1797]/CEPP:374 and A, 7:251 [1798]/CEAHE:353). His anthropological works also characterize it as a "desire that serves the subject as a rule" (A, 7:265/CEAHE:367) and a desire for an object "as it is already known to me," that is for an object with which we are familiar (AF, 25:584 [1775–6]/CELA:137; see also AC, 25:207 [1772–3] and AM, 25:1334 [1784–5]/CELA:439).

Inclinations are contrasted with instincts, which are innate desires that require no acquaintance with the object (A, 7:265/CEAHE:367; AF, 25:584/CELA:137; AM, 25:1334/CELA:439). Kant ascribes few instincts to human beings (for examples see A, 7:265/CEAHE:367 and APa, 25:409 [1772–3]; the *Lectures on Pedagogy* even claim that a human being "has no instinct," see P,

9:441 [1803]/CEAHE:437). But he commonly refers to "inclinations" to distinguish between sensible and rational motivation, suggesting that inclinations are a typical expression of the human faculty of desire (G, 4:397ff. [1785]/CEPP:52ff.; CPrR, 5:72–3 [1788]/CEPP:199; MM, 6:380–1/CEPP:513).

Warnings that inclinations can undermine the autonomy required by moral motivation are central to the role they play in Kant's ethics. In the *Groundwork*, he claims that it must be "the universal wish of every rational being to be altogether free of them" (G, 4:428/CEPP:79; see also AB, 25:1529 [1788–9]). He calls them "blind and servile" (CPrR, 5:118/CEPP:235) and is reported to warn us that they "put us into slavery" (AC, 25:208). The moral law in turn constrains the inclinations (G, 4:405/CEPP:59–60; CPrR, 5:80/CEPP:204–5). But in defending the inclinations against the Stoics in the *Religion*, he also stresses that "[*c*]*onsidered in themselves* natural inclinations are *good*, i.e. not reprehensible, and to want to extirpate them would not only be futile but harmful and blameworthy as well" (Rel, 6:58/CERRT:102).

A passion is introduced as a specific kind of inclination that is "conquered only with difficulty" (A, 7:251/CEAHE:353; see also, e.g., A, 7:266/CEAHE:367). The student notes on Kant's anthropology lectures give further distinctions between inclinations. They distinguish between material and formal inclinations: the former are for "determined objects" while the latter aim at "the condition of satisfying all inclinations without distinction," that is, at obtaining and securing freedom and general means (*Vermögen*) for our ends (AM, 25:1354/CELA:454; for freedom and means as objects of inclinations see also AF, 25:581ff./CELA:135ff.). He is also reported to distinguish between private and social inclinations: the former "can be satisfied solely in us" while the latter "can only be satisfied in society" (AF, 25:585ff./CELA:138ff.).

Related terms: **Desire**, **Feeling**, **Incentive**, **Instinct**, **Propensity** *Wiebke Deimling*

Inference (*Schluß*) Kant is reported to have defined "inference in general" as a judgment (LB, 24:280–1 [early 1770s]/CELL:226). Elsewhere we are told that "inferring is to be understood as that function of thought whereby one judgment is derived from another. An inference is thus in general the derivation of one judgment from another" (LJ, 9:114 [1800]/CELL:609). The claims are made especially clear in the *Critique*. There, Kant tells us that every inference involves the following three elements: (1) a proposition which serves as a ground; (2) a conclusion, drawn from the former; and, finally, (3) the "inference (consequence) according to which the truth of the conclusion is connected unfailingly with the truth of the first proposition" (A303/B360 [1781/7] = CECPR:389). One might "infer," for example from the proposition "All bodies are heavy," the conclusion that "Some bodies are heavy."

Kant repeatedly distinguishes between different kinds of inferences. The first he refers to as "immediate" inferences, or judgments or inferences of the "understanding" (A303/B360 = CECPR:389). In such immediate inferences, the judgment that is inferred already lies in the first premise. More specifically, immediate inferences are inferences that derive one judgment from another without any mediating judgment (A303/B360 = CECPR:389; cf. LJ, 9:114/CELL:609). One way of getting at Kant's claim is to note that immediate inferences, or inferences of the understanding, can yield a conclusion directly. In the above cited example, it was noted that from the proposition "All bodies are heavy" one could infer that "Some bodies are heavy," and here we may note that one can do so directly, without the assistance of any additional judgments.

Kant distinguishes these immediate inferences from "mediate" inferences, which he refers to as "inferences of reason." An example of such a mediate, or syllogistic, inference is this: "All bachelors are unmarried," "Kant is a bachelor," thus "Kant is unmarried." Whereas one could immediately infer from the claim "All bachelors are unmarried" that "Some bachelors are unmarried," one could not derive the judgment that "Kant is unmarried" without the intervening judgment that "Kant is a bachelor."

Kant thus aligns with his tradition in taking reason, or the highest cognitive faculty, to be the capacity to draw mediate, syllogistic conclusions. Kant takes syllogisms such as this to proceed by thinking a judgment under a "rule" and deducing the conclusion by this means. In the case above, the rule is the proposition that "All bachelors are unmarried." This acts as the major premise in a syllogism, which proceeds by "subsuming" or thinking the judgment that "Kant is a bachelor" (the minor premise) under the condition expressed in the major premise (being a bachelor).

Kant's interest in inferences, especially mediate inferences, is not a merely logical one. Kant spends considerable time examining the inferences of reason. Such syllogistic inferences play an important role in Kant's "critique" of "pure reason," for he often identifies the pernicious disciplines of rationalist metaphysics (rational psychology, rational cosmology, and rational theology) with the "dialectical inferences of pure reason." The "dialectics" exposed by Kant in other areas (the practical philosophy, aesthetics, etc.) follow this same pattern, as embodying certain fallacious or "dialectical" inferences.

Related terms: **Major premise**, **Minor premise** *Michelle Grier*

Inner sense (*innerer Sinn*) According to Kant, through inner sense, I am aware of myself insofar as I affect myself. Inner sense is thus a passive form of self-consciousness, in contrast to apperception, which is a form of consciousness that accompanies my spontaneous cognitive activities. To use a formulation of Kant's that has gained much traction in the wider philosophical literature: inner sense is a consciousness of the self as object; apperception is a consciousness of the self as subject (RP, 20:270 [1793/1804]/CETP81:362; A, 7:134n. [1798]/CEAHE:246n.).

The authoritative texts to turn to for details are the *Critique of Pure Reason* (1781/7) and the *Anthropology from a Pragmatic Point of View* (1798). But these comprise only a fraction of the available textual evidence, for Kant discusses inner sense extensively over the years, and his views shift demonstrably. One early development warrants mention. Though in the Critical years Kant emphasizes the importance of distinguishing inner sense from apperception (B153/CECPR:257; A, 7:142/CEAHE:255), this is a distinction that Kant himself only gradually draws. His progress on this issue can be traced in his Reflections (the *Duisburg Nachlass*) (see, e.g., R5049, 18:72–3 [1776–8]/CENF:208; R4679, 17:664 [1773–5]/CENF:172) and by comparing his metaphysics lectures from the 1770s (ML1, 28:221–8 [1777–80]/CELM:42–7), which mention inner sense but not apperception, with his 1782–3 lectures on the same subjects (MMr, 29:876–80 [1782–3]/CELM:246–9).

In the Critical period, inner sense is characterized in relation to both apperception and outer sense. Kant frequently distinguishes inner and outer sense in terms of their respective objects. "I, as thinking, am an object of inner sense, and am called 'soul'," he writes in the first *Critique*, whereas "[t]hat which is an object of outer sense is called 'body'" (A342/B400 = CECPR:412; cf. MNS, 4:467 [1786]/CETP81:183; RP, 20:281 [1793/1804]/CETP81:372; inter alia). Thus, through inner and outer sense, we represent, respectively, the soul and material bodies, the kinds of entities that exhaustively populate the sensible world of our cognition. This

characterization of inner and outer sense would have been familiar to Kant's early readers (see Baumgarten's *Metaphysica*, §535), but as it stands, it leaves out what is distinctive and radical about Kant's theory. For Kant further claims that inner sense has a specific form – time – *and* that "[t]ime is nothing other than the form of inner sense" (A33/B49 = CECPR:163; the same goes, *mutatis mutandis*, for outer sense and space; see A26/B42 = CECPR:177). But of course, it is not just the self that appears in time; "all appearances in general, i.e., all objects of the senses, are in time" (A34/B51 = CECPR:181). In Kant's view, the representations I have of objects in outer sense are all, as my representings, also in inner sense. Thus, although Kant's repeated characterizations of inner and outer sense in terms of their objects invite the impression that the two are parallel and independent forms of sensibility, Kant's view is actually that inner and outer sense jointly and interdependently underwrite all cognition, whether of material objects, mathematical objects (e.g., B154–5/CECPR:258), or, as will be discussed below, the self.

The function of inner sense is therefore not solely (or even primarily) to represent the self. Nevertheless, the domain of inner sense is still circumscribed by the self. For "that which determines the inner sense is the understanding" (B153/CECPR:257; cf. B153–7/CECPR:257–9; MVi, 29:982 [1794–5]/CELM:451–2; RP, 20:269/CETP81:361–2; A, 7:153/CEAHE:265). That is, the content of inner sense is given *to* me *by* me as I am affected by myself. Though not all of this content is therefore *about* me, it is all at least proximately *from* me. This doctrine of self-affection highlights the feature of inner sense that distinguishes it from apperception: its passivity. Inner sense is an awareness we have of ourselves in virtue of being affected by ourselves (B68–9, B150, B153/CECPR:189–90, 256, 257). Apperception, by contrast, is the "pure consciousness of the activity that constitutes thinking," i.e., a consciousness accompanying spontaneous activities of the mind (A, 7:141, 161/CEAHE:251, 272). Though inner sense and apperception are therefore distinct kinds of self-consciousness, they are related a priori: "original apperception is related to inner sense (the sum of all representations), and indeed related a priori to its form" (A177/B220 = CECPR:296–7; also B150–2, B160–1, B169/CECPR:256–7, 261–2, 265–6). This point is pivotal to the transcendental deduction, especially as it appears in the second edition of the *Critique of Pure Reason*. Very generally, Kant there argues that in virtue of this a priori relation between inner sense and apperception, everything given in inner sense is subject to the categories; since all appearances are in inner sense, the applicability of the categories to all appearances is secured. The details of this argument remain matters of vigorous debate, but it is evident that inner sense plays a central role in Kant's account of cognition in general.

Unsurprisingly, though, inner sense plays a special role in empirical *self*-knowledge. Apperception alone, Kant writes, is "far from ... cognition of oneself," for "just as for the cognition of an object distinct from me I also need an intuition, ... so for the cognition of myself I also need in addition to the consciousness ... an intuition of the manifold in me," which is supplied by inner sense (B158/CECPR:260; R6354, 18:680 [1796–8]/CENF:390). But inner sense and apperception still do not suffice for self-cognition, Kant argues, for self-cognition is further dependent on cognition of the external material world. According to Kant, we can only put our mental states in a determinate temporal order by putting the external events represented by our mental states in a determinate temporal order (B276–7/CECPR:327–38; *see* **Refutation of idealism**). Though many aspects of this theory of self-knowledge remain murky, one straightforward consequence of Kant's views is that no matter how complete inner experience is, it could only be cognition of myself as an appearance, not as I am in myself (see A36–8/B53–5 = CECPR:182–3; B68–9/CECPR:189–90; B152–6/CECPR:257–9; A, 7:141/CEAHE:252–4).

This in turn entails that some of the things that I might most want to know about myself – for example, whether I have ever acted as duty demands – remain beyond my cognitive grasp (OCS, 8:284 [1793]/CEPP:286; G, 4:407 [1785]/CEPP:61; Rel, 6:51 [1793]/CERRT:95; though cf. MM, 6:441 [1797]/CEPP:562).

Many interpretive debates remain unsettled, including some that are fairly basic – a reflection, perhaps, of the degree to which Kant's theory of inner sense remains incompletely understood. For example, does inner sense have a proprietary manifold, or does it depend on outer sense to provide it with a manifold? (Bxxxix/CECPR:121 and B67/CECPR:189 favor the latter view; A, 7:141–2/CEAHE:254 and MNS, 4:471/CETP81:186, the former). And how does inner sense relate to empirical apperception? Is "empirical apperception" just another name for "inner sense" (e.g., A107/CECPR:232), or does empirical apperception involve something more (A, 7:141–2/CEAHE:254; cf. A115/CECPR:236; A, 7:134n./CEAHE:246n.; Leningrad Fragment I/CENF:365)? A less parochial debate concerns the question of the applicability of the categories to content given in inner sense alone. To focus on the category of substance, Kant sometimes straightforwardly says that "the thinking I is given to inner sense ... as substance in appearance" (A379/CECPR:431; Pro, 4:295, 336–7/CETP81:90, 127–8); but it is not obvious how the category of substance can get purchase in inner sense, because the schema for substance is persistence (A144/B185 = CECPR:275), but in inner sense, "everything is in continual flux" (A381/CECPR:432; A349–50/CECPR:416; B291/CECPR:335). Finally, inner sense plays a significant role in Kant's final project, the *Opus postumum*. According to the doctrine of self-positing (*Selbstsetzung*) introduced there, the thinking subject makes itself into an object for itself – an object of outer as well as inner sense (see, e.g., OP, 22:358–9, 499–500, 507, 82–3, 443 [1796/1803]/CEOP:116–17, 144–5, 149, 188–9, 163). The intelligibility of this late Critical work and its coherence with the rest of Kant's Critical doctrine remain matters of controversy.

Related terms: **Apperception**, **Consciousness**, **Outer sense**, **Refutation of idealism**, **Time**

Yoon Choi

Instinct (*Instinkt*) Kant's clearest definition of instinct comes from the 1797 *Anthropology from a Pragmatic Point of View*, where he claims that "the inner *necessitation* of the faculty of desire to take possession of this object before one even knows it, is *instinct*" (A, 7:265/CEAHE:367; see also Rel, 6:29n. [1793]/CERRT:77n.; CBHH, 8:111 [1786]/CEAHE:164; P, 9:441 [1803]/CEAHE:437; and AB, 25:1518 [1788–9]). In the first instance, instinct therefore belongs under the heading of the faculty of desire.

Kant is careful, however, to point out that instinct is a particular kind of desire. First and foremost, "instinct" belongs with "inclination" (*Neigung*), "propensity" (*Hang*), and "passion" (*Leidenschaft*) under the heading of the "lower," i.e., sensible, faculty of desire, i.e., "states of *mere passivity* in the faculty of desire" (A, 7:269/CEAHE:370). Indeed, Kant specifies what is unique about instinct in *Religion within the Boundaries of Mere Reason* by distinguishing it from both "propensity" (*Hang*) and "inclination" (*Neigung*); whereas a propensity is "the *predisposition* to desire an enjoyment which, when the subject has experienced it, arouses *inclination* to it," and an inclination is a desire that "presupposes acquaintance with the object of desire" (Rel, 6:29n./CERRT:77n.), an instinct, by contrast, "is a felt need to do or enjoy something of which we still do not have a concept" (ibid.). What is characteristic of an instinct, then, is the fact that it is a desire that is operative prior to a being having been acquainted with or having a concept of the

object of desire. In this sense, instincts are innate desires that, in a sense, blindly seek out their objects. Kant provides a number of examples of various instincts: "the drive in animals to build" (ibid.), "the sexual instinct" (A, 7:265, 325/CEAHE:367, 421; Rel, 6:29n./CERRT:77n.; P, 9:453/CEAHE:447), the instinct of children "to test their powers" (A, 7:263/CEAHE:365), "the parental instinct of the animal to protect its young" (A, 7:265/CEAHE:367; APi, 25:797 [1777–8]; Me, 25:1113 [1781–2]; AB, 25:1518), the "sucking instinct" of infants (AM, 25:1339 [1784–5]/CELA:443; AB, 25:1514, 1518), the instinct for nourishment (CBHH, 8:111/CEAHE: 165), and the instinct of natural sympathy (AB, 25:1518).

Many of these examples, along with the fact that instinct belongs under the heading of the lower faculty of desire, point out an important aspect of instincts, namely that they belong to animal nature. Kant claims, for example, that animals "behave merely instinctually" (IUH, 8:17 [1784]/CEAHE:108–9) and are guided by "the go-cart [*Gängelwagen*] of instinct" (CBHH, 8:115/CEAHE:168; see also A, 7:196, 269/CEAHE:304, 370). Indeed, Kant even says that instincts are the "*voice of God* which all animals obey" (CBHH, 8:111/CEAHE:165), which suggests that he conceives of instincts teleologically (on this point, see A, 7:166, 175, 190/CEAHE:276, 285, 298; and G, 4:395–6 [1785]/CEPP:50–1).

That instinct belongs to animal nature is significant, for Kant, because human beings possess reason in addition to instinct: "Reason in a creature is a faculty of extending the rules and aims of the use of all its powers far beyond natural instinct, and it knows no boundaries to its projects" (IUH, 8:18/CEAHE:109). As such, Kant claims that while an "animal is already all that it can be because of instinct . . . the human being . . . must work out the plan of his conduct for himself" (P, 9:441/CEAHE:437). For Kant, it is therefore precisely because human beings possess a faculty beyond instinct, namely reason, that they both require education and are capable of directing their own lives (P, 9:441/CEAHE:437). It is important to remember, however, that insofar as human beings are both rational and sensible, they also occasionally act instinctually, and instincts are, in fact, "the first impulses according to which a human being acts" (AB, 25:1518).

Related terms: **Anthropology**, **Desire**, **Inclination**, **Propensity**, **Reason**, **Receptivity**, **Teleology**

Michael Walschots

Intellectus archetypus In a 1772 letter to Markus Herz, Kant defines an *intellectus archetypus* as "an intellect whose intuition is itself the ground of things" (C, 10:130/CEC:133). Kant has God's intellect in mind and notes, "divine cognitions are conceived as the archetypes of things" (C, 10:130/CEC:133). Because God's *intellectus archetypus* would ground the existence of things, Kant maintains that things would have to conform to God's cognition. Consequently, God would cognize things in themselves, and this cognition would be a priori (C, 10:130/CEC:133). In the *Critique of Pure Reason* (1781/7), Kant denies both that humans can know whether God exists, and that humans can know whether an *intellectus archetypus* is really possible. However, Kant maintains that an *intellectus archetypus* is logically possible (i.e., the concept of an *intellectus archetypus* is not contradictory) (CPJ, 5:408 [1790]/CECPJ:277). And he continues to assign an *intellectus archetypus* to the idea of God (Pro, 4:355 [1783]/CETP81:145; ThDB, 28:1267 [1783–4]). Because a supreme being would not be sensibly affected, God would not cognize things through receptivity. Instead, God would cognize created things by cognizing himself as their creator. Consequently, God's cognition would be spontaneous rather than receptive (ThPö, 28:1054 [1783–4]/CERRT:392), and God's faculty of cognition would, by definition,

be an understanding (*Verstand*). As Kant writes in the *Critique of the Power of Judgment*, "a faculty of a *complete spontaneity of intuition* would be a cognitive faculty distinct and completely independent from sensibility, and thus an understanding in the most general sense of the term" (CPJ, 5:406/CECPJ:275–6; cf. ThDB, 28:1266–7). Unlike a human being's discursive understanding, God's *intellectus archetypus* would not employ concepts (*Begriffe*) (ML1, 28:328–9 [1777–80]). Instead, God's intellectual representations would be intuitions (*Anschauungen*). Also, unlike a discursive understanding, God's *intellectus archetypus* would not synthesize a given manifold of intuition into a unity. Instead, God's "intuitive (archetypical [*Urbildlich*]) understanding" would cognize a whole as such or, as Kant says, would go "from the whole to the parts" (CPJ, 5:407/CECPJ:276). Moreover, Kant argues that God's *intellectus archetypus* would represent neither a distinction between possible things and actual things (CPJ, 5:401–3/CECPJ:272–3; cf. ThDB, 28:1270) nor a distinction between mechanical causation and final causation (CPJ, 5:404–15/CECPJ:274–84). And Kant also stresses that God's intuitive understanding would not employ the human being's a priori concepts (i.e., the categories) (A256/B311–12 = CECPR:363). Although Kant emphasizes that God's *intellectus archetypus* would differ in kind from human understanding, he argues that human beings may analogically represent God's understanding in anthropomorphic terms (Pro, 4:357–60/CETP81:146–9; CPJ, 5:464–5/CECPJ:328–9). And Kant claims that the idea of God's *intellectus archetypus* should serve as a regulative idea that prompts people to regard nature as a systematic unity. He writes: "it is very natural to assume a corresponding legislative reason (*intellectus archetypus*) from which all systematic unity of nature, as the object of our reason, is to be derived" (A695/B723 = CECPR:618; cf. CPJ, 5:180–1, 406–7/CECPJ:67–8, 276).

Related terms: **A priori**, **Cognition**, **Discursive**, **Faculty**, **God**, ***Intellectus ectypus***, **Intuition**, **Intuitive**, **Noumenon**, **Teleology**, **Thing in itself**, **Understanding**

Reed Winegar

Intellectus ectypus An *intellectus ectypus* is an understanding that relies on sensible affection for intuitions. In a 1772 letter to Markus Herz, Kant defines an *intellectus ectypus* as "an intellect which would derive the data for its logical procedure from the sensuous intuition of things" (C, 10:130/CEC:133). In the *Critique of the Power of Judgment*, Kant refers to an *intellectus ectypus* as a "discursive, image-dependent understanding" (CPJ, 5:408 [1790]/CECPJ:277). Kant maintains that humans possess an *intellectus ectypus*. More specifically, human understanding is a faculty of concepts and relies on sensibility to provide it with intuition. In a case of empirical cognition, sensible affection provides the matter of intuition, while the forms of intuition (i.e., space and time) stem from the human being's own faculty of sensibility. The human mind uses the understanding's concepts to synthesize the manifold of sensible intuition into a unity, yielding cognition of an object. As Kant writes in *Anthropology from a Pragmatic Point of View*, "the faculty of intuition (pure or empirical) contains only the singularity in objects, whereas the faculty of concepts contains the universality of representations, the *rule* to which the manifold of sensuous intuitions must be subordinated in order to bring unity to the cognition of the object" (A, 7:196 [1798]/CEAHE:304). Kant often contrasts human beings' *intellectus ectypus* with the idea of God's *intellectus archetypus*. According to Kant, God's intuition would not be derived from a thing through sensible affection; instead, God's intuition would itself be the ground of the thing's existence. For example, in Reflection 4124, Kant writes, "God's cognition is not ectypal: borrowed from objects, but prototypical: the source of the objects" (R4124, 17:426 [1769–75? 1764–8?]). In the previously mentioned letter to Herz, Kant notes that, unlike an

intellectus archetypus, an *intellectus ectypus* depends on sensible affection for its relation to an object. This leads Kant to wonder "how a representation that refers to an object without being in any way affected by it can be possible" (C, 10:130–1/CEC:133). In other words, how can one guarantee that an *intellectus ectypus*'s a priori concepts (which, as a priori, do not derive from sensibility) actually correspond to objects? In the *Critique of Pure Reason*, Kant answers this question by arguing that the understanding's pure concepts (i.e., the categories) legislate the form of experience and, thus, yield synthetic a priori knowledge of empirical objects (but not of things in themselves). Finally, in the *Critique of the Power of Judgment*, Kant notes that the human mind, which uses the understanding's concepts to synthesize a manifold of sensuous intuition into a unity, can be said to cognize an object from the parts to the whole. According to Kant, this feature of human understanding requires that the human being represent a distinction between mechanical causation and final causation. However, God's *intellectus archetypus*, which cognizes from the whole to the parts, would not recognize any such distinction (CPJ, 5:405–15/CECPJ:274–84).

Related terms: **Categories**, **Cognition**, **Concept**, **Discursive**, **Faculty**, ***Intellectus archetypus***, **Intuitive**, **Representation**, **Thinking**, **Understanding** *Reed Winegar*

Intelligence (*Intelligenz*) Kant uses the term "intelligence" not for a property that human beings possess, but to refer to a rational being. He offers a definition in the *Critique of Practical Reason*: "a being capable of actions in accordance with the representation of laws is *an intelligence* (a rational being)" (CPrR, 5:125 [1788]/CEPP:240). Although infrequent in his writings, its equivalence to "rational" indicates the centrality of the notion to Kant's philosophy. Further, the term appears in pivotal discussions of his epistemology, metaphysics, and ethics.

It occurs in a passage of the *Critique of Pure Reason* where Kant is struggling with his theory of the thinking subject: "How the I that I think is to differ from the I that intuits itself . . . and yet be identical with the latter . . . how therefore I can say that *I* as intelligence and *thinking* subject cognize myself as an object that is *thought* . . . is no more or less difficult than how I can be an object for myself" (B155 [1787]/CECPR:258–9). Here Kant equates a human being's existence as "intelligence" with her existence as a thinking being, an "I think." Slightly later, he asserts: "I exist as an intelligence that is merely conscious of its faculty for combination" (B158/CECPR:260). Since the thinking subject combines representations, again, an intelligence seems to be a thinker.

Yet the Paralogisms of Pure Reason explain the notion of a transcendental illusion by contrasting an "intelligence" with the idea of a thinking being: "The dialectical illusion in rational psychology rests on the confusion of the idea of reason (of a pure intelligence) with the concept, in every way indeterminate, of a thinking being in general" (B426/CECPR:455). By contrast, when he explains the idea of a pure intelligence in the Appendix to the Transcendental Dialectic, it involves determinate (if unknowable) properties. It is "a concept of reason (an idea) of a simple substance, unchangeable in itself (identical in personality), standing in community with other real things outside it – in a word, the concept of a simple self-sufficient intelligence" (A682/B710 [1781/7] = CECPR:612). Since the "I think" is an indeterminate but constitutive concept of experience, while "intelligence" is a determinate but regulative idea of reason, seemingly the notions must be different.

If "intelligence" is a regulative idea of reason, then no human being could know herself to be an intelligence. A similar tension affects Kant's use of "intelligence" in his ethical writings. The

passage above from the CPrR implies that humans can know themselves to be intelligences, in exactly the way they can know themselves to be rational – by noting that they can act in accordance with the representation of laws. Yet the *Metaphysics of Morals* connects "intelligence" to an unknowable noumenal subject: "we cannot present *theoretically* freedom as a *noumenon*, that is, as freedom regarded as the ability of the human being merely as an intelligence" (MM, 6:226 [1797]/CEPP:380; see also CPrR, 5:114/CEPP:232 and G, 4:457 [1785]/CEPP:103, where "intelligence" is also allied to "noumenon"). "Intelligence" also frequently occurs with a synonym for "highest" to indicate God (e.g., A670/B698 = CECPR:605).

Related terms: **Apperception**, **Cognition**, **God**, **Noumenon** *Patricia Kitcher*

Intelligible (*intelligibilis*, *intelligibel*, *verständlich*) Kant's earliest iteration of his mature notion of intelligibility appears in *On the Form and Principles of the Sensible and Intelligible World* (aka the *Inaugural Dissertation*). "Intelligible" is there defined as "that which contains nothing but what is to be cognized through the intelligence" (ID, 2:392 [1770]/CETP70:384). It is, importantly, "devoid of all that is given in human intuition" (ID, 2:396/CETP70:389).

The intelligible is always contrasted with the sensible. Kant describes two primary mental faculties: sensibility and understanding. Sensibility is "the capacity (receptivity) to acquire representations through the way in which we are affected by objects" (A19/B33 [1781/7] = CECPR:155). Sensibility produces intuiton, which is immediately related to objects. Thus, Kant regularly refers to "sensible intuiton" (e.g., A35/B52 = CECPR:181). Understanding, on the other hand, gives rise to concepts through which objects are thought, or made intelligible (A15/B29 = CECPR:135). The intelligible is that which "is given to the understanding alone and not to the senses at all" (A257/B313 = CECPR:351–2). Though knowledge of the world requires both sensibility and understanding to work in concert (A258/B314 = CECPR:352), the sensible and the intelligible are distinct facets of knowledge. The sensible is what is given through sensation, and the intelligible is the empirical experience of sensation understood through concepts. Thus, the intelligible will be conceptual or discursive. Sensation presents us with representations of objects. However, not everything in those representations is objective. The understanding, through the categories, provides us with pure concepts through which we form judgments about objects. "I call intelligible that in an object of sense which is not itself appearance" (A538/B566 = CECPR:535). While we experience many objects of sensation, there is no corresponding "intelligible object." "If by merely intelligible objects we understand those things that are thought through pure categories, without any schema of sensibility, then things of this sort are impossible" (A286/B342 = CECPR:379; see also A256/B311 = CECPR:351).

When using the Latin *intelligibilis*, Kant more often than not is discussing the notion of the "intelligible world" (DSS, 2:329 [1766]/CETP70:317; R4108, 17:418 [1769–70]/CENF:114; ID, 2:407/CETP70:401; A249/CECPR:347; A256/B312 = CECPR:351; G, 4:438 [1785]/CEPP:87). In the *Inaugural Dissertation*, Kant conceives of the possibility of an intelligible world as resting on the principle that there must be some single being from which all substances in the world derive (ID, 2:406–8/CETP70:401–3). While after 1781 the intelligible world ceases to function in this way in Kant's theoretical philosophy, the intelligible world continues to play an important role in Kant's moral philosophy. Kant defines the intelligible world as "the whole of rational beings as things in themselves" (G, 4:458/CEPP:104). As rational beings,

humans belong to a world of "laws, which being independent of nature, are not empirical but grounded merely in reason" (G, 4:452/CEPP:99; see also R5608, 18:249–51 [1778–80s]/CENF:250–1; A257/B312–13 = CECPR:351, 363; Pro, 4:314–16 [1783]/CETP81:107–9; R6111, 18:458–9 [1783–4]/CENF:337; CPrR, 5:49, 105 [1788]/CEPP:179–80, 224). The moral world is described as an intelligible world rather than a sensible one because the moral law is grounded in reason alone rather than in empirical knowledge of the character of human beings.

In the context of his writings on religion, Kant employs "intelligible" in two apparently diverging ways. In most places, following general usage, Kant calls "intelligible" those things that are not known through sensation but through reason and the understanding alone (OOT, 8:139 [1786]/CERRT:12; Rel, 6:31, 37, 48, 171 [1793]/CERRT:79, 83, 85, 190). In other places, Kant equates the intelligible with the divine or supersensible (MPTT, 8:264 [1791]/CERRT:31; EAT, 8:334 [1794]/CERRT:226).

Even though there are a number of Latin and German terms all translated as "intelligible" in the English editions of Kant's works, there is no reason to think that this presents any special problem. Scholars of Kant have not made any attempts to argue that the terms are importantly distinct from one another. Rather, we might think of the distinct terms as importing different emphases in a way that underlines the correlations Kant draws between various parts of knowledge production. *Intelligibilis* and "intelligible" (along with its many variants) emphasizes the connection between "intelligible" and "intelligence." *Verständlich*, on the other hand, is closely related to *Verstand* and might also be rendered as "understandable."

Related terms: **Categories**, **Cognition**, **Concept**, **Discursive**, ***Intellectus ectypus***, **Intelligence**, **Kingdom of ends**, **Thinking**, **Understanding** *Elizabeth Robinson*

Interest (*Interesse*) Kant uses "interest" in very different ways in his Critical writings on practical philosophy, theoretical philosophy, and aesthetics. In the *Groundwork*, Kant uses "self-interest" (G, 4:397 [1785]/CEPP:53) in a commonplace sense of promoting life, welfare, or happiness (G, 4:395/CEPP:50), but, perhaps more originally, he defines interest as "the dependence of a contingently determinable will on principles of reason" (G, 4:413n./CEPP:67n.). He distinguishes taking a "practical" interest in an action (see also G, 4:449/CEPP:96) from acting from a "pathological" interest in the *object* of the action insofar as it is agreeable to the agent and for the sake of inclination. Interest is "that by which reason becomes practical, i.e., becomes a cause determining the will," and applies only to rational beings (G, 4:460n./CEPP:105n.). Kant distinguishes immediate from mediate interest, and pure from empirical interest. With the immediate interest of reason, the "universal validity of the maxim of action is a sufficient determining ground of the will"; only such interest is pure. In the case of mediate interest, reason can only determine the will "by means of another object of desire or on the presupposition of a special feeling of the subject," constituting an "empirical" rather than a "pure rational" interest. (Kant here also recognizes a "logical" interest of reason to advance its insights; it is mediate since it presupposes goals for its application; see also the discussion of the CPR in the next paragraph.) Underlying this discussion is the distinction between being interested in the moral law for heteronomous, pathologically mediated reasons, and the moral law's interesting us "because it is valid for us as human beings" (G, 4:460–1/CEPP:106). "All so-called moral *interest* consists simply in *respect* for the law" (G, 4:401n./CEPP:56n.). Kant elaborates in the *Critique of Practical Reason* (1788): interest is "an *incentive* of

the will insofar as it is *represented by reason*," and since in a morally good will the law itself must be the incentive, "*moral interest* is a pure sense-free interest of practical reason alone" (CPrR, 5:79/CEPP:204). The concept of an interest applies only to beings that are both finite and rational, and it arises out of the notion of an incentive (*Triebfeder*). Since all interest of reason is ultimately practical, speculative reason is subordinate to pure practical reason (CPrR, 5:121/CEPP:238). According to the *Metaphysics of Morals* (1797), an interest is "a connection of pleasure with the faculty of desire that the understanding judges to hold as a general rule (though only for the subject)" (MM, 6:212/CEPP:374). When a pleasure must precede a desire, the practical pleasure is an interest of inclination, but when a pleasure must follow an antecedent determination of the faculty of desire, it is intellectual and the interest in the object is one of reason.

In *Critique of Pure Reason*, the "twofold interest" of reason (A667/B695 [1781/7] = CECPR:604) manifests itself in diverse ways of thinking conducted by "students of nature"; investigators whose interest makes them hostile to differences in kind search for the genus, while those whose interest is more empirically directed seek the species (A655/B683 = CECPR:597). Kant claims that the speculative and practical interests of reason can be united in three questions, "1. What can I know? 2. What should I do? 3. What may I hope?" (A805/B833 = CECPR:677), although in a May 4, 1793 letter to C. F. Stäudlin (C, 11:429/CEC:458) and in the 1800 *Jäsche Logic* (LJ, 9:25/CELL:538), he adds a fourth question, "What is man?" The first question is merely speculative; Kant considers it answered in the CPR. The second question is practical and moral. The answer to the third (at once practical and theoretical) question employs the notion of "worthiness to be happy," i.e., morality (A806/B834 = CECPR:677). Kant later claims that, qua rational beings, all human beings take a natural interest in morality, and even if initially divided and weak, it can be strengthened, and educators will find reason very tractable "for uniting the speculative with the practical interest" (A829n./B857n. = CECPR:689n.). In the chapter entitled "The Antimony of Pure Reason," Kant claims that a *practical* interest is exhibited by the "thesis" (dogmatic) position since the latter defends tenets crucial to morality and religion; the thesis also expresses reason's *speculative* interest, for by employing the transcendental ideas, it can grasp the whole chain of conditions a priori and comprehend the derivation of the conditioned from the unconditioned (A466/B494 = CECPR:498).

According to the *Critique of the Power of Judgment* (1790), "the satisfaction that we combine with the representation of the existence of an object is called interest" (CPJ, 5:204/CECPJ:90). Kant describes the quality of an aesthetic judgment of taste, unlike satisfaction in the agreeable and in the good, as "without any interest" (CPJ, 5:211/CECPJ:96), whether pure or pathological. Moreover, whereas the beautiful prepares us to love something without interest, the sublime prepares us to esteem it even contrary to our sensible interest (CPJ, 5:267/CECPJ:151). Kant distinguishes two kinds of interests that can be combined with beauty: empirical and intellectual. In §41, he notes that beautiful objects gratify our inclination to sociability, but claims that this can only ground a merely empirical interest in the beautiful since it tends to be driven by vanity (CPJ, 5:296–8/CECPJ:176–7). In §42, he introduces the notion of an intellectual interest in beauty, where not only the form of a natural product pleases, "but also its existence" (CPJ, 5:299/CECPJ:179). The natural existence of beautiful objects, which serve our fundamental cognitive purpose, is here taken as a hint that nature is amenable to the realization of our moral purposes (CPJ, 5:300/CECPJ:180). Such a lover of natural beauty thus takes an intellectual interest in a beauty of nature that is itself enjoyed without any interest.

Doing so is a sign of a morally good and beautiful soul: "taking an **immediate interest** in the beauty of **nature** (not merely to have taste in order to judge it) is always a mark of a good soul" (CPJ, 5:288–9/CECPJ:179). In contrast, the cast of mind of people who lack this "feeling" for beautiful nature is considered "coarse and ignoble" (CPJ, 5:303/CECPJ:182).

Related terms: **Aesthetic**, **Agreeable**, **Beautiful**, **Feeling**, **Incentive**, **Inclination**, **Morality**, **Practical**, **Practical reason**, **Respect** *Robert Clewis*

Intuition (*Anschauung*, *Intuitus*) Near the outset of the Transcendental Dialectic of the *Critique of Pure Reason*, in a passage commonly referred to as the *Stufenleiter* ("stepladder"), Kant contrasts intuition and concept as follows: "Objective perception is cognition [*Erkenntnis*]. This [objective perception] is either an intuition or a concept (*intuitus vel conceptus*). The former relates itself immediately to the object [*Gegenstand*] and is singular; the latter mediately, by means of a mark that can be common to several things" (A320/B377 [1781/7] = CECPR:398–9, translation emended). An intuition is an objective perception that relates itself to the object immediately and is singular; a concept, in contrast, relates itself to the object mediately and is general.

To understand this characterization Kant offers of intuition, we need to recognize that at places he uses "intuition" to refer to what is, itself, not a cognition but a mere representation, and at others (such as the *Stufenleiter*), to refer to a species of cognition that consists, in part, of intuition in the first sense. In *What Real Progress*, Kant himself remarks on this variation in his use of "intuition":

> When it comes to humans, in contrast, every cognition of the same [i.e., of things] consists of concept and intuition. Each of these is, indeed, a representation, but not yet a cognition. To represent something through concepts, i.e., in general, is called thought, and the power to think, the understanding. The immediate representation of singulars is intuition. Cognition through concepts is called discursive, that in intuition, intuitive; in fact for cognition both [concept and intuition] in conjunction with each other are required, but it [cognition] is named for that to which, as the ground of determination of the same, I always prefer to attend . . . Through intuition which accords with a concept, an object is given, without the same, it is merely thought. Through this mere intuition without concept an object is indeed given, but not thought; through concept without a corresponding intuition an object is thought, but none given, in neither case, then, is an object cognized. (RP, 20:325 [1793/1804]/CETP81:406, translation emended)

In this passage, Kant uses "intuition" to refer to the representations that, in combination with concepts, constitute human intuitive cognition. But he tells us that this intuitive cognition, our cognition *in* intuition, despite consisting of intuition and concept together, "is named" for intuition, since intuition is intuitive cognition's ground of determination.

Let us call the sense in which Kant uses "intuition" in the RP passage – a sense in which intuitions themselves are to be distinguished from the intuitive cognitions that they, together with concepts, constitute – the "narrow" sense. He uses "intuition" in this sense in the B edition Deduction of the *Critique of Pure Reason* when he writes, "That representation that can be given prior to all thinking is *intuition*" (B132/CECPR:246). And he also uses "intuition" in the narrow sense when, at the outset of the Transcendental Aesthetic, he first introduces this term in the

Critique of Pure Reason: "In whatever way and through whatever means a cognition may relate itself to objects [*Gegenstaende*], that through which it relates itself immediately to them, and at which all thought as a means is directed as an end, is intuition" (A19/B33 = CECPR:155). Here, then, Kant characterizes intuition, using "intuition" in the narrow sense, as that representation through which an intuitive cognition relates itself immediately to its object. In the case of human cognition, this representation is one that can (but need not) be accompanied by concepts, and so taken up into thought in such a way as to constitute intuitive cognition, cognition that through this representation relates itself immediately to the object.

An intuition is sensible, in Kant's terminology, if its objective content consists in an operation of sensibility – "the capacity [*Faehigheit*] (receptivity) to acquire representations through the way in which we are affected by objects [*Gegenstaende*]" (A19/B33 = CECPR:155). Kant's famous claim that human cognition requires both intuitions and concepts turns on his contention that human intuition, and more generally any intuition had by the subject of discursive or conceptual understanding, is sensible. It also turns on his contention that sensible intuition is related to its object (even in intuitive cognition) only in being represented through concepts:

> If we call the *receptivity* of our mind to receive representations insofar as it is affected in some way *sensibility*, then on the contrary the faculty for bringing forth representations itself, or the *spontaneity* of cognition, is the *understanding*. It comes along with our nature that intuition can never be other than sensible, i.e., that it contains only the way in which we are affected by objects [*Gegenstaende*]. The faculty for *thinking* of objects of sensible intuition, on the contrary, is the *understanding*. Neither of these properties is to be preferred to the other. Without sensibility no object would be given to us, and without understanding none would be thought. Thoughts without content are empty, intuitions without concepts are blind. It is thus just as necessary to make the mind's concepts sensible (i.e., to add an object [*Gegenstand*] to them in intuition) as it is to make its intuitions understandable (i.e., to bring them under concepts). Further, these two faculties or capacities cannot exchange their functions. Only from their unification can cognition arise. (A51/B75 = CECPR:193–4)

According to Kant, we can, however, conceive without logical contradiction of an intuition that is not sensible, but intellectual, i.e., an intuition the objective content of which consists in the operation of the spontaneity of cognition on the part of an intuitive understanding: such a content would have to be "that through which cognition relates itself immediately to objects" in virtue of this spontaneity's being itself archetypal of its objects, as God's act of intellection was traditionally conceived to be (A19/B33 = CECPR:155, translation emended). Kant characterizes such an archetypal intellect as one "whose intuition is itself the ground of things" (Letter to Markus Herz, C, 10:130 [February 21, 1772]/CEC:133) and as an understanding "through whose representation the objects [*Gegenstaende*] themselves would be given, or produced" (B145/CECPR:253; cf. CPJ, 5:407–8 [1790]/CECPJ:277; ID, 2:397 [1770]/CETP70:389–90). Our understanding, in contrast, is an *intellectus ectypus*, "an intellect which would derive the data for its logical procedure from the sensuous intuition of things" (Letter to Markus Herz, C, 10:130/CEC:133), a "discursive, image-dependent understanding" (CPJ, 5:408/CECPJ:277; cf. ID, 2:396–7/CETP70:388–90).

We can now clarify both the singularity and the immediacy of intuition by attending to Kant's account of marks, and how all the cognition of things had by a subject of discursive, or

conceptual understanding, is through marks (LJ, 9:58 [1800]/CELL:564). For our purposes, the crucial point to see is that Kant distinguishes between discursive and intuitive marks: "A mark is a partial representation, which as such is a ground of cognition. It is either intuitive (a synthetic part): a part of intuition, or discursive: a part of a concept, which is an analytic ground of cognition" (R2286, 16:299–300 [1780s?]/CENF:41). A mark of a thing is a represented property of that thing through which one can, in cognition, identify it, so as to distinguish it from other things. A mark, moreover, is a partial representation of a thing, because it represents that thing only in part, unlike a Leibnizian complete representation of a thing, which determines it in respect of every possible predicate of a thing. A discursive mark is a "general mark" (LJ, 9:91/CELL:589), "a mark that can be common to several things" (A320/B377 = CECPR:398–9). An example of a discursive mark is the shape common to chicken eggs, a content that is predicable of more than one thing. Kant holds that what makes a discursive or general mark general is its being represented, in reflection, as general. And he holds that concepts not only relate to objects through discursive marks, but also themselves consist of discursive marks. An intuitive mark, in contrast, is singular, as is the token shape that one represents a chicken egg as having in perceiving it. The singularity of a sensible intuition cognition consists in its being a representation through intuitive marks. Sensible intuitions in the narrow sense of "intuition" and the intuitive cognitions they constitute themselves consist of intuitive marks. The generality of a concept, in contrast, consists in its representing its object through discursive marks (LJ, 9:91/CELL:589). Notice that the singularity of intuition does not consist in its referring to only one object: the concept of God, though it represents its object through discursive, or general, marks, if it refers at all, refers to only one object; it is thus a singular concept. The immediacy of intuition does not consist in its not relating to the object through marks: sensible intuitions, and the intuitive cognitions they constitute, relate to their objects through intuitive marks. The immediacy of sensible intuitions, and of the intuitive cognitions they constitute, consists rather in the former's being representations in which their objects are given, in virtue of their containing "only the way in which we are affected by objects [*Gegenstaende*]" (A51/B75 = CECPR:193). The immediacy of an intellectual intuition, an intuition had by an intuitive understanding, consists in its being an operation of a spontaneity of cognition in which its object is given, in virtue of this operation's exhibiting, archetypally, the principle of its object (ID, 2:397/CETP70:389–90). This intuition is not through marks, because marks are external grounds of cognition, and the ground of an intellectual intuition is absolutely internal to its object, and thus had independently of comparing objects to each other (LB, 24:106 [early 1770s]/CELL:82; cf. R2276, 16:297 [1760s or 1770s]).

Related terms: **Cognition**, **Concept**, **Experience**, **Object**, **Perception**, **Sensation**

Houston Smit

Intuitive (*anschauend*, *intuitiv*) According to Kant, intuitive cognition is "the immediate cognition of individual things" (R3957, 17:364 [1769]/CENF:104). Kant refers to intuitive cognitions as intuitions (*Anschauungen*). He maintains that intuitions are provided to human beings through sensibility. As he writes in the *Critique of Pure Reason*, "Objects are therefore given to us by means of sensibility and it alone affords us intuitions" (A19/B33 [1781/7] = CECPR:155). Kant claims that intuitions have both matter and form. The matter of intuition results from sensible affection, while the human being's own faculty of sensibility provides the a priori forms of intuition (i.e., space and time). Kant contrasts intuitions with concepts

(*Begriffe*) and, thus, contrasts the intuitive with the discursive (i.e., the conceptual). For example, the *Jäsche Logic* refers to the "distinction … between *intuitive* and *discursive* cognitions, or between intuitions and concepts" (LJ, 9:36 [1800]/CELL:547). Kant notes that prior philosophers contrasted the intuitive with the symbolic. However, Kant uses the term "symbol" (*Symbol*) to refer to intuitive representations that, by means of analogy, provide "indirect presentations" (*indirekte Darstellungen*) of supersensible Ideas (CPJ, 5:351–3 [1790]/CECPJ:225–7). Thus, for Kant, "the symbolic is merely a species of the intuitive" (CPJ, 5:351/CECPJ:226). Kant refers to intuitive principles – i.e., principles that can be directly exhibited in intuition – as axioms (*Axiome*, *axiomata*) (LJ, 9:110/CELL:606). He claims that a priori mathematical cognition is intuitive because mathematics constructs its concepts in pure intuition (i.e., space and time) (Pro, 4:281 [1783]/CETP81:78), and he refers to the intuitive certainty (*intuitive Gewißheit*) provided by intuition as "*evidence*" (*Evidenz*) (LJ, 9:70/CELL:574). In the *Critique of Pure Reason*, Kant also refers to "*intuitive* [*intuitive*] (aesthetic) clarity [*Deutlichkeit*]" which is provided "through *intuitions*, that is, through examples or other illustrations *in concreto*" (Axviii/CECPR:103). And in *Anthropology from a Pragmatic Point of View*, he labels the apprehension of the manifold of empirical intuition "*intuitive* consciousness" (A, 7:141 [1798]/CEAHE:254). Kant maintains that human understanding is discursive. However, he routinely contrasts the human being's discursive understanding with the (logically possible) concept of a divine "intuitive (archetypical [*Urbildlich*]) understanding" (CPJ, 5:407/CECPJ:277; cf. Letter to Markus Herz, C, 10:130 [1772]/CEC:133; A256/B311–12 = CECPR:351; Pro, 4:355/CETP81:145). According to Kant, God's cognition would not rely on sensible affection. Instead, God's cognition would itself be the source of things. Thus, God's faculty of cognition would be spontaneous rather than receptive, and (by definition) an understanding. As Kant writes in the *Critique of the Power of Judgment*, "a faculty of a *complete spontaneity of intuition* would be a cognitive faculty distinct and completely independent from sensibility and thus an understanding in the most general sense of the term" (CPJ, 5:406/CECPJ:275–6). But, unlike human understanding, God's understanding would not employ concepts. Instead, God's cognitions would be intellectual intuitions. Moreover, because God's intellectual intuitions would themselves be the grounds of things, things would conform to God's cognition. Thus, God's intuitive understanding would possess an a priori intellectual cognition of things in themselves (Letter to Markus Herz, C, 10:130/CEC:133).

Related terms: **Aesthetic**, **Axioms**, **Discursive**, ***Intellectus archetypus***, ***Intellectus ectypus***, **Intuition**, **Receptivity**, **Representation**, **Transcendental aesthetic** *Reed Winegar*

J

Judgment: power of (*Urteilskraft*, *iudicium*) The power of judgment is one of three "higher faculties of cognition" in Kant's cognitive psychology (A130/B169 [1781/7] = CECPR:267; cf. CPJ, 5:177, 196, 198 [1790]/CECPJ:64, 82, 83; CPJFI, 20:246 [1789]/CECPJ:45; A,

7:197 [1798]/CEAHE:304). Kant derives the notion of judgment (*iudicium*) as cognitive power from the standard early modern division of Aristotelian logic – or "general logic" (A130/B169 = CECPR:267) as Kant calls it – into a logic of "concepts, judgments, and inferences" (A130/B169 = CECPR:267; cf. LJ, 9:4, 33 [1800]/CELL:522, 545). He observes that this division "corresponds quite precisely with the division of the higher faculties of cognition. These are: *understanding*, *the power of judgment*, and *reason*" (A130/B169 = CECPR:267).

In a judgment, the understanding's representations (i.e., concepts, or rules) are combined into predicative statements by subordinating a subject concept under a predicate concept "which comprehends" (A69/B94 = CECPR:205) the subject, and, hence, by thinking one representation in its relation to another. The resulting predicative statements can then serve as premises in logical inferences. Accordingly, judgments are, in the first place, "functions of unity among our representations" (A69/B94 = CECPR:205). Judgments are, secondly, cognitive tools that make concepts amenable to inferential treatment. The power of judgment, qua cognitive capacity that allows us to make judgments, hence, qua "faculty of subsuming under rules" (A132/B171 = CECPR:268; cf. LV, 24:883 [early 1780s]/CELL:331), is, then, both the source of synthetic unity among representations and a source of higher order unity among our cognitive faculties. As Kant puts the point, the power of judgment serves as "an intermediary between the understanding and reason" (CPJ, 5:177/CECPJ:64).

Kant frequently refers to an empirical use of this unifying cognitive power. This empirical use consists in subsuming representations of sensibly given objects under concepts, e.g., by identifying them as belonging to a certain kind, or by predicating properties of them (cf. A68/B93 = CECPR:205). But the philosophical analysis of the empirical use of the power of judgment presents special challenges (see below). In order, nevertheless, to convey a sense of the power's proper functioning and position among the higher cognitive faculties, Kant likes to contrast it with its *mal*functioning. Thus, he notes the "disorder" (EMH, 2:264 [1764]/CEAHE:70) in the power of judgment brought on by dementia, or bemoans the "lack of the power of judgment . . . which is properly called stupidity" (A133/B172 = CECPR:268), or compares the "practiced, mature power of judgment" (R455, 15:188 [1790–1804]) with one that still needs sharpening (cf. A134/B173 = CECPR:269; R418, 15:169 [1776–8]).

The power of judgment plays an especially important role in Kant's critical philosophy, where he addresses its transcendental use. In the *Critique of Pure Reason*, Kant identifies the pivotal task of applying pure concepts of the understanding to appearances as a job for the "transcendental power of judgment" (A132/B171 = CECPR:268), and he calls the Analytic of Principles, which addresses the power of judgment's discharge of this task, the "transcendental doctrine of the power of judgment" (A136/B175 = CECPR:270; cf. A132/B171 = CECPR:268; A137/B176 = CECPR:271; A148/B187 = CECPR:278; A235/B294 = CECPR:338). In the *Critique of the Power of Judgment*, Kant provides a "deduction" of the "transcendental concept of a purposiveness of nature" (CPJ, 5:184/CECPJ:71) as the "transcendental principle of the power of judgment" (CPJ, 5:181/CECPJ:68). This is supposed to put the power of judgment on a transcendental-philosophically equal footing with reason and the understanding as a cognitive faculty governed by an a priori and transcendentally necessary principle, hence, subject to transcendental critique.

Before looking at the power of judgment in the first *Critique* and third *Critique* more closely, it must be noted that, despite its central role in Kant's critical system, the power of judgment cuts

an awkward figure in transcendental philosophy's list of higher cognitive faculties. In the *Critique of Pure Reason*, Kant does not believe that a genuinely critical grounding of the power of judgment is possible because he believes that the power of judgment cannot have a principle of its own – and *a fortiori* no a priori and transcendentally necessary principle. Kant's reasons for this, moreover, do not change in the *Critique of the Power of Judgment*. What changes, and ostensibly first makes a *critique* of the power of judgment possible, is Kant's conception of the nature and cognitive role of the power of judgment itself. Specifically, Kant now distinguishes between two different varieties of the power of judgment: a "determining power of judgment" (CPJ, 5:179/CECPJ:67) and a "reflecting power of judgment" (CPJ, 5:180/CECPJ:67). The determining power of judgment (whether empirical or transcendental) had been the sole power of judgment recognized in the *Critique of Pure Reason*, and it continues to be impervious to transcendental critique in the third *Critique*. The new reflecting power of judgment, accordingly, appears to be the proper target of Kant's critical efforts there.

One of Kant's central contentions regarding the power of judgment in the *Critique of Pure Reason* is that "General logic contains no precepts at all for the power of judgment" (A132/B171 = CECPR:268; cf. A135/B174 = CECPR:269). Kant's point is that proposing rules governing the power of judgment's application of the understanding's rules to specific cases would launch a regress of rules. Logic, to be sure, can discuss the formal features of the judgments we do make when we unify the understanding's rules in predicative judgments (including the quantity, quality, relation, and modality of those judgments). But logic cannot provide principled instruction for the power of judgment on "whether something stands under a given rule" (A132/B171 = CECPR:268), or "show generally how one ought to subsume under those rules" (A133/B172 = CECPR:268). The absence, on pain of regress, of fundamental logical principles governing the empirical use of the power of judgment is at the heart of the difficulty in offering a principled philosophical account of this use of the power of judgment. In lieu of an account, Kant can only note that "the power of judgment is a special talent that cannot be taught but only practiced" (A133/B172 = CECPR:268). The mere possession of a power of judgment is a normal feature of human cognition. The proper use of this power, however, or what Kant considers possession of a "mature and adult power of judgment" (A761/B789 = CECPR:654), is a matter of training and degree.

The difficulty of offering a philosophical account of the power of judgment may appear less pronounced with respect to the transcendental use of the power of judgment. Since transcendental logic deals with "concepts that are to be related to their objects a priori" (A135/B175 = CECPR:269–70), it can do what general logic cannot, namely, "indicate a priori the case to which the [understanding's] rules ought to be applied" (A135/B174–5 = CECPR:269). In this regard, pure concepts of the understanding are similar to mathematical concepts. While the transcendental use of the power of judgment, too, is liable to "missteps of the power of judgment (*lapsus iudici*)" (A135/B174 = CECPR:269, translation emended), transcendental logic can – in the form of an Analytic of Principles – offer a critical corrective to these dogmatic lapses. The transcendental power of judgment, in other words, is a talent that *can* be taught.

But a difficulty remains. After all, the principles through which the transcendental power of judgment can be taught belong to the "System of the Principles of Pure Understanding" (A150/B189 = CECPR:279); they are not principles of the power of *judgment*. As Kant puts the point, in the case of the transcendental use of the power of judgment, "the law is sketched out for it a priori and it is therefore unnecessary for it to think of a law for itself" (CPJ, 5:179/CECPJ:67).

The power of judgment is then either not governed by principles at all (in its empirical use), or it is governed by principles borrowed from the understanding (in its transcendental use). In the *Critique of Pure Reason*, Kant has little choice but to concede that, from the perspective of transcendental philosophy, we cannot really distinguish between the understanding and the power of judgment: "We can, however, trace all actions of the understanding back to judgments, so that the *understanding* in general can be represented as a *faculty for judging* [*Vermögen zu urtheilen*]" (A69/B94 = CECPR:205). Note, as an aside, that a "faculty for judging" (*Beurtheilungsvermögen*) (CPJ, 5:204/CECPJ:90) also plays a prominent role in Kant's account of pure judgments of taste in the "Critique of the Aesthetic Power of Judgment" (cf. CPJ, 5:211, 213/CECPJ:96, 98). Since the proper target of Kant's critical efforts in the *Critique of Pure Reason* is the establishment of a set of pure concepts of the *understanding* – and not of a set of principles of either reason or, *per impossibile*, of the power of judgment – he begins the *Critique of the Power of Judgment* by noting that his first *Critique* was essentially mislabeled: "Thus it was strictly speaking the understanding which has its proper domain, namely, the faculty of cognition ... which was to be established in secure and unique possession against all other competitors by means of the critique of pure reason, so named in general terms" (CPJ, 5:168/CECPJ:56).

Kant begins to clear up the relation between the understanding and the power of judgment in the *Critique of the Power of Judgment* by distinguishing between a "determining power of judgment" (CPJ, 5:179/CECPJ:67) and a "reflecting power of judgment" (CPJ, 5:180/CECPJ:67). While "The power of judgment in general is the faculty for thinking the particular as contained under the universal" (CPJ, 5:179/CECPJ:66), Kant now notes that thinking this containment can be accomplished in two different ways, either by proceeding from the universal to the particular or by proceeding from the particular to the universal. In the first case, "[if] the universal (the rule, the principle, the law) is given, the power of judgment, which subsumes the particular under it ... is determining" (CPJ, 5:179/CECPJ:66–7). In the second case, "[if] ... only the particular is given, for which the universal is to be found, the power of judgment is merely reflecting" (CPJ, 5:179/CECPJ:67). Kant's general idea is that in the first case, where the rule is given, the power of judgment must either fall back on its unanalyzable native talent (if the rule is empirical) or derive instruction from the understanding (if the rule is pure). In the second case, however, where no (pure or empirical) rule is given but one has yet "to be found" (CPJ, 5:179/CECPJ:67), the power of judgment nevertheless necessarily requires *some* rule because "no use of the cognitive faculties can be permitted without principles" (CPJ, 5:385/CECPJ:257). The suggestion is that, in contrast to rules for the determining power of judgment, this rule of reflection is neither unanalyzable nor regress-launching.

Perhaps the most straightforward way to make sense of Kant's distinction between these two powers of judgment is to say that the determining power of judgment is concerned with concept *application*, while the reflecting power of judgment is concerned with concept *formation*. But this is almost certainly too simplistic. The call for a rule that governs rule formation launches a regress of rules just as readily as the call for a rule that governs rule application. More importantly, in the *Jäsche Logik*, long after the publication of the *Critique of the Power of Judgment*, Kant continues to consider the type of reflection involved in concept formation, along with comparison and abstraction, "*actus* of the understanding" (LJ, 9:94/CELL:592) – *not* of the power of judgment. More importantly still, even in the *Critique of the Power of Judgment*, Kant considers this type of "finding the universal for the particular" (CPJ, 5:186/CECPJ:72), as

well as the "discovery" of "the order of nature in its particular laws," "a task for" (CPJ, 5:187/CECPJ:73) – and indeed the "necessary business" (CPJ, 5:186/CECPJ:72) of – the understanding! What, then, if not forming concepts, may the proper business of the reflecting power of judgment be?

The type of legislation characteristic of the reflecting power of judgment helps shed light on this mystery. Kant explains that the reflecting power of judgment "prescribes a law, not to nature (as autonomy), but to itself (as heautonomy) for reflection on nature" (CPJ, 5:185–6/CECPJ:72). Formally, this is meant to stop the regress, since, "in such cases the reflecting power of judgment must serve as a principle itself" (CPJ, 5:385/CECPJ:257). Transcendental-logically, such self-governance stands in need of transcendental deduction. The self-governing principle Kant deduces in the third *Critique* is the principle of nature's purposiveness. Through it, the power of judgment exhorts *itself* to proceed as if purposive order – or order of the type that is imparted when a concept figures in the causal ancestry of an object (cf. CPJ, 5:220/CECPJ:105) – were present in the sensible manifold from which conceptual universality is to be wrought in determining (i.e., concept-forming or concept-applying) judgments. A reflecting judgment, then, just is the transcendentally necessary judgment-determining (not object-determining) assumption of the presence of such order; an assumption without which, Kant suggests, no concepts could be formed or applied at all.

Related terms: **A posteriori**, **A priori**, **Analytic and synthetic judgments**, **Cognition**, **Comparison, Concept**, **Determining judgment**, **Faculty**, **Logic**, **Purposiveness**, **Reflective judgment**

Thomas Teufel

Judgment of taste (*Geschmacksurteil*) The term "judgment of taste" barely appears in Kant's writing prior to the *Critique of the Power of Judgment* (CPJ). It is mentioned in a footnote of the *Critique of Pure Reason* in passing and only in order to be discredited. Kant there objects to the practice of using "aesthetics" to mean "a critique of taste." There can be no "critique of taste" or science of "the critical estimation [*Beurteilung*] of the beautiful," Kant remarks, since there can be no (determinate) a priori laws "according to which our judgment of taste must be directed." (The qualifier "determinate" is introduced in the second edition.) On the contrary, the judgment of taste "constitutes the genuine touchstone of the correctness of" any of its "putative rules or criteria" (A21/B35–6 [1781/7] = CECPR:156, 173). Kant's view evidently took a dramatic turn in the intervening years. The CPJ devotes most of the first of its two parts, the "Critique of the Aesthetic Power of Judgment," to the "critique of taste" that the judgment of taste is now deemed (not merely to allow, but indeed) to require and that constitutes the "essential" part of the CPJ's overall project (CPJ, 5:193 [1790]/CECPJ:79; see also CPJFI, 20:244 [1789]/CECPJ:43–4).

Kant's conception of the judgment of taste has undergone a complex evolution. It is no mere reversal: Kant continues to hold that the experience of beauty is based on the feeling of pleasure and that, consequently, no judgment of taste could be established by laws or proofs (CPJ, 5:215–16, 284–5, 285–6, 286–7, 304–5, 341, 354–5/CECPJ:101, 165, 166, 167, 184, 217, 228; R993, 15:437–8 [1788–9]/CENF:522–3; R1823, 16:129 [1772–5? 1769–70?]/CENF:534). By the lights of his earlier thinking, however, it followed that the judgment of taste could amount to no more than a report of personal preference. Kant now declares that despite this absence of rules, the judgment of taste lays claim to the agreement of all. This is why it calls for a critique (CPJ, 5:169–70/CECPJ:57).

Kant has realized that the judgment of taste must not be conflated with the species of aesthetic judgment for which he now introduces the name "judgment of the agreeable." The agreeable is "that which pleases the senses in sensation" (CPJ, 5:205/CECPJ:91). Since this might well vary from person to person, "the principle *Everyone has his own taste*" holds for the agreeable (CPJ, 5:212/CECPJ:97). When one makes a judgment of taste, on the other hand, one demands that everyone share one's liking (*Wohlgefallen*, translated in CECPJ as "satisfaction"; see, e.g., CPJ, 5:212–13/CECPJ:98).

If the judgment of taste were cognitive (hence logical) judgment, there would be no puzzle about how it could demand agreement. Cognitive judgments demand agreement, and this demand is underwritten by the rules provided by the concepts applied (CPJ, 5:192/CECPJ:77). But aesthetic judgments are not cognitive judgments. The feeling of pleasure is not a concept (e.g., CPJ, 5:228/CECPJ:112; see also A, 7:239–40 [1798]/CEAHE:342; cf. R993, 15:437–8/CENF:522–3). Moreover, and by contrast with pure practical judgments, the feeling of pleasure involved in the judgment of taste cannot be derived from concepts (CPJ, 5:211, 221–2/CECPJ:97, 106–7). Hence the demand for agreement cannot be met in the ways available in the logical cases. The judgment of taste cannot be made by applying a would-be concept of "beauty" (CPJ, 5:285, 290/CECPJ:166, 170). It cannot be arrived at through inference, that is, by applying a would-be principle of taste (such as "all tulips are beautiful"); nor can it ground such a principle (CPJ, 5:215, 285/CECPJ:100, 165–6; R993, 15:438/CENF:522–3). And it cannot be based on the testimony of others. The judgment of taste is always and only singular judgment – "The *F* is beautiful" or "This *F* is beautiful": "This tulip is beautiful," for example (CPJ, 5:215, 281, 285, 289/CECPJ:100, 162, 165, 169; R993, 15:438/CENF:522–3) – and rests on an "autonomy" of the subject: one must judge for oneself and based on one's own occurrent experience of pleasure in the object (CPJ, 5:215–16, 281–2, 284–6, 350/CECPJ:100–1, 161–3, 164–6, 224).

How, then, can the judgment of taste demand the agreement of all? "How are judgments of taste possible?" (CPJ, 5:168/CECPJ:168). This is the question that guides the "Critique of the Aesthetic Power of Judgment." The analytic of the beautiful motivates it by articulating the judgment of taste's "peculiarity" (CPJ, 5:281/CECPJ:162), its "strange and anomalous" character (CPJ, 5:191/CECPJ:77; see also CPJ, 5:213/CECPJ:99), through its four moments. (The second and fourth of these elaborate the judgment of taste's demand for agreement as its claim to subjective universal validity and to the subjective or exemplary necessity of its liking, respectively.) The deduction's task is to provide the judgment of taste's legitimation.

It should be noted that the term "judgment of taste" might have a wider sense or two in addition to the sense employed thus far, in which it is equivalent to the judgment of the beautiful. One wider sense would include a "negative" counterpart to the judgment of the beautiful, based on displeasure (cf. Kant's remarks on the "ugly" at CPJ, 5:312/CECPJ:190); another would include the judgment that something is not beautiful (e.g., CPJ, 5:203/CECPJ:89). The only "judgment of taste" that Kant explores in any detail, however, is the judgment of the beautiful; this is its main (if not its only) sense.

Its distinctness from the judgment of the agreeable and logical (theoretical or practical) judgment means that in the judgment of taste, we disregard such considerations as whether the object affords any sensory gratification (charm) or emotion, or whether it is good for something (useful) or good in itself, considerations that would spoil the judgment's purity. We engage, rather, in mere contemplation of, or reflection on, the object's form (CPJ, 5:204,

207, 209, 222, 285–6/CECPJ:90, 93, 95, 107, 166; see also A, 7:240/CEAHE:343). The judgment of taste is thus aesthetic reflective judgment or merely reflecting judgment on the object's form (CPJ, 5:266/CECPJ:149–50; CPJFI, 20:221/CECPJ:23; CPJ, 5:179, 220, 244/CECPJ:66–7, 105, 128). Hence its liking is without interest: it is not grounded upon, and does not ground, any desire for the existence (or continued existence) of the object (e.g., CPJ, 5:204/CECPJ:90; see also CPJ, 5:267/CECPJ:150; R1512, 15:838 [1780–4]/CENF:527). When we enjoy the agreeable, by contrast, we want (experience of) objects "of the same sort" (CPJ, 5:203/CECPJ:92), so the existence of such objects; and that which we find to be good we conceive of as worth willing (causing to exist). In these cases, liking is necessarily combined with desire or with the faculty of desire as governed by reason. Only the liking for the beautiful is "free," since "no interest, neither that of the senses nor that of reason, extorts approval" (CPJ, 5:210/CECPJ:95).

The judgment of taste's reflection consists of a mutual activity of the cognitive powers of the understanding and imagination that Kant calls their "free play" (e.g., CPJ, 5:217/CECPJ:102). In their free play the understanding and imagination enliven one another and harmonize "as is requisite for a cognition in general," without, however, being restricted by a determinate concept to a particular rule of cognition (CPJ, 5:219/CECPJ:104; see also CPJ, 5:240–1, 287/CECPJ:124–5, 167–8; A, 7:241/CEAHE:344; R856, 15:378 [1776–8]/CENF:509–10). The free play, or the "merely subjective (aesthetic) judging [*Beurteilung*]" (CPJ, 5:218/CECPJ:103) or "mere judging [*Beurteilung*]" (e.g., CPJ, 5:267/CECPJ:150) of the object, thereby instantiates the subjective conditions of cognition without constituting cognition.

Insofar as it elicits the free play of the cognitive faculties, so mere judging or reflection, the beauty of an object amounts to the purposiveness of its form, or its form of purposiveness or formal purposiveness (CPJ, 5:224–6/CECPJ:108–11). Although we do not attribute it to a will, we cannot help but think of it as designed for our power of judgment (CPJ, 5:220/CECPJ:105). Such purposiveness is not objective, i.e., the purposiveness with respect to a determinate end of an object's utility or perfection (its being, or the extent to which it is, what it is supposed to be) (CPJ, 5:220–1, 222, 226–9/CECPJ:105–6, 107, 111–13). It is purposiveness without an end, or subjective purposiveness. Surprisingly, however, Kant asserts that there is a species of beauty that presupposes a concept of the object's perfection, and that judgments of such "adherent" beauty – notably, all (CPJ, 5:311/CECPJ:190) or certain (CPJ, 5:301/CECPJ:181) judgments of the beauty of art – are judgments of taste, although they are "applied" rather than pure (CPJ, 5:229–31/CECPJ:114–16). It is only the pure judgment of taste concerning beauty in nature that requires a deduction, which turns on tying the mere judging of form to "that subjective element that one can presuppose in all human beings" (CPJ, 5:289–90/CECPJ:170).

Kant's post-deduction discussion – which shifts, overall, from the judgment of taste proper to taste more generally – introduces nuances to the judgment of taste's disinterestedness and its nonconceptual grounding that link it to the CPJ's widest systematic ambitions (see also A, 7:242/CEAHE:345). The liking of the judgment of taste can be combined with interest: not just our natural (empirical) interest in sociability, but also the (intellectual) interest in nature's being hospitable to morality (CPJ, 5:296–303/CECPJ:176–82). The judgment of taste is grounded on an indeterminate concept (but not a determinate concept, hence its exemption from proof), viz., the concept of the supersensible (CPJ, 5:338–9/CECPJ:214–17; R830, 15:370 [1776–8]/CENF:508).

Related terms: **Aesthetic**, **Beautiful**, **Judgment: power of**, **Purposiveness**, **Reflective judgment**, **Taste**

Katalin Makkai

Justice (*Recht*, *Gerechtigkeit*)

Justice, Right(s), Law

The closest German synonym for the English term "justice" is *Gerechtigkeit*. Following John Rawls, current Anglo-American political philosophy focuses on distributive justice understood in terms of the fair distribution of socially produced goods and benefits. By contrast, Kant means by distributive justice "that condition alone under which each can partake of his rights" (MM, 6:306 [1797]/CEPP:450). Each partakes of his rights where a public juridical authority determines "with mathematical exactitude" what belongs to each (MM, 6:233/CEPP:389). Kant thus associates distributive justice (*austeilende Gerechtigkeit*) with the authoritative public determination of a person's rights consistently with others' equal rights. The root for *Gerechtigkeit* is *Recht*. The latter term can refer either to individually held subjective rights or to objective right understood as a body of morally vindicated positive law. The practical possibility of subjective rights depends on a system of positive law that gives institutional expression to morally vindicated objective right. Welfare measures – the distribution of goods and benefits to those unable to support themselves – form part of the state's extended functions; however, they are not constitutive of justice understood as a system of positively instituted and enforced subjective rights (MM, 6:326/CEPP:468).

The metaphysical principles of the Doctrine of Right

Kant was interested in and taught natural jurisprudence (*Naturrechtslehre*) for many decades. Earlier political essays – notably "On the Common Saying: That May Be Correct in Theory, but It Is of No Use in Practice" (OCS, 8:273–313 [1793]/CEPP:273–309) and *Toward Perpetual Peace* (TPP, 8:341–86 [1795]/CEPP:311–51) – discuss persons' rights and citizenship (OCS, 8:291–5/CEPP:291–5; TPP, 8:350–4/CEPP:322–6). However, Kant develops a systematic exposition and defense of the justificatory relation between subjective rights claims and objective right only in the 1797 published *Metaphysical Principles of the Doctrine of Right* (DR), which forms the first part of *The Metaphysics of Morals*. DR is divided into two main parts: "Private Right" and "Public Right." The first part contains a deduction of persons' rightful claims to property; the second part elaborates on the system of public right whose establishment is necessary to the vindication of subjective rights claims. The Introduction to DR plays an unusually significant role: it contains the preliminary specification of the moral concept of right, the derivation of the universal principle of right, and the systematically crucial yet contested distinction between "innate" and "acquired" right (MM, 6:229–33/CEPP:386–90).

Introduction to DR

The moral concept of right specifies an external, formal, strictly reciprocal relation between the power of choice of one and that of another (MM, 6:230/CEPP:386–7). Given its external character, the morality of right abstracts from inner maxims or motivations; given its formal character, it abstracts from the matter of choice: "all that is in question is the form in the relation of choice on the part of both, insofar as choice is regarded as free" (MM, 6:230/CEPP:387). According to the ensuing universal principle of right, "any action is *right* if it can coexist with everyone's freedom in accordance with a universal law, or if on its maxim the freedom of choice of each can coexist with everyone's freedom in accordance with a universal law" (MM, 6:231/

CEPP:387). Kant reverts to the external character of right when he notes that the universal law of right (as distinct from the universal principle) imposes rights obligations but "does not at all expect . . . that I myself should limit my freedom to those conditions . . . [;] instead, reason says only that freedom *is* limited to those conditions" (MM, 6:231/CEPP:388, emphasis original). I do not impose laws of right upon myself – they are legitimately imposed on me by some other moral authority. A brief proof of right's intrinsic coercibility follows (MM, 6:231/CEPP:388). A separate section following on from the Introduction contains a statement of the division between innate and acquired right. The innate right, of which there is "only one," affirms that "Freedom (independence from being constrained by another choice), insofar as it can coexist with the freedom of every other in accordance with a universal law, is the only original right belonging to every man by virtue of his humanity" (MM, 6:237/CEPP:393). Incongruously, Kant concludes that innate right cannot form part of a division of a *doctrine of right*, so is "put in the prolegomena" (MM, 6:238/CEPP:394).

Part I, on private right

The section bears the justificatory burden of the entire text. While the Introduction proceeds analytically, Part I proceeds synthetically. Kant distinguishes between empirical possession (physically holding an object) and intelligible possession (possessing an object without holding it) (MM, 6:246/CEPP:401). Only the latter is rightful possession. Kant announces the deduction of the concept of intelligible possession as an a priori synthetic proposition of right (MM, 6:249/CEPP:403). However, the argument for the deduction is shrouded in obscurity. Summarily, private property claims, which appear to be connected with the innate right to freedom, yield an "antinomy of rights" (MM, 6:255/CEPP:408). While the right to freedom of choice implies a right to take into possession external objects of one's choice, the universal principle of right stipulates that no action is right that does not accord with the equal freedom of everyone under a universal law. Insofar as any one person's exercise of choice with regard to objects necessarily restricts all others' equal power of choice with regard to those objects, rightful possession – that is, possessing in accordance with the universal principle of right – appears to be impossible. But the denial of the possibility of rightful possession violates the innate right of each. How is it possible for me rightfully to claim an object of my choice without in so doing violating everyone else's equal right to freedom of choice? Rightful possession is possible only in the public condition:

> a unilateral will cannot serve as a coercive law for everyone with regard to possession that is external and therefore contingent, since that would infringe upon freedom in accordance with universal law. So, it is only a will putting everyone under obligation, hence only a collective general (common) and powerful will, that can provide this assurance. But the condition of being under a general external (i.e., public) law-giving accompanied with power is the civil condition. So only in the civil condition can something external be mine or yours. (MM, 6:256/CEPP:409)

Part II, on public right

Kant grounds the obligation to enter into the civil condition in a "postulate of public right," not in the idea of a social contract: "when you cannot avoid living side by side with all others, you

ought to leave the state of nature and proceed with them into the civil condition, that is, a condition of distributive justice" (MM, 6:307/CEPP:451–2). Public right is comprised of three interdependent forms of public right: the right of a state, the right of nations, and cosmopolitan right. The absence of any one of these rights "undermines the possibility of all the others" (MM, 6:311/CEPP:455).

Central to the right of a state is the idea of a general united will (MM, 6:256, 313–14/CEPP:409–10, 456–8). Kant is equally indebted to Rousseau and to Hobbes. The general united will is an idea of reason; it serves the ruler as the criterion for just lawmaking. The ruler must ask himself whether a proposed law could have the consent of the entire people (OCS, 8:297/CEPP:296; MM, 6:329/CEPP:471). In contrast to Hobbes, Kant offers a criterion for just law-giving; in contrast to Rousseau, Kant does not envisage a system of collective self-legislation (MM, 6:315–16/CEPP:458–60). The social contract, too, functions as an idea of reason (OCS, 8:297/CEPP:296; MM, 6:315/CEPP:459). It is neither historical fact nor hypothetical thought experiment but replaces "idle speculation" about the state's historical origins, reminding citizens of the state's essential function in securing and coordinating reciprocally valid subjective rights relations (MM, 6:319/CEPP:462).

Constitutionally, Kant distinguishes between executive, legislative, and juridical authority. They are conceived as functionally distinct but as mutually supporting, so do not amount to a system of checks and balances: they are "dignitaries of the state" (MM, 6:315/CEPP:458); "a state's well-being consists in their being united" (MM, 6:318/CEPP:460). As subjects, citizens are subordinate in relation to the head of state; as private persons, they are coordinate in relation to each other (MM, 6:315–18/CEPP:458–60). Kant's state is constitutionally republican; however, republican government does not take the form of popular rule; as under Roman republicanism, free citizens have legal status and are able to pursue their private business with the backing of the law.

Significance and legacy

In the Anglo-American context, Kant's political philosophy is widely assumed to have inspired John Rawls. However, Rawls himself draws mainly from the *Groundwork*. Kant's system of rights differs from Rawls's *Theory of Justice* in form and content: Kant offers a noncontractualist derivation of the *duty* of state entrance; moreover, justice concerns not the distribution of burdens and benefits but the establishment of thoroughgoing rights relations. Kant's emphasis on rights does not make him a libertarian; he is an advocate of the *Rechtstaat*, broadly in the tradition of the Roman *res publica*. The relational structure of Kant's rights conception renders his account less individualistic than current liberal rights conceptions. Particularly distinctive philosophically is Kant's justificatory strategy: it ties the vindication of a priori rights claims to the establishment of a system of positive law. The precise relation between innate right and acquired right in this regard remains a matter of interpretive dispute. Politically, Kant's systematic inclusion of the international and cosmopolitan spheres within the domain of possible rights relations remains unrivalled – for Kant, rights relations beyond the state do not so much undermine the just state as support it.

Related terms: **Duties to others**, **Morality**, **Obligation**, **Republic**, **Rights**, **State**

Katrin Flikschuh

K

Kingdom of ends (*Reich der Zwecke*) Kant's major discussion of the "kingdom of ends" occurs in several closely linked passages in Part Two of the *Groundwork of the Metaphysics of Morals*, immediately following his introduction of the "principle of autonomy": "The concept of every rational being as one who must regard himself as giving universal law through all the maxims of his will . . . leads to a very fruitful concept dependent upon it, namely that *of a kingdom of ends*" (G, 4:433 [1785]/CEPP:83). By "kingdom," Kant here means "a systematic union of various rational beings through common law," a whole that is thinkable by abstracting from the personal differences among rational beings as well as the content of their private ends (G, 4:433/CEPP:83):

> For rational beings stand under the *law* that each of them is to treat himself and all others *never merely as means* but always *at the same time as ends in themselves*. But from this there arises a systematic union of rational beings through common objective laws, that is a kingdom, which can be called a kingdom of ends (admittedly only as ideal) because what these laws have as their purpose is just the relation of these beings to one another as ends and means. (G, 4:433/CEPP:83)

Kant distinguishes law-giving membership in such a kingdom from sovereignty; although each enjoys freedom of the will, the former is a "being of need," while the latter (whom Kant elsewhere identifies with God) "is a completely independent being, without needs and with unlimited resources [*Vermögen*] adequate to his will." Morality can accordingly be construed as "the reference of all action to a law-giving through which a kingdom of ends is possible." Kant famously compares that kingdom to a market that deals in two separate scales of value, one relative, the other absolute: "In the kingdom of ends everything has a *price* or a *dignity*. What has a price can be replaced by something else as its equivalent. What on the other hand is raised above all price and therefore admits of no equivalent therefore has a dignity" or "inner value" (G, 4:434/CEPP:83–4). The claim of a rational being to dignity, or immediate respect, is justified, in turn, by the "share" that a morally good disposition affords him "in making universal laws" and hence "a fit member for a possible kingdom of ends" (G, 4:435/CEPP:84–5). Of the three ways of "representing the principle of morality," the third, which requires that all the maxims of one's own law-giving "harmonize with a possible kingdom of ends," furnishes "a complete determination of all maxims" (and accompanying conceptual progression from "unity" and "plurality" to systematic "totality") that brings the principle "closer to intuition," and is thus especially apt for purposes of moral education (or gaining "entry" for the moral law) (G, 4:435–6/CEPP:84–5).

Kant identifies the "kingdom of ends" with a "world of rational beings" or *mundus intelligibilis* that is possible "by the giving of their own laws by all persons as members," albeit "only through analogy with a kingdom of nature," nature being here regarded as a "machine" with reference to "rational beings as its ends" (G, 4:438/CEPP:87). Kant describes the character of this "possibility" with a certain ambiguity; on the one hand, such a kingdom of ends would "actually come into existence" if the categorical imperative *were*

universally followed, as each ought and hence presumably can accomplish. On the other hand, it remains "merely possible," or a "mere idea," that gains "true reality" only with the union of the two kingdoms under a single (divine) sovereign (G, 4:438–9/CEPP:87–8). The latter proposition is more fully developed in Kant's later religious writings (under the title of the "ethical community"; see, e.g., Rel, 6:95–6, 98–102, 106, 152–3 [1793]/CERRT:130, 132–6, 139, 176–7).

Kant's treatment of the "kingdom of ends" can be usefully compared with his presentation of the "kingdom of grace" as an "intelligible world" in the *Critique of Pure Reason*, which makes no mention of the "law-giving" character of its members, and in which "promises and threats" retain an essential motivating function that his later treatment of the "kingdom of ends" explicitly abjures (A811–12/B839–40 [1781/7] = CECPR:680–1; A815/B843 = CECPR:682; cf. G, 4:426, 439/CEPP:77, 88).

One area of continuing interpretive dispute concerns whether or not Kant understands realization of the kingdom of ends to be (primarily) a this-worldly affair. On one influential account, Kant came to conceive that realization in increasingly secular or historical terms. While there is strong textual evidence for this, there is also competing evidence of early (and ongoing) emphasis on Kant's part on a this-worldly realization of the highest good. The Friedländer anthropology lectures, for example, already stress the morally incentivizing power of the idea of a paradise on earth to the possibility of which we ourselves contribute insofar as we act morally:

> The incentive to act in accordance with good principles could well be the idea that if all were to act this way, this earth would be a paradise. This drives me to contribute something to this effect, and if it doesn't happen [*geschicht*], at least this doesn't lie with me. I am, for my part, still a member of this paradise. (AF, 25:650 [1775–6]/CELA:194)

(For other early anticipations of Kant's notion of a "kingdom of ends," see OFBS, 2:209–10 [1764]/CEAHE:25; DSS, 2:333–4 [1766]/CETP70:320–1; and R1396, 15:608–9 [1772–5].)

An additional interpretive complication stems from the theological arguments, especially Lutheran, to which Kant's notion of a kingdom of ends is partly intended to respond. According to Luther's "two kingdoms" teaching, which draws on Augustine and ultimately St. Paul, the invisible church (or kingdom of grace) exists wherever there are genuine believers, and need not await another world, or even the second coming of Christ in this one. Viewed in this light, it may be misleading to draw too sharp a distinction in Kant's thought between a this-worldly kingdom of ends and one realized in the next.

Related terms: **Categorical imperative**, **Community**, **Highest good**, **Intelligible** *Susan Shell*

Knowledge (*Wissen*) Kant's most elaborate discussion of the concept of knowledge (*Wissen*) is found at the back of the first *Critique*, in the chapter called "The Canon of Pure Reason." The fundamental propositional attitude in this context is *Fürwahrhalten* – literally "holding-for-true," though typically translated into English as "assent." The concept of assent, for Kant, is more general than the concept of "belief" in contemporary philosophy – its extension includes opinions, hypotheses, practical belief or faith, and assumptions of various sorts, none of which we would consider full-blown beliefs.

Kant characterizes *Fürwahrhalten* in the Canon as "an occurrence in our understanding that *may* rest on objective grounds [*Gründen*], but that also *requires* subjective causes [*Ursachen*] in the mind of him who judges" (A820/B848 [1781/7] = CECPR:684). It turns out that the subjective "causes" of assent can be almost anything – from an awareness of a proof to moral reflection, to self-deception, to prejudice, to the bad meal one ate last night. These are all things that are "sufficient" (*zureichend*) to cause assent in a subject.

In the case of knowledge, the subjective cause has to be connected to the truth and well-foundedness of the proposition in some way. Thus, subjective sufficiency in an epistemic context will consist in something like the (at least implicit) awareness of what the subject takes to be sufficient *objective* grounds of assent.

Sufficient objective grounds, in turn, consist in the evidence that the subject has for her assent. In the theoretical case, this will be empirical or theoretical evidence (or even semantic intuitions in the case of analytic knowledge). In the case of practical knowledge, on the other hand, the grounds will be broadly practical albeit still objective and communicable (*mitteilbar*). In this way, practical knowledge is different from practical belief (*Glaube*).

Knowledge, then, is assent that is *both* objectively and subjectively "sufficient" in these ways. The picture can be summarized as a list of core necessary conditions:

***Knowledge* (*Wissen*):** S's assent that p counts as knowledge only if $(\exists g)$ such that

(i) g is a sufficient objective ground that S has,
(ii) S's assent that p is based on g,
(iii) on reflection, S would cite g as her objective ground for the assent that p, and
(iv) p is true.

In contemporary terms, (i), (ii), and (iv) are "external" constraints on knowledge: the assent has to be properly based on grounds that render its propositional content (objectively) probable, and the proposition also has to be true. (Admittedly, Kant never explicitly states the truth condition, but it seems safe to assume that he is operating within the broader Platonic tradition according to which knowledge entails truth.)

Regarding (i): there is debate in the literature about *how* objectively probable the assent needs to be, given the subject's grounds, in order for it to count as knowledge. Some commentators think that Kant endorses an infallibilist picture according to which all genuine knowledge must be apodictically certain. Others (including the present author) find indications of an attractive fallibilist picture in Kant – one according to which all the other conditions for knowledge could be met apart from (iv), and yet the assent still turn out to be false (see the logic lectures published during Kant's lifetime at LJ, 9:72 [1800]/CELL:623, for instance). An assent that purports to be knowledge but is not in fact based on sufficient objective grounds is persuasion (*Ueberredung*). "Persuasion is thus always reprehensible, since in this case one takes something to be true on insufficient grounds" (LB, 24:218 [early 1770s]/CELL:173). If a subject *knows* that she does not have sufficient grounds for firm assent, she can still be permitted, at least in some contexts, to form a weak opinion (*Meinung*).

Regarding (ii): presumably any good theory of knowledge will have some sort of possession and well-foundedness condition. Kant endorses this thought when he discusses persuasion in the Canon and the logic lectures but doesn't have anything innovative to say.

(iii) is an "internal" constraint – the subject must be such that she would pick out or cite what *are in fact* the good grounds that she has for holding the assent. If S's assent that *the lamp is orange* meets this condition, S has to be such that, if she *were* asked why she holds this, she would cite her visual experience of the lamp (or some other objectively good ground for that assent).

Note that the internal constraint here is weak in a way that adds to the plausibility of the account. S does not need to know (or be able to know) *why* her experience counts as a good ground for the assent, or *how* probable it renders her assent, and so on. She just has to be able to cite what is *in fact* a good ground.

The discussion in the Canon is about *Wissen*, but in much of the rest of the first *Critique*, Kant's focus is on cognition (*Erkenntnis*) and the act of cognizing (*erkennen*). In some English editions (Kemp Smith's for instance), *Erkenntnis* is variously translated as *both* "knowledge" and "cognition" – thus suggesting that the translator didn't think a substantive philosophical distinction underwrites Kant's use of the different terms.

But while it is true that *Erkenntnis* is used loosely in a lot of contexts, the official sense refers to the result of the activities of the understanding (concepts) somehow being brought to bear on what is given through sensibility (intuitions). Kant says this explicitly in the *What Real Progress* essay of 1793: "For a representation to be a cognition (though here I mean always a theoretical one), we need to have a concept and intuition of an object combined in the same representation, so that the former is represented as containing the latter under itself" (RP, 20:273–4 [1793/1804]/CETP81:365). It is clear, even from this brief description, that the domains of theoretical cognition and knowledge are overlapping but distinct. For, first, it is possible for there to be cognitions that do not count as knowledge – Kant says they are "defective" or even "false" (see LB, 24:219/CELL:173; A58/B83 = CECPR:197; A293/B349 = CECPR:384; A709/B737 = CECPR:628). I might judge that the object in the corner is a man drinking a martini, for example, when in fact it is a woman enjoying a margarita. In such a case, I have a cognition, but some of the key concepts involved are inaccurate and so my assent is false.

Alternatively, I might cognize the woman in the corner enjoying a margarita and then *withhold* assent. In that case I would have a cognition but merely entertain its content rather than assent to it, perhaps because I am not sure that the concept I'm using is accurate. (Note: this is not to say that assent is always under our direct control.)

There are also converse sorts of cases in which knowledge is grounded in something other than cognition. We can know a proposition that refers to a domain of things in either a *wholly negative* fashion or a *positive but very general* fashion, for instance, without having any intuitions *of* those things. In such cases, the objectively sufficient grounds of our knowledge *about* those things will be something other than cognition.

Examples here include the negative assent that *things in themselves are not in space and time* and the positive but very general assent that *some thing in itself exists and grounds appearances*. The objectively sufficient grounds of these assents would be Kant's arguments, on the one hand, that space and time are *merely* the forms of our receptive sensible intuition, and, on the other hand, that there must be some nonspatiotemporal thing that is responsible for the "matter" of this intuition (see Bxxvi–xxvii/CECPR:115; Pro, 4:314–15 [1783]/CETP81:107–8). But such negative and/or very general positive knowledge would not be based in cognition *of* things in themselves.

Many readers assume that knowledge *must* be based in cognition (and thus in intuition) because Kant (allegedly under the influence of Hume in the 1770s) came to endorse "content

empiricism" – that is, the doctrine that meaningful ideas *must* have some kind of sensory content or be connected to experience in some way.

It is certainly true that Kant says things like this in places. In fact, however, the source of his agnosticism about supersensibles goes all the way back to his confrontation in the 1760s with rationalist modal theory. Kant became convinced that there is a metaphysical distinction between what is merely logically possible, and what is metaphysically or "really" possible. He also started to worry about how we can make speculative arguments that presuppose or prove the existence of things whose *real possibility* we cannot judge. How can we be sure that these speculative ideas are not mere *Gedankendinge* – fanciful "thought entities" that pick out something that is merely logically but not really possible?

In the *Critique*, Kant concludes that making a connection to a possible spatiotemporal intuition (either directly via experience or indirectly via causal or transcendental inference) is the best way to demonstrate that an object is "really possible" (or, equivalently, that its concept has "objective reality"). In many cases it is the only way. This is what motivates the passages that sound like he is a content empiricist or even a full-blown verificationist.

If correct, this suggests that the *most* fundamental condition on knowledge requires *not* that it be based in cognition, or that the objects be in some intuitonal way "given" to the mind. Rather, the fundamental condition is *modal*: the subject has to be in a position to "prove" the modal status of the beings referred to in her assent in order for the latter to count as knowledge. More precisely:

(v) for any object referred to in p, if it is really possible then S is in a position to prove its real possibility, and if it is really impossible then S is in a position to prove its real impossibility.

Whether or not (i)–(v) provide sufficient conditions for knowledge, it is clear that they constitute a core list of necessary conditions and are thus at the center of Kant's epistemology.

In addition to theoretical knowledge, Kant indicates that there is "practical knowledge" (see, e.g., CPrR, 5:4 [1788]/CEPP:139). The main object of practical knowledge is presumably the categorical imperative and various other ethical principles. In the second *Critique*, however, Kant says that we have not just belief or cognition but full-blown knowledge (*Wissen*) of our own incompatibilist freedom in certain moral contexts (see CPrR, 5:4/CEPP:139). There is debate about what the "sufficient objective grounds" of such knowledge consist in, and how (v) would be satisfied in this case, since elsewhere Kant says that we can only prove the *logical* possibility of that kind of freedom.

Related terms: **Belief**, **Cognition**, **Possibility** *Andrew Chignell*

L

Language (*Sprache*) In the seventeenth and eighteenth centuries the predominant philosophical view of language, held by the British empiricists, for example, was dualistic: language was merely a means for remembering and especially for communicating thought; words were merely

empiricism" – that is, the doctrine that meaningful ideas *must* have some kind of sensory content or be connected to experience in some way.

It is certainly true that Kant says things like this in places. In fact, however, the source of his agnosticism about supersensibles goes all the way back to his confrontation in the 1760s with rationalist modal theory. Kant became convinced that there is a metaphysical distinction between what is merely logically possible, and what is metaphysically or "really" possible. He also started to worry about how we can make speculative arguments that presuppose or prove the existence of things whose *real possibility* we cannot judge. How can we be sure that these speculative ideas are not mere *Gedankendinge* – fanciful "thought entities" that pick out something that is merely logically but not really possible?

In the *Critique*, Kant concludes that making a connection to a possible spatiotemporal intuition (either directly via experience or indirectly via causal or transcendental inference) is the best way to demonstrate that an object is "really possible" (or, equivalently, that its concept has "objective reality"). In many cases it is the only way. This is what motivates the passages that sound like he is a content empiricist or even a full-blown verificationist.

If correct, this suggests that the *most* fundamental condition on knowledge requires *not* that it be based in cognition, or that the objects be in some intuitonal way "given" to the mind. Rather, the fundamental condition is *modal*: the subject has to be in a position to "prove" the modal status of the beings referred to in her assent in order for the latter to count as knowledge. More precisely:

(v) for any object referred to in p, if it is really possible then S is in a position to prove its real possibility, and if it is really impossible then S is in a position to prove its real impossibility.

Whether or not (i)–(v) provide sufficient conditions for knowledge, it is clear that they constitute a core list of necessary conditions and are thus at the center of Kant's epistemology.

In addition to theoretical knowledge, Kant indicates that there is "practical knowledge" (see, e.g., CPrR, 5:4 [1788]/CEPP:139). The main object of practical knowledge is presumably the categorical imperative and various other ethical principles. In the second *Critique*, however, Kant says that we have not just belief or cognition but full-blown knowledge (*Wissen*) of our own incompatibilist freedom in certain moral contexts (see CPrR, 5:4/CEPP:139). There is debate about what the "sufficient objective grounds" of such knowledge consist in, and how (v) would be satisfied in this case, since elsewhere Kant says that we can only prove the *logical* possibility of that kind of freedom.

Related terms: **Belief**, **Cognition**, **Possibility** *Andrew Chignell*

L

Language (*Sprache*) In the seventeenth and eighteenth centuries the predominant philosophical view of language, held by the British empiricists, for example, was dualistic: language was merely a means for remembering and especially for communicating thought; words were merely

a means for communicating ideas, concepts, or meanings. However, there was also, especially in Germany, an important countertradition on the topic that saw the relationships as much more intimate: Leibniz and then following him Wolff argued for a deep dependence of thought on language (though Wolff vacillated between stronger and weaker versions of this thesis). Spinoza and then following him scholars and hermeneutic theorists of the Bible such as Wettstein and Ernesti argued for a deep dependence of meanings on usages of words. Finally, in the second half of the eighteenth century, Herder and Hamann combined the two halves of this countertradition and also strengthened them, arguing that thought is essentially dependent on and bounded by (Hamann even claimed: identical with) language, and that meanings simply *are* word usages.

Kant was Herder's teacher and Hamann's friend. But Hamann's *Metacritique on the Purism of Reason* (written 1784; published 1800) and Herder's *Metacritique on the Critique of Pure Reason* (published 1799) both identified Kant as belonging to the dualist camp, and this has remained the predominant view of him ever since. Moreover, the manner in which the *Critique of Pure Reason* focuses on psychology to the virtual exclusion of language (its key terms are "reason," "understanding," "judgment," "thought," "concept," "idea," etc.) seems to lend ample support to such an interpretation.

However, as certain German scholars have recently pointed out, there is also a considerable amount of evidence that seems to point in the other direction, towards Kant's having *participated* in the "linguistic turn" that was taking place at the time. For example, in the *Vienna Logic* (dated by its original editor Gerhard Lehmann to around 1790), Kant states that "our cognition has need of a certain means, and this is language" (LV, 24:812/CELL:271); and that "when . . . the logicians say 'A judgment [*Urteil*] is a proposition [*Satz*] clothed in words' that means nothing, and this definition is good for nothing. For how will they be able to think judgments without words?" (LV, 24:934/CELL:374). Similarly, Kant writes in *On a Discovery* (1790) that "the logicians are wrong in defining a proposition as a judgment expressed in *words*; for we also need to use words in thoughts for judgments that we do not express as propositions" (OD, 8:193–4/CETP81:289). Again, in the *Dohna-Wundlacken Logic* (1792), Kant says: "One must of course always express [a syllogism] with words, loudly or softly" (LDW, 24:781 [1792]/CELL:513). Finally, and most elaborately of all, in *Anthropology from a Pragmatic Point of View* (1798), Kant writes of "the nature of thought as a speaking to and of oneself," adding that "thinking is talking with oneself" (A, 7:167, 192/CEAHE:278, 300); he states that "words are the means best adapted to signifying concepts. So a man who, because he was deaf from birth, must also remain dumb (without speech) can never achieve more than an analogue of reason" (A, 7:155/CEAHE:267); and he maintains that "when [a child] starts to speak in terms of 'I' a light seems to dawn on him, as it were . . . Before he merely *felt* himself; now he *thinks* himself" (A, 7:127/CEAHE:239). In short, there are passages in which the mature Kant seems to assert that cognition generally and concepts, judgments, syllogisms, and the transcendental unity of apperception in particular are all fundamentally linguistic.

What is one to make of all this? In order to understand Kant's position properly, it turns out to be important to address a question of chronology concerning the *Vienna Logic*. As was mentioned, the original editor of these lectures, Lehmann, dated them to around 1790. More recently, Tillman Pinder has argued that they instead date to around 1780.[1] However, it can in fact be seen clearly from the content of the lectures – for example, from the fact that they include an extensive discussion of *aesthetic* judgments, and moreover along exactly the same lines as the *Critique of the Power of Judgment* from 1790 – that Lehmann's original dating was correct. So all

of the passages suggestive of a "linguistic turn" quoted above date from around 1790 or later. That point established, the following picture emerges of Kant's developing position concerning language.

The *pre*-Critical Kant already sympathized with the Leibniz-Wolffian position that human thought is deeply dependent on language or signs in some way. For he writes in *Dreams of a Spirit-Seer* (1766): "All reflection requires the mediation of signs for the ideas which are to be awakened, if the ideas, accompanied and supported by the signs, are to attain the required degree of clarity. The signs of our representations, however, are primarily those which are received either through hearing or through sight" (DSS, 2:325–6/CETP70:313). However, as can be seen especially from the *Inquiry* of 1764, he only accepted that position in a fairly weak form (influenced as he also was at the time by the British empiricists with their dualism): roughly, just as a thesis that the thought of *human beings* is *causally* dependent on language or signs (INTM, 2:278–9, 284–6/CETP70:250–1, 256–9).

During the period 1781–90, i.e., the period of the three *Critique*s, Kant retained this sort of position. This can be seen especially from a discussion of prayer in *Moral Philosophy Collins* dated by Lehmann to 1784/5 (MoC, 27:323–4/CELE:108–9). Why, then, did he write the three *Critique*s in such a purely psychologistic way, bracketing out the dependence of thought on language? The answer seems to lie mainly in the fact that the three *Critique*s are officially concerned only with a priori matters: since in Kant's view the dependence of human thought on language is merely causal, and all causal relations are merely a posteriori, it is appropriate to exclude discussion of thought's dependence on language from these works.

However, during the period from about 1790 until the end of his life, in the *Vienna Logic*, *On a Discovery*, and the *Anthropology*, Kant shifted towards the stronger version of the countertradition concerning language, the version developed by Herder and Hamann. For Kant was now no longer content merely to assert some sort of *causal* dependence of thought on language in the case of *human beings*, as before. Rather, his objection in the *Vienna Logic* and *On a Discovery* to defining a proposition (*Satz*) as a judgment (*Urteil*) expressed in words, on the grounds that a judgment must already be verbal, implies that the involvement of words is part of the very *definition* or *essence* of a judgment (for if it were instead merely a matter of a *causal* dependence of *human beings*' judgments on words, the objection to the proposed definition would not be a sound one). Moreover, when Kant writes in the *Anthropology* of "the nature of thought as a speaking to and of oneself," and says that "thinking is talking with oneself," not only do we here have a strong confirmation of the interpretive point just made, since this again implies that language is part of the very *definition* or *essence* of thought/judgment, but we even see Kant opting for the strongest possible, "identity" version of the doctrine of thought's dependence on language, the version (more usually espoused by Hamann than by Herder) that says not merely that thought is essentially dependent on and bounded by language, but that it *is* language. Somewhat similarly concerning the doctrine that meanings are word-usages, although Kant never reaches an outright equation of concepts or meanings with word usages, in the *Anthropology* he does at least come fairly close to it, writing (as we saw) that "words are the means best adapted to signifying concepts. So a man who, because he was deaf from birth, must also remain dumb (without speech) can never achieve more than an analogue of reason" (A, 7:155/CEAHE:267).

In sum, Kant was not just one more old-fashioned dualist concerning the relation between language and thought, word and concept, as he often seems to be and as many have assumed, but he was rather part of the seventeenth- and eighteenth-century countertradition that was

arguing for some sort of deep dependence of thought on language, concept on word, and as that tradition became radicalized by Herder and Hamann, so too did Kant's own version of it.

Kant's developing position in this area had certain intellectual limitations, however. For one thing, he was not a leader on these issues, but rather a follower. For another thing, whereas his predecessors in the countertradition in question – especially Wolff and his followers and then Herder – had developed elaborate and sophisticated *arguments* in support of their positions concerning language and thought, word and concept, Kant's adoption of those positions tended to be merely dogmatic. This is a somewhat ironic state of affairs, given his general conception of his own philosophical position as not dogmatic but critical, and of theirs as the opposite.

Related terms: **Apperception**, **Cognition**, **Concept**, **Consciousness**, **Judgment: power of**, **Logic**, **Reason**, **Thinking**

Note

1. Tillman Pinder, "Zu Kants Logik-Vorlesung um 1780, anläßlich einer neu aufgefundenen Nachschrift," in *Kant-Forschungen*, vol. 1, ed. R. Brandt and W. Stark (Hamburg: Felix Meiner, 1987).

Michael Forster

Life (*Leben*) In his *Notes on Metaphysics*, Kant writes that "Life is the capacity to initiate a state (of oneself or another) from an inner principle" (R3855, 17:313 [1764–8? 1769–70]/CENF:88), and in *Metaphysical Foundations of Natural Science*, that "*Life* is the faculty of a *substance* to determine itself to act from an *internal principle*, of a *finite substance* to change, and of a *material substance* [to determine itself] to motion or rest, as change of its state" (MNS, 4:544 [1786]/CETP81:251–2; ML1, 28:247 [1777–80]/CELM:63). The emphasis on an internal principle of spontaneous activity and self-movement as the essential characteristic of life is consistent with what Kant calls "internal purposiveness" (*innern Zweckmäßigkeit*) in the *Critique of the Power of Judgment*, a relation of causality in which "the idea of the effect [is subsumed] under the causality of its cause as the underlying condition of possibility of the former" (CPJ, 5:367 [1790]/CECPJ:239). This leads Kant to define a "natural end" (*Naturzweck*), or an organism, as something that "*is cause and effect of itself*" (CPJ, 5:370–1, 372–4/CECPJ:243, 244–6; DSS, 2:329 [1766]/CETP70:316–7; OP, 22:99 [1796–1803]/CEOP:197).

Since "all *life* is based upon the inner capacity to determine itself *voluntarily*" (DSS, 2:327n./CETP70:315n.), it is associated primarily with the faculty of desire, the power of the will, and the power of choice, for "we know no other internal principle in a substance for changing its state except *desiring*" (MNS, 4:544/CETP81:252; R823, 15:367 [1776–8? (1770–1? 1773–5? 1775–7?)]/CENF:506). Indeed, Kant tells us in the *Critique of Practical Reason* that "*Life* is the faculty of a being to act in accordance with the law of the faculty of desire [*Begehrungsvermögen*]" (CPrR, 5:9n. [1788]/CEPP:144n.; R5995, 18:418–19 [1783–4]/CENF:324; MM, 6:211 [1797]/CEPP:373). Thus, "the undisputed characteristic mark of life . . . is doubtless, free movement, which shows us that it has originated from the power of the will" (DSS, 2:330/CETP70:318).

However, Kant also writes that the principle of life "seems to be of an immaterial nature," suggesting that life is not a property of matter that can be known or perceived by human cognition at all (DSS, 2:327n./CETP70:315n.; OP, 22:481/CEOP:136–7). The principle of life

in nature "can never be positively thought, for, in the entire range of our sensations, there are no *data* for such positive thought" (DSS, 2:351–2/CETP70:339). Kant is thus opposed to all forms of hylozoism, which "invests everything with life" (DSS, 2:330/CETP70:317). According to the second law of mechanics or the law of inertia, "all matter, as such, is lifeless," and hylozoism would mean nothing short of "the death of all natural philosophy" (MNS, 4:544/CETP81:252). This leads Kant to suggest that the "formative force" (*bildende Kraft*) of natural, organized beings can perhaps be considered as an "*analogue of life*"; however, this still strays too close to hylozoism for Kant, leaving him to conclude that properly speaking there is no analogue known to us for this type of causality, but that we can draw a "remote analogy with our own causality in accordance with ends" (CPJ, 5:374–5, 394–5/CECPJ:246–7, 265–6; OP, 21:210–11/CEOP:64–5). Ultimately the inner principle and force associated with life can only be known negatively, serving as a regulative concept for reflective judgment (CPJ, 5:375/CECPJ:247).

Considered from the perspective of human beings, "Life consists in the feeling of pleasure and displeasure and consists in activity" (AB, 25:1531 [1788–9]/CELA:524; CPJ, 5:204/CECPJ:90; R6871, 19:187 [1776–8?]/CENF:445; ML1, 28:247/CELM:63–4). More specifically, Kant tells us that "Life is the consciousness of a free and regular play of all the powers and faculties of the human being," where "the feeling of the hindrance of life is pain or displeasure," and "the feeling of the promotion of life is enjoyment or pleasure" (AF, 25:559, 637 [1775–6]/CELA:117, 182; APi, 25:786 [1777–8]/CELA:271; AM, 25:1318 [1784–5]/CELA:427; R988, 15:433 [1783–4]/CENF:520). According to Kant, there are "three ways we feel ourselves living": in the first way, we are passive, and the "soul is capable of impressions that the body suffers passively"; in the second way, we are "capable of self-active action" and "entirely self-active"; in the third way, "both are united and the former capacity stands under the moderating influence of the other," making us "passive but simultaneously reactive" (AC, 25:16 [1772–3]/CELA:20). The first is associated with animal life, which makes us capable of "gratification and pain (feeling)"; the second is associated with spiritual and moral life, which makes us "capable of satisfaction by means of reason"; the third is associated with human life, which makes us "capable of satisfaction through the sensible power of judgment (taste)" (R823, 15:367/CENF:506; R824, 15:368 [1776–8? 1770–1? 1773–5? 1775–7?]/CENF:507; R988, 15:433/CENF:520; ML1, 28:248/CELM:64). Their respective objects are the agreeable, the good, and the beautiful (CPJ, 5:204–10/CECPJ:89–96; R878, 15:385 [1776–8]/CENF:511).

Love of life and sexual love are the "strongest impulses of nature," where the former serves to preserve individual life and the latter serves to preserve the life of the species (A, 7:276 [1798]/CEAHE:459; AM, 25:1359–60/CELA:459). With respect to its moral worth, Kant claims "that life as such, with regard to our enjoyment of it, which depends on fortunate circumstances, has no intrinsic value of its own at all, and that life has value only as regards the use to which it is put, and the ends to which it is directed" (A, 7:239/CEAHE:342). But "he who is anxiously worried about losing his life will never enjoy life" (A, 7:239/CEAHE:342; AC, 25:18/CELA:21; CBHH, 8:122 [1786]/CEAHE:174). Further, morality does not demand the preservation of life as such but only the preservation of "that whereby I am alone worthy of living . . . even at the cost of the sacrifice of life" (R6979, 19:219 [1776–8? 1770–1? 1773–5?]/CENF:454; MoC, 27:375–8 [1770s]/CELE:149–51). However, "we ought not to risk our life" imprudently, nor simply "throw it away" (MoC, 27:376/CELE:150; R6979, 19:219/CENF:454). Taking one's own life, or suicide, is never morally permitted for Kant (MoV, 27:627–30 [1793–4]/CELE:368–70; MoC, 27:1427–8/CELE:70–1; G, 4:422, 429 [1785]/CEPP:73–4, 80; MM, 6:422–4/

CEPP:546–8). Finally, it is "absolutely impossible to know" whether there is life after death; however, the immortality of the soul can be postulated from a practical point of view (RP, 20:209 [1793/1804]/CETP81:395–6; CPrR, 5:122–4, 132–4/CEPP:238–9, 246–7).

Related terms: **Desire**, **End**, **Feeling**, **Force**, **Happiness**, **Hylozoism**, **Organism**, **Pleasure**, **Purposiveness**, **Teleology** *Karen Ng*

Logic (*Logik*) In the Introduction to the Transcendental Logic of the *Critique of Pure Reason*, Kant characterizes logic as the "science of the rules of the understanding in general" (A52/B76 [1781/7] = CECPR:194). What precisely Kant means in this passage by "in general" (*überhaupt*), however, is not immediately clear. Fortunately, a subsequent passage from the beginning of the Analytic of Principles provides clarification. In that passage, Kant references the "broad designation" of the "understanding in general [*überhaupt*]" and writes that this term refers to the "higher faculties of cognition," which are divided into the "understanding, power of judgment, and reason" (A131/B169 = CECPR:267). In his characterization at A52/B76 = CECPR:194, then, Kant relies implicitly on two senses of "understanding," one of which is broader and, indeed, includes the other. It is in this broader sense that logic is a science of the rules of the understanding. Further, since Kant associates the understanding (in the narrow sense) with concept formation, the power of judgment with judgment, and reason with inferences, logic is properly speaking the set of rules for the correct use of the understanding with regard to these three activities.

Importantly, Kant also recognizes several divisions within logic, which are discussed most prominently in the Introduction to the Transcendental Logic of the first *Critique*. There, Kant divides logic into the logic of the general (*allgemein*) and particular (*besondere*) uses of the understanding. The former, which is referred to either as "particular" or "special" logic, "contains the absolutely [*schlechthin*] necessary rules of thinking, without which no use of the understanding takes place," while the latter, which is referred to as "general" logic, "contains the rules for correctly thinking about a certain kind of objects" (A52/B76 = CECPR:194). General logic itself is also divided into pure (*rein*) and applied (*angewandt*) logic. The former "abstracts from all empirical conditions under which our understanding is exercised," while the latter is "directed to the rules of the use of the understanding under the subjective empirical conditions that psychology teaches us" but is still general "insofar as it concerns the use of the understanding without regard to the difference of objects" (A53/B77 = CECPR:194–5). Thus, general logic is general in the sense that it is normative for *all* uses of the understanding, and it is either pure or applied depending on whether it attends to or abstracts from the empirical conditions under which the understanding operates. Further, pure general logic is an entirely a priori discipline, while applied general logic is at least in part a posteriori. Finally, Kant also divides general logic into analytical and dialectical parts. The former provides the necessary but not sufficient criteria for truth, while the latter provides an analysis of the causes of error.

In the Preface to the second edition of the first *Critique*, Kant also repeatedly associates logic with formality. Thus, he writes that logic is a "science that exhaustively presents and strictly proves nothing but the *formal* rules of all thinking," that in it "the understanding has to do with nothing further than itself and its own *form*," and that it "deals only with the *form* of thinking in general" (Bix, Bxxiii/CECPR:106–7, 114, my emphases). As with the previous discussion of "in general," however, what is meant by "formal" in this context is also not immediately clear. On the one hand, Kant often associates form with apriority. Thus, for example, part of what makes space and time pure forms of intuition is their apriority. On the other hand, treating "formal" as a synonym for "a priori" in this

context would exclude applied general logic from the discipline of logic, and while Kant is clear that only pure general logic is "properly science," he is just as clear that applied logic is part of general logic (A54/B78 = CECPR:195). An alternative, then, would be to treat "formal" as the counterpart to "material." In this case, both applied and pure general logic would be formal insofar as each abstracts from the content of cognition and considers only the role of the understanding in cognition without regard to a specific object of cognition.

In the *Anthropology from a Pragmatic Point of View*, Kant characterizes logic in essentially the same way as he did in the first *Critique*, namely as "a system of the rules of the understanding" (A, 7:141 [1798]/CEAHE:251). In the *Groundwork of the Metaphysics of Morals*, however, Kant claims, in contrast to his view in the first *Critique*, that logic "can have no empirical part" and thus implicitly excludes applied logic from the discipline. Despite this, however, he then proceeds to characterize logic as "formal" in a way that implicitly includes applied logic as it was characterized in the first *Critique*. For what makes logic formal is that it is not "limited to determinate objects of the understanding," and this is the aspect of applied logic that Kant highlights in the first *Critique* when he asserts that it is part of general logic (G, 4:387–8 [1785]/CEPP:43; cf. G, 4:410/CEPP:64).

Apart from the first *Critique*, however, Kant's primary discussions of logic are found in the *Jäsche Logic* and the transcripts of his logic lectures, and while Kant himself wrote none of these, they nevertheless provide insight into his views. Given the constraints of this entry, however, I will only consider the *Jäsche Logic*, which characterizes logic as the "science of the necessary laws of understanding and reason in general [*überhaupt*] or, what is the same, [the science] of the mere form of thinking in general" and as the "*foundation* for all the other sciences [and] *propaedeutic* to all uses of the understanding" (LJ, 9:13 [1800]/CELL:528).

As does the first *Critique*, the *Jäsche Logic* also introduces several divisions of logic. Unlike the first *Critique*, however, it does not endorse all of the divisions it introduces. Thus, while it divides logic into an analytic and dialectic in much the same way Kant does in the first *Critique*, it also introduces divisions of logic into "natural" and "artificial," "theoretical" and "practical," and "common" and "speculative," only to say that these divisions are "inadmissible," "incorrect," or that logic "simply cannot be thus divided" (LJ, 9:17–19/CELL:531–3). Notably, the *Jäsche Logic* also contains a different characterization of applied logic than the one found in the first *Critique*, although one that is also certainly compatible with it: "Applied logic considers the understanding insofar as it is mixed with the other powers of the mind, which influence its actions and misdirect it, so that it does not proceed in accordance with the laws which it quite well sees to be correct" (LJ, 9:18/CELL:532–3).

In many of his discussions of logic, Kant also distinguishes logic, general logic, or both from "transcendental logic." In contrast to general logic, transcendental logic does not abstract from all the content of cognition and, in particular, does not abstract from the pure content that is made available to the understanding by sensibility (cf. A55–7/B79–82 = CECPR:195–7). Whether this makes transcendental logic a kind of special logic or creates an entirely new division within Kant's taxonomy is a matter of dispute, as is whether transcendental logic is modeled after pure general logic or general logic in its entirety (i.e., both its pure and applied parts). Since transcendental logic receives its own entry in this lexicon, however, I shall say no more about it here.

Related terms: **Concept**, **Inference**, **Judgment: power of**, **Reason**, **Transcendental logic**

Brian Chance

Love (*Liebe*) According to Kant, the *lowest level* of love – love "in the narrowest sense" (MM, 6:426 [1797]/CEPP:550) – is sexual inclination. This sexual love is designed by nature just as love of life (MM, 6:424/CEPP:548). This is "the strongest sensible pleasure ... from the *enjoyment* of another person" (MM, 6:426/CEPP:550). This feature links it to the highest stage of the faculty of desire, which is called passion. If this passionate love follows nature's design serving to preserve the species, it is placed higher than in the cases when it is in the person itself or in animal or homosexual activity, where it ends. In accordance with pure reason's laws of right (MM, 6:278/CEPP:427), sexual love must be practiced in lawful marriage.

Kant also opposes how some have considered love as delight, as an aesthetic feeling, which is pleasure in the perfection of others (MM, 6:450/CEPP:569). This *second level* corresponds roughly to some seventeenth-century concepts of love (for example in Leibniz). However, for Kant the *proper meaning* of love is what we can gain from considering ourselves as members of a moral, intelligible world that is opposed only by analogy to the physical world. The moral world is independent from the physical; nevertheless, the relations between its members imitate those between physical entities. Kant takes love in this moral sense and respect to be moral forces analogous to physical attraction and repulsion, without which the world would be annihilated. This love of human beings is nonpassionate, moral love, which has nothing to do with carnal enjoyment, delight (*amor complacentiae*), or feeling. Kant introduces it as conduct identified with another traditional species of love, benevolence (*amor benevolentiae*), which "can be subject to a law of duty" (MM, 6:401/CEPP:530) in two senses: on the one hand he refers to the biblical command "love your neighbor as yourself" (MM, 6:450/CEPP:570), but he clearly prefers its being deduced from the universal validity of the categorical imperative: "the maxim of benevolence (practical love of human beings) is a duty of all human beings toward one another" (MM, 6:450/CEPP:570), and every law of duty must be based on a giving of the universal law of practical reason.

This universal vision of a moral world community of human beings unified by love as duty, based on the very nature of practical reason and its giving of universal law, finds its nucleus in the special relation between two human beings Kant calls friendship, which "is the union of two persons through equal mutual love and respect" (MM, 6:469/CEPP:584). Complementary to his concept of the universal duty of love is the duty of friendship: the duty of love must be balanced by respect and rendered articulate in the *moral form* of friendship, which is how human relations ought to be organized *morally*, as opposed to carnal-sexual or even aesthetic love: "the love in friendship cannot be an affect; for emotion is blind in its choice, and after a while it goes up in smoke" (MM, 6:471/CEPP:586).

Related terms: **Affect**, **Desire**, **Feeling**, **Pleasure** *Gábor Boros*

M

Magnitude (*Größe*) The notion of magnitude is at the foundation of Kant's understanding of mathematical cognition and of the mathematical character of experience. Kant distinguishes between two senses of magnitude, *quantum* and *quantitas*, but he often neglects to indicate

Love (*Liebe*) According to Kant, the *lowest level* of love – love "in the narrowest sense" (MM, 6:426 [1797]/CEPP:550) – is sexual inclination. This sexual love is designed by nature just as love of life (MM, 6:424/CEPP:548). This is "the strongest sensible pleasure ... from the *enjoyment* of another person" (MM, 6:426/CEPP:550). This feature links it to the highest stage of the faculty of desire, which is called passion. If this passionate love follows nature's design serving to preserve the species, it is placed higher than in the cases when it is in the person itself or in animal or homosexual activity, where it ends. In accordance with pure reason's laws of right (MM, 6:278/CEPP:427), sexual love must be practiced in lawful marriage.

Kant also opposes how some have considered love as delight, as an aesthetic feeling, which is pleasure in the perfection of others (MM, 6:450/CEPP:569). This *second level* corresponds roughly to some seventeenth-century concepts of love (for example in Leibniz). However, for Kant the *proper meaning* of love is what we can gain from considering ourselves as members of a moral, intelligible world that is opposed only by analogy to the physical world. The moral world is independent from the physical; nevertheless, the relations between its members imitate those between physical entities. Kant takes love in this moral sense and respect to be moral forces analogous to physical attraction and repulsion, without which the world would be annihilated. This love of human beings is nonpassionate, moral love, which has nothing to do with carnal enjoyment, delight (*amor complacentiae*), or feeling. Kant introduces it as conduct identified with another traditional species of love, benevolence (*amor benevolentiae*), which "can be subject to a law of duty" (MM, 6:401/CEPP:530) in two senses: on the one hand he refers to the biblical command "love your neighbor as yourself" (MM, 6:450/CEPP:570), but he clearly prefers its being deduced from the universal validity of the categorical imperative: "the maxim of benevolence (practical love of human beings) is a duty of all human beings toward one another" (MM, 6:450/CEPP:570), and every law of duty must be based on a giving of the universal law of practical reason.

This universal vision of a moral world community of human beings unified by love as duty, based on the very nature of practical reason and its giving of universal law, finds its nucleus in the special relation between two human beings Kant calls friendship, which "is the union of two persons through equal mutual love and respect" (MM, 6:469/CEPP:584). Complementary to his concept of the universal duty of love is the duty of friendship: the duty of love must be balanced by respect and rendered articulate in the *moral form* of friendship, which is how human relations ought to be organized *morally*, as opposed to carnal-sexual or even aesthetic love: "the love in friendship cannot be an affect; for emotion is blind in its choice, and after a while it goes up in smoke" (MM, 6:471/CEPP:586).

Related terms: **Affect**, **Desire**, **Feeling**, **Pleasure** *Gábor Boros*

M

Magnitude (*Größe*) The notion of magnitude is at the foundation of Kant's understanding of mathematical cognition and of the mathematical character of experience. Kant distinguishes between two senses of magnitude, *quantum* and *quantitas*, but he often neglects to indicate

which sense he has in mind. Magnitude as *quantum* is relatively concrete, while *quantitas* is the size of a *quantum* and is in some sense more abstract. Kant defines magnitude (*quantum*) as a homogeneous manifold in intuition, insofar as it makes the representation of an object first possible (B202–3 [1787]/CECPR:286–7). Being a homogeneous manifold entails containing a manifold of parts or individuals that can be represented as numerically distinct even without representing them as qualitatively distinct (MVi, 29:990–2 [1794–5]/CELM:458–61; MVo, 28:422–3 [1784–5]; MvS, 28:504–5 [1785–9]; cf. MMr, 29:839 [1782–3]/CELM:196–7; A263–4/B319–20 [1781/7] = CECPR:368–9). Space and time are both homogeneous manifolds, but they are indeterminate magnitudes in the sense that they are not determined by the understanding through a synthesis of composition under a concept. Such determination results in determinate magnitudes, such as determinate spaces and times; a cube is a paradigm example of a determinate space. All appearances insofar as they are in intuition contain a determinate space or time and in virtue of that are themselves determinate magnitudes (B202–3/CECPR:286–7). The representation of a house, for example, contains a determinate magnitude corresponding to its outline (B162/CECPR:262). To abstract from all qualities of a house is to regard it insofar as it is a determinate magnitude.

Kant distinguishes between two sorts of determinate magnitude understood as *quanta*: extensive and intensive magnitudes. These are distinguished merely in virtue of their mereological properties (and hence in a quite different way from the way we do today). An extensive magnitude is one in which the representation of the whole presupposes the representation of its parts (A162/B203 = CECPR:287). An intensive magnitude is one in which the representation of the parts presupposes the representation of the whole (B208/CECPR:290; A167–8/B209–10 = CECPR:291). Determinate spaces such as a triangle or a cube are a paradigm example of extensive magnitudes in particular. For example, one cannot represent the area that constitutes the triangle without representing the parts of the area making up the triangle. The presupposed representation of parts does not require that the parts be distinguished as parts (which would lead to an infinite regress); they are nevertheless represented in the representation of the whole.

A paradigm example of an intensive magnitude is the intensity of light. A light can vary in intensity without varying its color or any other quality; it therefore contains a homogeneous manifold and is a magnitude. In fact, I am only able to represent the intensity of the light as containing a homogeneous manifold at all by representing it as diminishing to zero or increasing from zero to some intensity over time (B207–8/CECPR:290). Therefore, our representation of intensive magnitudes as a magnitude at all depends on our ability to represent them in the extensive magnitude of time. Consider a light with constant intensity. My perception of the light extends through time, but whatever intensity it has is fully present at each moment in time, and we do not represent the different parts of the light that make up the manifold at each moment. Hence the representation of the whole intensive magnitude precedes the representation of its parts, and the representation of the latter presupposes the representation of the former.

All sensation, and the real corresponding to sensation in an object, has an intensive magnitude (B207/CECPR:290). Since every appearance is an extensive magnitude insofar as it appears in intuition, every determinate feature of an appearance either is an extensive magnitude or has an intensive magnitude. Kant regards motion and forces as having intensive magnitudes, which play a central and particularly important role in natural science.

Kant states that all magnitudes as *quanta* are continuous, by which he means that no part of them is the smallest and no part is simple, arguing on that basis that appearances are continuous magnitudes (A169–70/B211–12 = CECPR:291–2). Kant sets aside the possibility that an appearance, such as a collection of coins considered as "so many coins," would count as a discrete magnitude by arguing that this is not an appearance, but an aggregate of appearances, each of which is continuous. Collections of appearances are in a sense derivative; they presuppose appearance as unities, each of which is itself always a continuous *quantum*. In other texts, Kant refers to discrete magnitudes (see, e.g., A526/B554 = CECPR:529); furthermore, arithmetic is grounded in the representation of discrete individuals; arithmetic is a species of mathematical cognition incorporated into his theory of magnitudes, and hence presupposes the representation of discrete magnitudes. Nevertheless, space, time, and all intensive magnitudes, and hence all the properties of appearances, are continuous (A171/B212 = CECPR:292). Kant argues that space and time are *quanta continua* because every part of them can only be given as enclosed between boundaries, that is, as points or instants; but then each such part is itself a space or time. Being a part of space or time requires that the part itself be extended, and hence contain further parts. On the other hand, space and time cannot consist of points or instants, because these "places" presuppose the spaces or times that limit or determine them. Kant calls determinate spaces and times "flowing" magnitudes to indicate their continuity, because the synthesis required to generate our representations of them occurs in time and is itself continuous, a reference to Newton's theory of fluxions and fluents. Intensive magnitudes are also continuous, for the same reasons; any part of the intensity of an intensive magnitude is never the smallest and can always be diminished further.

Mathematical cognition rests on the cognition of magnitudes (*quanta*) and their properties. Mathematical cognition is cognition through the construction of concepts, and only the concept of magnitude can be constructed (A713–15/B741–3 = CECPR:630–1). To construct a concept is to exhibit an intuition corresponding to it. More specifically, construction requires a determination of intuition though a special synthesis, the synthesis of composition, which is a synthesis of the homogeneous in every thing that can be treated mathematically (B201n./CECPR:285–6n.). Thus, mathematical cognition requires intuition, and is made possible through a synthesis of the homogeneous manifold of either space or time in the representation of *quanta*. The homogeneous manifolds of space and time therefore play a central role in making mathematical cognition possible.

Magnitudes as *quanta* are characterized solely in terms of their mereological properties. This mereology allows one to define greater and less than for parts of magnitudes: one magnitude is greater than another when the latter is a proper part of the former; the former includes the latter and yet more. The notions of greater than and less than do not introduce a metric, or even a total ordering, since it only orders magnitudes when one magnitude is fully contained in another. This basic mereology is not sufficient to explain mathematical cognition or the mathematical character of appearances, that is, their mathematizability or the applicability of mathematics to them. Mathematical cognition also requires cognition of *quantitas* and equality.

Q*uantitas* is the answer to the question "How big something is" (A163–4/B204 = CECPR:288). This question can take two forms, "How much?" and "How many? when asked about continuous *quanta* and discrete *quanta*, respectively. This notion of magnitude goes beyond the mereological properties of magnitudes as *quanta* and brings in measurement, which requires specification of a unit for a *quantum* and specification of the number of those

units found in a *quantum*. The specification of a unit in geometry might be, for example, a line segment; for appearances, the specification might be, for example, a yard or pairs of shoes. Measurement of a continuous magnitude presupposes that the units counted are equal; for example, in geometry the units might all be equal to a particular line segment; measurement of discrete magnitudes presupposes that the units counted are equinumerous, for example, pairs or dozens.

The relations of equality and equinumerosity presupposed by *quantitas* supplement the basic mereology of *quanta*. They allow an extension of the greater than and less than relations from a partial ordering according to size to a total ordering over a magnitude kind: one magnitude is larger than another if the latter is equal to a proper part of the former. The equality and equinumerosity relations also allow the introduction of a metric and measurement. Measurement requires a specification of the number of units in a *quantum*, and *quantitas* is closely tied to the notion of number. The schema of magnitude (*quantitas*), as a concept of the understanding, is number, which is "a representation that comprises the successive addition of one to one (homogeneous)" (A142–3/B182 = CECPR:274). A collection of units insofar as it is a collection can be thought of as a number of units, where that means some determinate yet unspecified number of discrete individuals. But because the synthesis of composition of units is successive, it allows the specification of the size of the collection through an enumeration of the units successively synthesized.

The notion of magnitude garnered Kant's attention early on, in his 1763 *Attempt to Introduce the Concept of Negative Magnitudes into Philosophy* (NM, 2:165–204/ CETP70:203–42). Kant's reflections on magnitude were arguably pivotal in his rejection of the Leibnizian and Wolffian philosophies and in the development of his critical views. In particular, one finds a rejection of the Leibniz-Wolffian reduction of all truths to logical concept containment relations. While it took some time for Kant to develop his account one can see the impetus toward synthetic judgments, which are not grounded on the relation between concepts alone.

Kant's views on mathematical cognition and the mathematical character of experience are quite different from our own and cannot be understood outside of their historical context, for Kant developed his account prior to the arithmetization of mathematics that occurred at the end of the nineteenth century. From a modern point of view, measurement is a matter of applying an independently developed account of mathematics based on number to properties of the world. Before the nineteenth century, however, it was not uncommon to describe all of mathematics as the science of measurement, and to think of what is measured as itself a magnitude, a view expressed by Euler as well as Wolff. This was a view of mathematics rooted in a venerable tradition dating at least as far back as ancient Greek mathematics, above all to Euclid's *Elements*. In particular, the Eudoxian theory of proportions contained in Book V establishes twenty-two propositions concerning ratios and proportions among magnitudes. This theory had a tremendous influence on the history of mathematics up through the eighteenth century.

There were, of course, important developments in the theory in the intervening centuries. For example, Euclid most likely considered only continuous spatial magnitudes – lines, areas, and solids – as magnitudes. This was broadened to a more general notion that also comprised other continuous magnitudes. In addition, Book VII of Euclid's *Elements* defines number as a collection of units and proves propositions concerning proportions among collections of units.

Many of these propositions correspond to the propositions of Book V, strongly suggesting a more general theory of proportions common to both Book V and Book VII. This motivated some to treat collections of units as discrete magnitudes, although there was a lasting ambivalence about the status of numbers. The drive for a more general theory also led to equating a general theory of proportions with "general arithmetic" or algebra. Kant's views reflected these changes in the understanding of the theory of magnitudes.

The *Elements* does not define a magnitude. It defines a ratio as a relation with respect to size between two homogeneous magnitudes, and it defines when two magnitudes can stand in a ratio: when one can be multiplied to exceed the other. Thus, homogeneous magnitudes are those that can stand in relations of size to each other, and finite lines are homogeneous with finite lines, finite areas with finite areas, and finite solids with finite solids. The notion of ratio presupposes "multiplication" of magnitudes, which means that a magnitude can be composed with other homogeneous magnitudes equal in size to it. The Eudoxian theory of magnitudes also presupposes that different collections of equal magnitudes can be equal in multitude. These presuppositions constitute a general theory of measurement that underlies both Book V and Book VII.

Kant was deeply influenced by the tradition he inherited, but he also gave a deeper analysis of magnitudes than found in it, with the aim of explaining both our cognition of appearances as magnitudes and mathematical cognition. As noted, Kant defines a magnitude as a homogeneous manifold, and to be homogeneous is to be a manifold of parts or individuals that can be represented as numerically distinct even if they are not qualitatively distinguished. Kant holds that concepts without the aid of intuition can only represent qualitative differences, and hence cannot represent a homogeneous manifold, but intuition allows us to represent such manifolds homogeneous and hence allows us to represent magnitudes. This is a crucial role for intuition in mathematical cognition.

***Related terms*: *Attempt to Introduce the Concept of Negative Magnitudes into Philosophy*, Appearance, Cognition, Determination, Force, Intuition, Logic, Manifold, Mathematics, Relation, Space, Time**

Daniel Sutherland

Major premise (*Obersatz*) The major premise in an argument is the premise that contains the predicate of the conclusion (the "major term"). Consider the following categorical syllogism: All bachelors are unmarried (A is B), Socrates is a bachelor (x is A), therefore Socrates is unmarried (x is B). The first premise (all bachelors are unmarried) is the major premise, and it "contains" the term that operates as the predicate (unmarried) in the statement of the conclusion (Socrates is unmarried). Kant subscribes to this general notion of a major premise. In Kantian terms, the above syllogism subsumes a concept or judgment (Socrates is a bachelor) under a rule (the major premise: all bachelors are unmarried) and deduces the conclusion (Socrates is unmarried).

Kant uses a number of different terms in referring to the major premise. The major premise, or "major proposition," or "universal proposition," is that premise which serves as the universal rule under which another judgment is subsumed. Syllogisms of this sort, drawing conclusions by subsuming cases under the universal rule announced in the major premise, are for Kant "inferences of reason." The claim that such syllogistic conclusions are inferences of *reason* is significant, for reason is said by Kant to be the "faculty of principles" (cf. A299–302/B356–9 [1781/7] = CECPR:387–9). Indeed, Kant claims that the major premise in a syllogism is a proposition *used as* a principle (A299–302/B356–9 = CECPR:387–9).

As a faculty of principles, reason's most general task is to unify systematically, and bring to completion, the knowledge given through the understanding, and it does so by subsuming our knowledge under fewer and fewer principles (A305/B361 = CECPR:390). Such principles, on Kant's view, provide the "conditions" for our judgments. In the above case, the major premise (all bachelors are unmarried) contains the "condition" that grounds the inference to the conclusion: x's "being an A" is the condition under which we can conclude that x is B. In our example, Socrates' "being a bachelor" is the condition that allows (indeed compels) the conclusion that under the rule, Socrates is unmarried. In this, "bachelors" is the term that operates as the condition allowing us to derive that Socrates is unmarried by virtue of the fact that (if it were true) Socrates is a bachelor. The term that gives the condition is also known as the **middle term**. More shall be said on the middle term below. For the present, we might simply note that the middle term or middle "concept" is the basis upon which the inference to the conclusion is drawn (LJ, 9:126 [1800]/CELL:620). In Kant's words, the middle term is "that on whose position things really depend" (LJ, 9:126/CELL:620). In our case, the middle term is "bachelor," and, as is typical, it is found in both the major premise (all bachelors are unmarried) and the minor premise (Socrates is a bachelor), but not the conclusion (Socrates is unmarried).

Kant thinks that reason is compelled by its own inner logic to seek ever more remote but fundamental conditions in its quest to systematize knowledge and bring it to "completion." It is so compelled because the universal rule in any syllogism (the major premise) *also* requires a justification and explanation (A307/B364 = CECPR:391–2). And *that* major premise or proposition in turn requires grounding, and so on. Reason thus finds itself transported beyond all possible human experience and into the domain of metaphysics in its efforts to secure ultimate explanations. Such problematic efforts are quite often characterized by Kant as dialectical inferences, syllogisms which purport to generate metaphysical conclusions by inappropriately subsuming judgments under ambiguously construed major premises.

Kant's account is best filled out by considering another essential feature of the syllogistic inferences characteristic of reason, namely, the **minor premise**. The minor premise or proposition is the premise in a syllogism which contains the minor term. Whereas the major premise contains the *major term*, the term that will be the *predicate* of the conclusion, the minor premise contains the "minor term" that will be *the subject* of the conclusion. In the case already used, the *major* premise is: all bachelors are unmarried. The *major term* is "unmarried," and it will be the predicate of the conclusion (Socrates is unmarried). The minor premise, Socrates is a bachelor, contains the *minor term* (Socrates), which will be the subject of the conclusion (*Socrates* is unmarried). As we have seen, the *middle concept or term* is "bachelor," and it provides the condition under which the judgment in the minor premise is subsumed.

Aside from features of traditional, general logic, Kant is interested in diagnosing the errors that can come about as a result of faulty or dialectical inferences. Indeed, the Transcendental Dialectic in the *Critique of Pure Reason* is devoted precisely to disclosing the errors in the syllogisms characteristic of traditional metaphysics. Thus, Kant's criticisms of each of the disciplines of traditional metaphysics (rational psychology, rational cosmology, and rational theology) focus on the fallacies involved in the syllogisms. Consider the following example.

Kant argues that the conclusions in traditional rational psychology (the substantiality, simplicity, identity, etc. of the soul) are all products of faulty inferences. The argument for the

substantiality of the soul, for example, is formulated by Kant in terms of the following syllogism: 1. That which cannot be thought otherwise than as subject does not exist otherwise than as subject and is therefore substance. 2. A thinking being, considered merely as such, cannot be thought otherwise than as subject. 3. Therefore it exists only as subject, i.e., substance (B410–11/CECPR:447). According to Kant, the above syllogism is guilty of the fallacy of *sophisma figurae dictionis*, or *ambiguous middle*. The major premise and the minor premise each use the term "that which cannot be thought otherwise than as subject," the middle term, in a different sense. The major premise uses the term "transcendentally," that is, as referring to objects in general. The minor premise, however, refers to the "I" of apperception. Because the "I" is not an object, it cannot be effectively subsumed under the major premise in order to yield the conclusion. According to Kant, the minor premise smuggles in what is merely a "subjective condition of thinking" (the "I" of apperception) as a knowable, real object (cf. A396–7/CECPR:439–40). In this and in the other cases, Kant's rejection of the metaphysical disciplines goes hand in hand with his analysis of the faulty inferences that generate the conclusions. In each case, the problem lies in the metaphysician's tendency to derive conclusions which have only the semblance of validity because the terms deployed in the major and minor premises are used ambiguously; that is, they are guilty of the fallacy of *ambiguous middle*.

Related terms: **Illusion**, **Inference** *Michelle Grier*

Manifold (*Mannigfaltigkeit*, *Mannigfaltige*) According to Kant, "every intuition contains a manifold [*ein Mannigfaltiges*]" (A99 [1781]/CECPR:228) that is given in the form of uncombined elements. In order to cognize an object through that intuition, the manifold must be synthesized so as to function, for the cognizer, *as* one unified representation that represents that object (A99/CECPR:228–9; B129–31 [1787]/CECPR:245–6; B143/CECPR:252; A77/B103 = CECPR:210 says that synthesis is "the act of putting different representations together . . . and comprehending their manifoldness [*Mannigfaltigkeit*] in one cognition"). Objects (appearances) themselves contain manifolds (e.g., A120/CECPR:239), and a complex concept contains a manifold of marks that are thought in that concept (A7–8/B12 = CECPR:142). Kant also uses "manifold" and related terms in less theory-laden ways – e.g., A578/B606 = CECPR:557: "the manifoldness of the objects in the world" – and in discussing epistemic and aesthetic perfection, e.g., B111–13/CECPR:216–18 and CPJFI, 20:227–8 [1789]/CECPJ:29–30.

Georg Friedrich Meier, from whose logic text Kant lectured, speaks of the manifold of marks and parts in representations and things (e.g., Ak. 16:80, 101, 624). Related notions are found in Wolff and other early modern thinkers. Kant himself takes both outer and inner sense to have manifolds, and he regards the manifolds of outer intuitions as being presented in a time order through inner sense (e.g., A98–9/CECPR:228–9). This point in part reflects his view that cognition involves a perceptual survey of the object's parts and properties (e.g., B162–3/CECPR:262–3; A189–91/B234–6 = CECPR:304–6; ML1, 28:202 [1777–80]/CELM:25). Space and time themselves contain manifolds of pure, a priori intuition (A76–7/B102 = CECPR:210; A99–100/CECPR:228–9; A115–16/CECPR:236–7; B140/CECPR:250; B160–1/CECPR:261–2; A712ff./B740ff. = CECPR:630ff.).

In the manifold of empirical intuition, Kant includes both (representations of) conceptual marks belonging to the object cognized (e.g., shape, impenetrability, hardness, A20–1/B35 = CECPR:172) and (representations of) spatial parts (e.g., the sides of a house or

triangle, A189–90/B234–6 = CECPR:305–6; A105/CECPR:231–2; LJ, 9:34 [1800]/CELL:545). He counts both sorts of elements as "predicates" that, in synthesis, the cognizer takes to belong to the object cognized (e.g., A105/CECPR:231–2; A399–400/CECPR:441; R4634, 17:616–17 [1772–3]/CENF:149–50; MV0, 28:404–6 [1784–5]; R6350, 18:676 [1797]/CENF:387–8). These elements derive from the given sensations that underlie the (synthesized) intuition. Sometimes Kant describes the manifold of empirical intuition as being itself made up of sensations or perceptions (e.g., A120/CECPR:239; cf. A19–20/B34 = CECPR:172–3 and A23/B38 = CECPR:174–5; RP, 20:276 [1793/1804]/CETP81:366–7).

Kant takes the manifold to be a matter to which a form is assigned, first through space and time and then through synthesis under the categories (A77/B102 = CECPR:210; MMr, 29:795–6 [1782–3]/CELM:150). Given that matter and form are correlative, in what sense, if any, do the elements of the manifold exist, before synthesis, independently of one other and without further organization? Kant offers two answers: (i) the elements "by themselves are encountered dispersed and separate in the mind," without combination (A120/CECPR:239); and (ii) objects (including space and time) are given as wholes in intuition; their parts arise only through our "limiting" these wholes, in our attention, by introducing boundaries (A25/B39 = CECPR:175; A438/B466 = CECPR:478). These answers need reconciliation. The second suggests an account of the otherwise puzzling elements of the pure manifolds of space and time (cf. MMr, 29:796–8/CELM:150–2).

Related terms: **Categories**, **Concept**, **Form**, **Inner sense**, **Intuition**, **Matter**, **Outer sense**, **Sensation**, **Synthesis** *Robert Howell*

Mathematics (*Mathematik*) Kant's project in the *Critique of Pure Reason* is framed and guided by the question: "**How are synthetic judgments a priori possible?**" (B19 [1787]/CECPR:146, emphasis original). He claims that in answering this question one will also explain the possibility of pure mathematics as a science that "contain[s] a theoretical a priori cognition of objects" (B20/CECPR:147). Indeed, Kant cites mathematics as the paradigm of a scientific discipline comprising only synthetic a priori judgments about its objects. So, Kant invokes the discipline of mathematics and its unique method of reasoning both to model the possibility of synthetic a priori judgments for metaphysics (a strategy he makes fully explicit in the *Prolegomena to Any Future Metaphysics*), and also to explain mathematics' own special power to codify and describe the formal properties of the discrete and continuous "magnitudes" given in perceptual experience.

Kant was a longtime teacher and student of mathematics, and he uses familiar elementary examples to develop a philosophy of mathematics that is central to his transcendental philosophy and that ultimately aims to account for the semantics, epistemology, and ontology of mathematical judgments. Kant's claims about mathematics as a discipline depend on his regarding Euclidean geometry and arithmetic as fundamental; algebra, calculus, and higher mathematics are understood in relation to the elements of these fundamental disciplines. In what follows, I will focus on Kant's account of mathematical judgments as a first step toward understanding the role that mathematical reasoning plays in the critical project.

An affirmative judgment (*S is P*) relates a subject to a predicate either synthetically or analytically. In a synthetic judgment, the predicate concept *P* is not contained in the subject

concept *S*, but rather "lies entirely outside" *S*, and so is not thought in relation to *S* via identity, or the law of contradiction. In such a judgment, two thoughts are synthesized; consequently, the thought of *S* is "amplified" by bringing it together with the thought of *P* (A6–7/B10–11 [1781/7] = CECPR:129–30). Kant claims that *all* mathematical judgments are synthetic, and so that no judgment that predicates *P* of *S* as a result of conceptual analysis can count as mathematical. (He makes an exception for the sorts of logical truths that play a role in mathematical reasoning but that, by his lights, are not properly mathematical, e.g., "a = a.") Kant's argument for his controversial and even revolutionary insight that all mathematical judgments are synthetic rests on his understanding of how the contents of mathematical concepts relate.

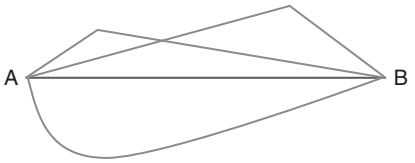
For example, in the judgment "7 + 5 = 12," the concept <equal to twelve> is predicated of the concept <sum of seven and five>. To say that such a judgment is synthetic means that being equal to twelve is not a conceptual mark of the sum of seven and five, in the way that being a mammal is a mark of being a cat. When one analyzes the concept <sum of seven and five>, one at least thinks of the constituent concepts <sum>, <seven>, and <five>, but one does *not* thereby think of the concept <twelve> (nor of the concepts <sum of four and eight>, <product of six and two>, or <square root of one hundred and forty-four>, etc.). Moreover, the contents or meanings of the concepts <sum of seven and five> and <equal to twelve> are determined by their "construction": according to Kant, in order to reveal the truth of the original judgment "7 + 5 = 12," one performs an act that exhibits the contents of the subject and predicate concepts in the judgment. Such an act results in a display of discrete items that represent units; the concatenation of the units thought in the subject concept results in the same number of units thought in the predicate concept, as such:

||||||| + ||||| = ||||||||||||

One might object that reversing the subject and the predicate in the equation ("12 = 7 + 5") would result in an analytic truth, since the concept <twelve> might be thought to be decomposable via analysis into the sum of seven and five. But, even here, a full grasp of the contents of the concept <twelve> requires an act of counting that, according to Kant, is auxiliary to a mere act of discursive conceptual analysis.

For another example, Kant notes that the geometric judgment that "the straight line between two points, A and B, is the shortest line between (the same two points) A and B" is also synthetic. The subject concept <the straight line between points A and B> specifies that the line that is thought to connect A and B have the qualitative feature of being straight, and so neither curved nor bent. But, such a thought does not include any quantitative features of such a line. Upon exhibiting two points, A and B, one can construct various lines between them (represented diagrammatically, below), one of which is straight; it is a substantive discovery to realize that every other line connecting A to B will be longer than the straight line, and so that the original judgment was true. And this discovery cannot be made merely by analyzing or unpacking the concepts in question. About this Kant remarks that the philosopher's tool of conceptual analysis can at best result only in making more distinct each of the two separate concepts; but, the philosopher will never "produce anything new" or "come upon any other properties

that do not already lie in these concepts" (A716/B744 = CECPR:631–2). Since shortness is no part of straightness, nor straightness of shortness, the synthesis of two descriptions of one line must be effected by the intuitive tools of geometry.



These examples illustrate the importance of Kant's distinction between concepts and intuitions for his philosophy of mathematics. While all concepts are, for Kant, representational vehicles for forming general thoughts of things, *mathematical* concepts are uniquely constructible: though general, the content of a mathematical concept can be displayed or exhibited in a particular presentation. Access to such presentations is required if one is to count as grasping the meaning of a mathematical concept. For example, possession of the concept <triangle> requires an association of that concept with a shape, e.g., Δ; possession of the concept <three> requires an association of that concept with a set of three distinct things, e.g., |||. The latter figures (shape, strokes) display the content of the concepts with which they correspond in a sensibly accessible particular presentation. We relate to such presentations via the faculty or capacity for being sensibly receptive to things that are singular and immediately present to the mind; thus, such presentations are examples of what Kant calls "sensible intuitions." From this, one can see the sense in which the syntheticity of mathematical judgments is tied to the fundamental intuitivity of mathematical representations: the relation between the subject and predicate concepts of a mathematical judgment – and so the truth of such a judgment – depends on establishing a connection between the intuitively given contents of the two concepts that cannot be understood as a merely logical connection. True mathematical judgments thus affirm a synthetic connection between the intuitively exhibited contents of a subject and predicate concept.

In addition to being synthetic, Kant also notes that all mathematical judgments are knowable a priori. This in itself is not a controversial claim, but it is difficult to see how to reconcile syntheticity and apriority; if such a reconciliation can be effected in the mathematical case, then mathematics can stand as a model for the ideal aims of metaphysics, and help to motivate an answer to Kant's guiding question.

For Kant, the semantic dependence of mathematical judgments on intuitive presentations is consistent with the absolute apriority of such judgments, with no justificatory dependence on empirically given grounds. This is because the intuitions of things like shapes (e.g., Δ) and sequences (e.g., |||) are representations of the pure *forms* of objects of possible experience, and not of the empirical objects themselves. That which we sense empirically – the material given – is ordered and structured according to pure forms of sensibility, space and time, finite parts of which are represented mathematically. The mathematical figures that provide intuitive content for mathematical concepts are thus *formal* objects that delimit the structure of any object that can be sensibly experienced. For example, the shape that provides intuitive content for the mathematical concept

<rectangle> provides spatial form for my representation of the computer screen before me. But Kant holds that the former intuition, of a four-sided plane figure with four equal interior angles, is available to me prior to and independent of my representation of any empirically accessible rectangular-shaped thing. So, intuitions of formal mathematical objects are pure, with none of their content sourced from what is empirically given. This is because such intuitions are represented as parts of the a priori and infinite given magnitudes of space and time, which Kant takes to condition our cognition of anything that takes spatiotemporal form. Consequently, any knowledge claim that concerns the pure content available via mathematical concepts and their corresponding pure intuitions, such as that the diagonals of a rectangle are equal in length, will be a priori knowable.

Notice that Kant's account of mathematical judgments gives him an explanation for the applicability of pure mathematics to ordinary experiential objects. The truth of mathematical judgments, on Kant's view, is demonstrated a priori using the representational resources of pure intuition. But, given that such judgments are ultimately understood to make claims about the spatiotemporal form or structure that the objects in the empirical world must take, such judgments necessarily deliver mathematical knowledge of the actual world. So, mathematical knowledge is not merely formal, for Kant, and mathematical theories provide a first step toward a transcendental theory of nature and experience by connecting a priori concepts to the objects of perception.

Related terms: **A priori**, **Analytic and synthetic judgments**, **Axioms**, **Intuition**, **Magnitude**, **Space**, **Synthetic a priori**, **Time** *Lisa Shabel*

Matter (*Materie*) For Kant (as for most philosophers since Aristotle), matter is the correlate of form: matter relates to form as "the determinable" to its "determination" (A266/B322 [1781/7] = CECPR:370); and the concept of matter "signifies the determinable in general" (A266/B322 = CECPR:370). As this concept, like the corresponding concept of form, is "inseparably . . . bound up with every use of the understanding" (A266/B322 = CECPR:369–70), the word "matter" provides one of Kant's favorite philosophical terms. "Matter" designates, for instance, "the content of concepts" (R3070, 16:641 [1790–1]; LBu, 24:655 [1789–90]; LJ, 9:91 [1800]/CELL:589; cf. A266/B322 = CECPR:370) or, more generally, the content of cognition (see, e.g., LJ, 9:91, 115/CELL:589, 610; cf. A54–6/B78–80 = CECPR:195–6), i.e., "the object cognized" (LJ, 9:33/CELL:544). Indeed, Kant employs "matter" (or "matters") when referring to, well, *everything* – including the sum total of all possibility (A572–3/B601 = CECPR:554; cf. A267/B322–3 = CECPR:370). In view of the vast number of occurrences of *Materie* and *Materien* in the Academy edition, then, it is necessary to restrict the scope of this lexicon entry. Consequently, the following considerations will focus on the role played by matter in Kant's account of substance as appearance and, accordingly, in the theory of material substance that informs Kant's philosophy of corporeal nature.

As far as the conditions of sensible cognition (hence our knowledge of corporeal nature) are concerned, the matter of intuition and experience is furnished by sensation as the matter of perception (A42/B60 = CECPR:185; A50/B74 = CECPR:193; A167/B209 = CECPR:291; A180/B223 = CECPR:298; A223/B270 = CECPR:324; A267/B323 = CECPR:370). Taken in this sense, matter is the content of appearance: it is the hyletic aspect of "the undetermined object of empirical intuition" (A20/B34 = CECPR:172). More precisely, it is "that in the

appearance which corresponds to sensation" (A20/B34 = CECPR:172; cf. A165/B207–8 = CECPR:290). As such, it is *substantia phaenomenon* (A265/B322 = CECPR:369), which is something known "only through forces that are efficacious in it," i.e., the forces of attraction and repulsion (A265/B321 = CECPR:369).

This last point about cognizable substance as appearance brings us to Kant's dynamical theory of matter and its foundational role in his metaphysics of nature. The essential task of this kind of theory is to explain the knowable nature of matter and corporeal entities in accordance with the key assumption that matter is something constituted through attractive and repulsive forces. In 1755, Kant makes use of forces of attraction and repulsion when working out his theory of cosmogenesis in the *Universal Natural History* as well as the general aether theory of *De igne* (e.g., UNH, 1:234–5 [1755]/CENS:204–5; SEMF, 1:371–4 [1755]/CENS:312–15). But it is in the *Monadologia physica* of 1756 that he makes his first concerted attempt to base his theory of matter on the key assumption just mentioned. As the title suggests, this attempt involves the view that the ultimate component of "body" is a *physical* monad; and Kant maintains that the active nature of this kind of substantial unit must be explained in terms of the efficacy of attractive and repulsive forces (see PM, 1:476–7 [1756]/CETP70:52–3). He thus accounts for the constitution of physical bodies by maintaining that each of the fundamental entities of which bodies are composed (i.e., each physical monad) generates a sphere of activity (*sphaera activitatis*) through the self-limiting interplay of its attractive and repulsive forces (see PM, 1:480–1/CETP70:56–7). These moving forces, in turn, establish external relations between separate monads and between the bodies composed by their aggregation (see PM, 1:477, 480–1/CETP70:53, 56–7).

After PM, Kant does not provide a published version of his theory of matter until the *Metaphysical Foundations of Natural Science* of 1786. As is evident from his 1770s reflections on physics, however, Kant continues to work with the supposition that matter is something constituted through the interplay of attractive and repulsive forces. There are two fundamental differences between Kant's early physical monadology and the dynamical conception of the 1770s. First, Kant explicitly eliminates the physico-monadological interpretation of substance from his philosophy of material nature (e.g., R41, 14:153, 161 [1773–5]). Second, he emphasizes the explanatory value of positing the existence of an elastic, expansive, and all-penetrating material medium that continuously fills cosmic space. Accordingly, he holds that this "aether" is the ubiquitous material substance whose action allows for the formation of bodies and serves as a universal ground of their causal community (e.g., R44, 14:295, 343 [1773–5]). Given its universal efficacy, Kant is confronted with questions concerning his cosmic aether's material constitution as well as the status of corporeal particulars included in its field of activity. One place where he addresses these questions is Reflection 44 (R44, 14:334–6; cf. R3986, 17:376–7 [1769]). Kant supposes there that the efficacy of a single force of repulsion, which furnishes the ground of all material reality, must be limited by the action of long and short-range forces of attraction. While long-range attraction acts formatively upon the whole of the cosmic aether, short-range attraction limits repulsion's dispersive effects on basic material particulars, thus leading to the formation of composite bodies. The idea of cosmic aether, therefore, furnishes the pivotal concept for the account of material reality that Kant entertains in Reflection 44 and in related reflections on physics, i.e., the account which

regards "matter," as empirically cognizable substance in space, as a universal continuum of attractive and repulsive forces.

The cosmological orientation of the 1770s aether theory is not obvious in the version of the dynamical theory of material substance that Kant offers in the second part of MNS: the *Dynamics*. Kant treats there the elements of a theory of matter that is in keeping with his previous repudiation of the physical monad (MNS, 4:503–8 [1786]/CETP81:214–19). But the idea of physical aether as a universal continuum of the moving forces constituting substance in space is not part of Kant's core exposition of the concept of matter according to its dynamical definition (although it by no means disappears from his general account of the principle of dynamical explanation: see jointly MNS, 4:526, 534–5, 563/CETP81:236, 243–4, 268–9).

The status of the dynamical aether concept changes, however, soon after the publication of MNS. Kant again makes the role of cosmic aether (also generally characterized as "caloric" [*Wärmestoff*]) central to his dynamical field theory of matter: the earliest fascicles of the *Opus postumum* demonstrate Kant's renewed engagement with the metaphysical assumptions underlying the 1770s version of the dynamical theory (see OP, 21:418, 423, 428, 468 [all prior to 1796]); and his considerations on the foundations of natural science revolve around the concept of cosmic physical aether throughout the composition period of his late manuscripts on natural philosophy (e.g., OP, 21:219, 223–4, 226–7 [1796–1803]/CEOP:69–70, 72–3, 74–5; OP, 21:229; OP, 22:425, 426). Moreover, the aether theory of OP represents an extension of the type of dynamical field theory of matter already outlined in the 1770s reflections on physics. Although Kant seeks to work out this theory in view of new terminology and updated assessments of contemporaneous research in the physical sciences, his basic views on cosmic aether remain the same as those expressed in the 1770s. Most importantly, Kant endeavors to construct the conceptual framework for a comprehensive theory of substance as appearance based on the idea of a universal force continuum (e.g., OP, 21:221, 224/CEOP:70–1, 72–3; OP, 21:233, 235–6, 562–3; OP, 22:194–5; OP, 22:457/CEOP:127; OP, 22:525–6/CEOP:156–7).

Related terms: **Appearance**, **Body**, **Cosmology**, **Force**, **Object**, **Substance**

Jeffrey Edwards

Mechanism (*Mechanismus*) Kant uses the term "mechanism" and its cognates in a number of distinct but related ways. His most general notion identifies a mechanism with causal necessity. As he puts it in the *Critique of Practical Reason*, "all necessity of events in time in accordance with the natural law of causality can be called the *mechanism* of nature" (CPrR, 5:97 [1788]/CEPP:217). Mechanism thus construed contrasts with freedom and action determined by reason (CPrR, 5:29/CEPP:163; Bxxxii [1787]/CECPR:118; TPP, 8:366 [1795]/CEPP:335; MM, 6:355 [1797]/CEPP:491; OP, 22:52 [1796–1803]/CEOP:212).

Kant adds content to this general notion throughout his practical writings. In *The Metaphysics of Morals*, he characterizes the formation of habits as "a mechanism of sense rather than a principle of thought" (MM, 6:479/CEPP:593; see also LJ, 9:76 [1800]/CELL:579). In his pedagogical works, he conceives of the "mechanism of instruction" as one that "requires the student to imitate" (A, 7:225 [1798]/CEAHE:329), in opposition to education aimed at the student's enlightenment (P, 9:450 [1803]/CEAHE:444). In his political philosophy, he furthermore contrasts "*obedience* under the mechanism of the state constitution to coercive laws" with the "spirit of freedom" (OCS, 8:305 [1793]/CEPP:303; see also WIE, 8:37 [1784]/CEPP:18).

Kant employs a more specific notion of mechanism in the *Critique of the Power of Judgment*. He is concerned with the "mere mechanism of matter" (CPJ, 5:395 [1790]/CECPJ:266, translation emended), characterized as the causality of "the natural laws of matter" (CPJ, 5:408/CECPJ:277) and as the effect that bodies or their parts have on one another "in accordance with mere laws of motion" (CPJ, 5:390/CECPJ:261). To conceive of the mechanical generation of a body, for example, is to "consider a material whole, as far as its form is concerned, as a product of the parts and of their forces and capacities to combine by themselves" (CPJ, 5:408/CECPJ:277–8). The mechanism of material nature can be taken to refer to the laws of dynamics and mechanics discussed in *Metaphysical Foundations of Natural Science* as part of the metaphysics of nature. The dynamical laws govern a body's attractive and repulsive forces (MNS, 4:536–7 [1786]/CETP81:245), while the laws of mechanics concern the communication of motion between moving bodies (MNS, 4:530/CETP81:239).

Mechanism understood in this more specific sense is contrasted with natural teleology (CPJ, 5:408/CECPJ:277). Kant argues that organisms are mechanically inexplicable because they display "a self-propagating formative power, which cannot be explained through the capacity for movement alone (that is, mechanism)" (CPJ, 5:374/CECPJ:246; see also UNH, 1:234 [1755]/CENS:204; OPA, 2:129 [1763]/CETP70:170; DSS, 2:329 [1766]/CETP70:316). Where no mechanical explanation is forthcoming, we must therefore follow the regulative maxim that the mechanism of nature is "subordinated to an intentionally acting cause" (CPJ, 5:422/CECPJ:290; cf. UTP, 8:179ff. [1788]/CEAHE:214ff.). Since we have knowledge of nature only insofar as we can explain it by reference to its mechanism, however, in science we must continue searching for mechanical causes. Kant thus declares that without "the principle of the mechanism of nature there can be no science of nature at all" (CPJ, 5:418/CECPJ:287; see also MM, 6:320/CEPP:464).

Related terms: **Causality**, **Freedom**, **Necessity**, **Teleology** *Angela Breitenbach*

Metaphysical deduction (*metaphysische Deduction*) Kant defines metaphysical deduction as that which establishes the a priori origin of categories "through their complete coincidence with the universal logical functions of thinking" (B159 [1787]/CECPR:261). Although he never refers this definition to any part of the *Critique of Pure Reason*, it is generally viewed as corresponding to the first chapter of the Analytic of Concepts, "On the Clue to the Discovery of all Pure Concepts of the Understanding." The task of the Analytic of Concepts is to analyze "*the faculty of understanding* itself, in order to research the possibility of a priori concepts by seeking them only in the understanding as their birthplace and analyzing its pure use in general" (A65–6/B90 [1781/7] = CECPR:202). In these terms, metaphysical deduction amounts to "pursu[ing] the pure concepts into their first germs and predispositions in the human understanding, where they lie ready, until with the opportunity of experience they are finally developed and by the very same understanding exhibited in their purity" (A66/B91 = CECPR:203, translation emended).

It is instructive to connect this characterization of metaphysical deduction with Kant's discussions of pure concepts of the understanding (or intellectual concepts) in other texts. In the *Inaugural Dissertation*, for instance, he inquires about the source of concepts like "substance" and "cause," arguing that they "are not to be sought in the senses but in the very nature of the pure understanding" and "not as *innate* concepts but as . . . [a priori] *acquired* concepts" (ID, 2:395 [1770]/CETP70:387–8). He thereby distinguishes three ways to explain the origin of pure concepts: they are derived from experience, innate (in the sense of being preformed),

or acquired a priori. Kant consistently rejects the first two alternatives and claims the third one as his own (C, 10:130–1 [February 21, 1772]/CEC:133–4; Pro, 4:319 [1783]/CETP81:111–12; B166–8/CECPR:264–5). He especially distances his position from the innatist one, insisting that "the *Critique* admits absolutely no implanted [*anerschaffene*] or inborn [*angeborene*] *representations*" but rather treats pure concepts as acquired originally and independently of experience. That is, "our cognitive faculty . . . brings them about, a priori, out of itself," although the subjective ground for this original acquisition must be innate, "which makes it possible that these representations can arise in this and no other manner" (OD, 8:221–2 [1790]/CETP81:312). This reference to innate subjective ground echoes Kant's claim in the *Critique* that pure concepts must be traced to their first germs and predispositions in the understanding.

On Kant's account, a successful derivation of these concepts must ensure their completeness, namely that they "exhaust the entire field of pure understanding." This requires that one proceed "in accordance with a principle [*Princip*]" in reference to which a complete system of the concepts can be "determined a priori, which would otherwise depend on whim or chance" (A67/B92 = CECPR:204). In this respect, Kant distinguishes his presentation of categories from Aristotle's, which fails to meet the completeness requirement precisely because it searches for categories randomly and by experiment as opposed to deriving them from a single principle a priori (A80–1/B106–7 = CECPR:212–13; ML1, 28:186 [1777–80]; ML2, 28:546–8 [1790–1]/CELM:312–15; MK2, 28:802–3 [1790–5]).

More specifically, a complete derivation of categories is "possible only by means of an *idea of the whole* of the a priori cognition of the understanding" (A64/B89 = CECPR:201). To flesh out this "idea," one may start with Kant's account of sensibility and the understanding as two distinct cognitive faculties or capacities. Sensibility is the receptivity of our mind when it is somehow affected by objects. Through this faculty an object is given to us, but only in the form of a manifold of intuition. Sensibility is incapable of referring the manifold to an object. By contrast, the understanding is the spontaneity of our mind, which is capable of "bringing forth representations itself." It is the faculty of concepts, which alone can make intuitions "understandable" by "bring[ing] them under concepts" (A51/B75 = CECPR:193–4). Since concepts are always "predicates of possible judgments," the understanding can be "represented as a *faculty for judging*" (A69/B94 = CECPR:205). Accordingly, tracing categories to their source in the understanding boils down to articulating the functions of judging or thinking in general. This brings us to the first core part of metaphysical deduction, namely the table of judgments, wherein functions of thinking are ordered under four titles, each containing three moments under itself: quantity (universal, particular, singular), quality (affirmative, negative, infinite), relation (categorical, hypothetical, disjunctive), and modality (problematic, assertoric, apodictic) (A70/B95 = CECPR:206; Pro, 4:302–3/CETP81:96; MD, 28:626 [1792–3]; ML2, 28:547/CELM:313–14; MK2, 28:801–2; MVi, 29:985–7 [1794–5]/CELM:454–6).

The table of judgments presents merely logical functions of the understanding in abstraction from all content (*Inhalt*) of cognition or reference (*Beziehung*) to the object, and so it properly belongs to general logic (A55/B79 = CECPR:195–6). Transcendental logic, by contrast, "has a manifold of sensibility that lies before it a priori," which must be "gone through, taken up, and combined in a certain way" – i.e., synthesized somehow – to yield cognition (A76–7/B102 = CECPR:210). Kant argues: the same understanding, "by

means of the very same actions [*Handlungen*] through which it brings the logical form of a judgment into concepts by means of the same analytical unity, also brings a transcendental content [*Inhalt*] into its representations by means of the synthetic unity of the manifold in intuition in general." In the latter case, the actions are "called pure concepts of the understanding that pertain to objects a priori" (A79/B105 = CECPR:211–12; on pure concepts as "actions [*Handlungen*] of pure thinking," see A57/B81 = CECPR:196–7; A79/B105 = CECPR:211–12; MNS, 4:475 [1786]/CETP81:188–90). A table of categories therefore arises in parallel with the table of judgments: quantity (unity, plurality, totality), quality (reality, negation, limitation), relation (inherence and subsistence, causality and dependence, community), and modality (possibility and impossibility, existence and nonexistence, necessity and contingency) (A80/B106 = CECPR:212). This completes the metaphysical deduction. It is to be followed by the Transcendental Deduction, which further establishes the possibility of categories "as a priori cognitions of objects of an intuition in general" (B159/CECPR:261).

It remains to be examined in what sense metaphysical deduction counts as "deduction." A deduction of categories is strictly meant to prove their entitlement or validity as a priori cognitions (A84/B116 = CECPR:219–20; ML2, 28:548/CELM:314–15). So construed, it *appears* to be none other than transcendental deduction. What does this tell us about metaphysical deduction and its exact relation to transcendental deduction?

Related terms: **Categories**, **Concept**, **Deduction**, **Synthesis**, **Table of categories**, **Transcendental deduction**, **Transcendental deduction of the categories**, **Understanding**

Huaping Lu-Adler

Metaphysics (*Metaphysik*) In the A-Preface to the *Critique of Pure Reason*, Kant describes metaphysics as "all cognition after which reason may strive **independently of all experience**" (Axii [1781]/CECPR:101), and in the B-Preface he states that metaphysics is "an entirely isolated speculative cognition of reason [*Vernunfterkenntniß*] that elevates itself entirely above any instruction from experience and that through mere concepts" (Bxiv [1787]/CECPR:109). Variations on this definition are found later in the *Critique* and indeed throughout Kant's mature writings, where it is described as "cognition through mere concepts," "rational cognition through mere concepts" (A850/B878 = CECPR:700–1), "the system of pure reason (science), the whole (true as well as apparent) philosophical cognition from pure reason in systematic interconnection" (A841/B869 = CECPR:696), and "*pure philosophical cognition*" that is "a priori, or from pure understanding and pure reason" (Pro, 4:266 [1783]/CETP81:61).

Kant's most precise attempt to define metaphysics is found in the Architectonic of Pure Reason. Here he explains that all cognition can be divided into two spheres depending on the cognitive faculty from which it stems, thus into rational and empirical (or historical) cognition (A836/B864 = CECPR:693). The former is from principles, the latter from something given. However, in every cognition there are two components, namely the content (*Inhalt*) and the form or way the content is cognized, each of which may be either rational or empirical in turn. Hence, cognition can be divided into four species, although it is not clear that Kant thinks that all four are really possible. These would be the subjectively and objectively empirical, the subjectively empirical and objectively rational, the subjectively

rational and objectively empirical, and finally the subjectively and objectively rational. Cognitions are objectively rational if they "could have arisen originally only from the reason of human beings themselves," and these same cognitions are also subjectively rational "only if they have been drawn out of the universal sources of reason, from which critique, indeed even the rejection of what has been learned, can also arise, i.e., from principles" (A836–7/B864–5 = CECPR:693). The sphere of all at least subjectively rational cognition is further divided into the mathematical, which is based on the construction of concepts in pure intuition, and the philosophical, which is properly from concepts alone. "The system of all philosophical cognition," or what is simply called "philosophy," can in turn be either scholastic, if it has only the logical or scientific perfection of cognition for its sole end, or it can be philosophic in the fullest and most genuine sense, what Kant calls the "world concept" (*conceptus cosmicus*) of it, if, in addition, it is also "personified and represented as an archetype in the ideal of the **philosopher**" (A838–9/B866–7 = CECPR:694). "From this point of view," Kant explains, "philosophy is the science of the relation of all cognition to the essential ends of human reason (*teleologia rationis humanae*)" (A839/B867 = CECPR:694–5). This fuller sense of philosophy can itself be divided into "cognition from pure reason or rational cognition from empirical principles" (A840/B868 = CECPR:695). The former of these two can be called metaphysics simply, or alternatively, it can be further divided into critique and metaphysics in a narrower sense:

> Now the philosophy of pure reason is either **propaedeutic** (preparation) . . . and is called **critique**, or second, the system of all pure reason (science), the whole (true as well as apparent) philosophical cognition from pure reason in systematic interconnection, and is called **metaphysics;** this name can also be given to all pure philosophy including the critique, in order to comprehend the investigation of everything that can ever be cognized a priori as well as the presentation of that which constitutes a system of pure philosophical cognitions of this kind, but in distinction from all empirical as well as mathematical use of reason. (A841/B869 = CECPR:696)

Kant's hesitancy over whether or not to distinguish critique from metaphysics, and about how to articulate this distinction when he does, is a recurring feature of his writings. For example, in R4851 and R4855, Kant distinguishes the two by employing traditional terminology, ascribing critique and ontology to general metaphysics and the rest to special metaphysics (R4851, 18:8–10 [1776–8]/CENF:194–6; R4855, 18:11 [1776–8]/CENF:196). But he also at times equates critique and transcendental philosophy with pure metaphysics (*metaphysica pura*), which then, in application to objects of experience, becomes applied metaphysics (*metaphysica applicata*) (e.g., MMr, 29:750–3 [1782–3]/CELM:112–15; R4855, 18:11/CENF:196; R5644, 18:284–7 [1783–4]/CENF:269–71; MVo, 28:360 [1784–5]; MD, 28:616 [1792–3]).

Together, critique and metaphysics "constitute that which we call philosophy in a genuine sense" (A850/B878 = CECPR:700), while the latter "is also the culmination of all **culture** of human reason" (A850/B878 = CECPR:701; cf. MMr, 29:756, 767, 940/CELM:116, 127, 286) and "secures the general order and unity, indeed the well-being of the scientific community, and prevents its cheerful and fruitful efforts from straying from the chief end, that of the general happiness" (A851/B879 = CECPR:701).

As a science of all rational cognition from pure reason or from pure concepts, metaphysics can be divided into the speculative metaphysics of nature, which concerns the **"theoretical** cognition of all things," and the practical metaphysics of morals, which contains "the principles which determine **action and omission** a priori" (A841/B869 = CECPR:696; cf. G, 4:409, 410n. [1785]/CEPP:63, 64n.). The metaphysics of morals is divided into "the metaphysical first principles of the *doctrine of right* and the metaphysical first principles of the *doctrine of virtue*" (MM, 6:205 [1797]/CEPP:365). The metaphysics of nature, however, which "considers everything insofar as it **is** (not that which ought to be) on the basis of a priori concepts," consists of transcendental philosophy or ontology, rational physiology or "the doctrine of nature of pure reason" (which is further divided into rational physics and rational psychology), rational cosmology, and rational theology (A845–6/B873–4 = CECPR:698–9).

A proper understanding of Kant's definition of metaphysics cannot be separated from two related ideas. The first lies in his insistence that metaphysics in this sense does not provide a cognition of genuine objects, but rather only of the a priori laws and limits of reason itself. In his writings prior to about 1762, Kant shows little interest in the concept of metaphysics as such, and when he finally does, he repeats with approval the definition of metaphysics found in the textbook upon which he based his lectures, namely the fourth edition of Baumgarten's *Metaphysica* (1757): "Metaphysics is the science of the first principles in human knowledge" (§1). As Kant writes in the *Inquiry*, "metaphysics is nothing other than the philosophy of the fundamental principles of our cognition" (INTM, 2:283 [1764]/CETP70:256). However, by this time he had already arrived at the view that the most important function of this philosophy is not to extend knowledge, but to secure its foundation by analyzing its most basic principles and attending precisely to the limits of their validity. This is an essential lesson of not only the *Inquiry* but also of *Negative Magnitudes*, and it shows up particularly in the unpublished Remarks in the *Observations*, where Kant for instance writes: "It can be said that metaphysics is a science of the limits of human reason" (ROFBS, 20:181 [1764–5]/CENF:24). The earliest *Reflexion* in which this idea is developed extensively, namely R3716, has been dated to 1762–3, and reads in part:

> Metaphysics is not a philosophy about objects, for these can only be given by means of the senses, but rather about the subject, namely, the laws of its reason. ... Metaphysics thus treats only the subject dogmatically, but it treats the object, with regard to synthetic judgments, problematically. ... To determine the boundaries of reason first takes something positive, namely, showing the extent of rational knowledge, and something negative, namely, the limits, and finally, also the quality of the boundaries, as it were, the figure. (R3716, 17:259 [before 1764–6? 1764–8?]/CENF:81)

This line of thought leads eventually to the critical position. So circa 1769, Kant writes that metaphysics "is a very useful science not insofar as it extends knowledge but rather insofar as it prevents errors," since it exhibits human reason's "limits and its proper vocation" (R3717, 17:260–3 [before 1764–6? 1764–8?]/CENF:82–3). Again, it "is a science of the laws of pure human reason and thus subjective" (R3952, 17:362–3 [1769]/CENF:103), "a critique of pure reason and not a doctrine" (R3964, 17:368 [1769]/CENF:106). And in the 1770s, he writes, "metaphysics is not a science, not scholarship, but rather merely understanding acquainted with

itself, hence it is merely a correction of the healthy understanding and reason" (R4284, 17:495 [1770–1? 1773–5? 1776–8?]/CENF:125).

The second key idea is the following: While the pure concepts and principles of pure reason that are examined in metaphysics do not in fact provide cognition of a corresponding pure object, they do yet provide necessary and constitutive features of objects given by the senses. So, while there indeed exists such a thing as cognition from pure concepts alone, this cognition is only of the essential and a priori form of possible experience and of the use of reason in respect to it. Around 1769, Kant writes that metaphysics is "philosophy of the concepts of the *intellectus puri*" and "is related to the rest of philosophy as *mathesis pura* is to *mathesis applicata*" (R3930, 17:352 [1769]/CENF:98). It is the "science for arriving at the highest grounds a priori," and its method is analytical (R3917, 17:342–3 [1769? 1764–8?]/CENF:93). *Reflexion* 3988, also from this period, reads in part:

> Metaphysics is a science for insight into the relation of human reason to the primary properties of things. All fundamental rational concepts are concepts of form; the empirical ones are *principia* of the matter. The former are exclusively subjective, i.e., abstracted from the laws of our thought. . . . The understanding is applied to the experiences only in accordance with the laws of the understanding; but the abstracted idea of the relation of the sensible representation in general, in accordance with the laws of the understanding, makes up the pure rational concept. (R3988, 17:378 [1769]/CENF:110; cf. R4366, 17:521 [1771? 1772–5?]/CENF:131)

This idea too survives in the *Critique of Pure Reason* and so informs Kant's understanding of metaphysics in that work: "For our reason itself (subjectively) is a system, but in its pure use, by means of mere concepts, only a system for research in accordance with principles of unity, for which **experience** alone can give matter" (A738/B766 = CECPR:643).

Despite Kant's tendency to conflate critique, transcendental philosophy, and metaphysics, he does often distinguish them sharply. In particular, he often speaks of critique or transcendental philosophy (which he also at times distinguishes; see, e.g., A13–15/B27–8 = CECPR:134–5, 150–1) as the special science that provides the foundation through which metaphysics itself can first become a science. In this context, Kant speaks of metaphysics as a natural disposition and contrasts it with the metaphysics that, through transcendental critique, has been formed into a genuine science (an extension of the contrast between *metaphysica naturalis* and *metaphysica artificialis* found in Baumgarten's *Metaphysica*, §3) (e.g., B21–2/CECPR:147–8; MMr, 29:782/CELM:137). Metaphysics as a natural disposition is actual in all human beings and

> is aimed at making our concept [i.e., the transcendental ideas] sufficiently free from the fetters of experience and the limits of the mere contemplation of nature that it at the least sees a field opening before it that contains only objects for the pure understanding which no sensibility can reach: not with the aim that we concern ourselves speculatively with these objects . . . but rather with practical principles. (Pro, 4:362–3/CETP81:150–1)

But it leads naturally and necessarily into dialectical illusions. This actual disposition can be formed into a science only by critique. As Kant writes, "critique, and that alone, contains within

itself the whole well-tested and verified plan by which metaphysics as science can be achieved, and even all the means for carrying it out; by any other ways or means it is impossible" (Pro, 4:365–6/CETP81:154–5).

In the unfinished essay *What Real Progress Has Metaphysics Made in Germany since the Time of Leibniz and Wolff?*, Kant first introduces the notion of a practico-dogmatic metaphysics. This is the final end of metaphysics and the complete fulfillment of the natural predisposition. It consists in a theory of the supersensible adopted for moral purposes and so is built upon the three practical postulates regarding the reality of freedom, the existence of God, and the immortality of the soul (RP, passim but especially 20:294–5 [1793/1804]/CETP81:383–4).

Finally, Kant sometimes, though rarely, refers to "dogmatic metaphysics" (e.g., Pro, 4:379/CETP81:166) as "that which proceeds without a critical investigation of the question: how is synthetic cognition a priori possible?" (R4689, 18:327 [1780–9]). He more often refers to the dogmatic method of pursuing metaphysics or to the dogmatist (*Dogmatiker*), which he contrasts with the critical method and the critical philosopher, respectively.

Related terms: ***Groundwork of the Metaphysics of Morals***, ***Lectures on Metaphysics***, ***Metaphysics of Morals***, ***Prolegomena to Any Future Metaphysics***, **Reflections on Metaphysics**, **A priori**, **Cognition**, **Critique**, **Experience**, **Freedom**, **God**, **Ideal**, **Immortality**, **Intuition**, **Metaphysical deduction**, **Noumenon**, **Ontology**, **Reason**, **Transcendental**, **Transcendental analytic**, **Transcendental deduction**, **Transcendental idealism**, **Transcendental logic**, **Transcendental method**, **Understanding**

Courtney Fugate

Minor premise (*Untersatz*) *See* **Major premise**

Modality (*Modalität*) Modality is a very recurrent subject in Kant's corpus. Yet two distinctions are key to Kant's conception of modality. The first is the one between "logical" or "formal" and "real" or "material" modality. Logical modality pertains to mere thinking and is a feature of our conceptual or propositional representations of things or events rather than of the things or events themselves. Logical possibility is the possibility of thinking a thing or event without logical contradiction (Bxxvi [1787]/CECPR:115; A244/B302 [1781/7] = CECPR:358; A596/B624 = CECPR:566; R5184, 18:111 [1776–80s]/CENF:218; R5556, 18:232 [1778–83]/CENF:246; R5722, 18:335 [1780s? 1776–9?]/CENF:295; R5772, 18:349–50 [1785–9?]/CENF:297). Logical necessity is the necessity of the connection of concepts within a proposition where the negation of that connection constitutes a logical contradiction (A226/CECPR:329; A593–4/B621–2 = CECPR:564; R4033–5, 17:391–2 [1769? 1770–1?]/CENF:112–13; R5569, 18:235–6 [1778–3]/CENF:246). Logical actuality refers to the truth of a proposition and ties the latter to the principle of sufficient reason, according to which a proposition is logically actual when it is "grounded" in true propositions and has no false propositions as its consequences (A75/B101 = CECPR:209; LJ, 9:118 [1800]/CELL:612–13).

Real modality, on the other hand, pertains to the being or existence of the thing or event in question, i.e., whether the thing or its state can exist, and if it actually does, whether it does so necessarily. Kant emphasizes – against the rationalists – that the inference from the logical modalities of concepts of things to the real modalities of things themselves is not a reliable one. For while the former reflect the formal structure of human *thinking*, the latter reflect the real constitution of things.

The second distinction is more relevant to real modality and is based on the very realm or context of being in which the question of modality is raised. If the question of real possibility is raised with respect to a certain realm of being, we are talking about the "relative" real possibility of things restricted by the conditions of being in that realm. If, on the other hand, the question of real possibility is raised against the background of the entire metaphysical space, which is not limited by the conditions of any particular realm but only by the conditions of being in general, then we are talking about the real possibility of things in general. Kant sometimes calls this kind of possibility "absolute possibility" and states that this possibility, as "unconditioned" or "unrestricted," is valid in every "respect," "relation" or "hypothesis," as opposed to the "relative" or "conditioned" possibility of a thing, which is valid only with respect to a specific set of conditions (A324–5/B381 = CECPR:401; B285/CECPR:332; cf. R5181, 18:110 [1776–8?]/ CENF:218). Similarly, while relative necessity would be the necessity of the existence of a thing in a specific realm relative to the conditions of being in that realm, absolute real necessity is the necessary existence of a thing in the entire metaphysical space. In other words, something is absolutely really necessary if its nonexistence would cancel the realm of all absolutely really possible things (OPA, 2:79–83 [1763]/CETP70:124–8).

In the *Critique of Pure Reason*, Kant aims to give a comprehensive account of real modality relative to the realm of human experience. This account unfolds in three different sections of the *Critique*.

First, in the Metaphysical Deduction, the notions of possibility, actuality, and necessity make their initial systematic appearance as modal categories having merely logical significance derived from their correlation with the modal functions of judgments. Kant states that the modality of judgment is "distinctive" in that, unlike the other functions of judgments, "it contributes nothing to the content of the judgment" (A74/B100 = CECPR:209). For the propositional content of the judgment is exhaustively constructed by the functions of quantity, quality, and relation. Modality "rather concerns only the value of the copula in relation to thinking in general" (A74/B100 = CECPR:209), that is, only the manner in which the assertion is made through the judgment and its content is incorporated into the overall cognition of the subject. In a problematic proposition, the assertion or denial is regarded as logically possible and yet suspended until sufficient ground for actual assertion is acquired. In an assertoric judgment, the assertion is considered logically actual or true. In an apodictic judgment, the assertion is seen as logically necessary (A75–6/B100–1 = CECPR:209–10).

Second, in the Schematism chapter, the temporal conditions of the application of modal categories to objects of experience are provided. Kant identifies the schema of possibility as the "agreement of the synthesis of various representations with the conditions of time in general" (A144/B184 = CECPR:275). It is clear, however, that agreement with the conditions of time is a necessary but not a sufficient condition for real (empirical) possibility. For there are at least spatial real impossibilities that exemplify representations that are not really synthesizable, even if they do not violate the conditions of time: consider, for instance, parallel lines intersecting at one point. "The schema of actuality is existence at a determinate time" (A145/B184 = CECPR:275). The existence of something at a determinate time, independent of the question of its determinate spatial location, is not only a necessary but also a sufficient condition for that thing to belong to the thoroughgoing unity of actual experience. "The schema of necessity is the existence of an object at all times [*zu aller Zeit*]" (A145/B184 = CECPR:275). This is rather

puzzling, since permanent existence seems more suitable for the schema of substance. Kant's formulation is most charitably interpreted as pointing to a relation to the "*sum total of time*" (A145/B185 = CECPR:276), more precisely, as expressing the determination of existence as an effect in relation to the whole of the causal chain that must exist throughout time up to that point.

Third, in the "Postulates of Empirical Thinking in General," the complete conditions for the empirical application of modal categories are presented. Kant defines possibility as "agreement with the formal conditions of experience"; actuality as "connection with the material conditions of experience (of sensation)"; and necessity as connection with sensation that is "determined in accordance with general conditions of experience" (A218/B266 = CECPR:321). So whatever can be intuited through space and time, and thought through the categories and the principles of the understanding, is possible. The actual is that which is given in an actual perception. And if something is inferable a priori in accordance with the law of causality from an actually perceived cause, then it is necessary. This set of definitions points to the core of Kant's understanding of modal notions as expressing the ways in which the concepts of things are related to the cognition of the subject rather than the ways in which things themselves are. This approach can in fact be traced back to Kant's pre-Critical theses that "Existence [*Dasein*] is not a predicate or a determination of a thing" but "of the thought which one has of the thing" (OPA, 2:72/CETP70:117–18), and that existence is the "absolute positing" (*absolute Position*) of a concept as having an actual object outside "my thought" (OPA, 2:73/CETP70:119). But we find the most mature formulation of this approach in Kant's elucidation of the postulates: "The categories of modality have this peculiarity: as a determination of the object they do not augment the concept to which they are ascribed in the least, but rather express only the relation to the faculty of cognition" (A219/CECPR:322). Accordingly, a modal assertion does not add any specific predicate or determination to the concept of the object in question, but asserts or "posits" the concept, with all its determinations, as related to the subject of assertion, that is, as related either to "the understanding and its empirical use" (possibility), or to "the empirical power of judgment" (actuality), or to "reason (in its application to experience)" (necessity) (A219/CECPR:322). This is why Kant insists that the principles of modality are not "objective-synthetic," but synthetic "only subjectively," as they add to the concept nothing other than "the cognitive power whence it arises and has its seat" (A234/B286 = CECPR:332).

One major implication of Kant's account is the restriction of the knowable instances of real modalities to the (relative) real modalities of objects of experience. Accordingly, even if we can ascribe logical possibility to noumenal objects as we can think them without logical contradiction, we cannot establish the (absolute) real possibility of these objects, which in turn is a necessary condition for our cognition of them (Bxxvi/CECPR:115). In the *Critique of Practical Reason*, however, Kant claims that we can ascribe real modalities to noumena such as transcendental freedom, God, and the immortal soul "from a practical point of view" (CPrR, 5:5, 7, 105, 134 [1788]/CEPP:140, 142, 224, 248). This claim is substantiated through "the postulates of pure practical reason" (CPrR, 5:132–3/CEPP:246–7). The fact that the moral law applies to a subject, which itself is given as a "fact of reason," implies the actuality of the freedom of that subject (CPrR, 5:42, 55, 105/CEPP:173–4, 184, 224). For having a free will capable of initiating actions in nature without being determined by

empirical causes is the necessary condition of the application of the moral law. This implies, for finite rational beings like us, the need to presuppose the real possibility both of the specific duties following from the moral law and of the ultimate command of the moral law, i.e., the proportionate maximization of happiness and morality, or "the highest good" (A814/B842 = CECPR:681–2; CPrR, 5:110/CEPP:228). The real possibility of the highest good, in turn, implies the actuality of the necessary conditions of its realizability: immortality, as the condition of the complete conformity with the moral law or holiness (CPrR, 5:122/CEPP:238), and the existence of God, as the condition of the proportionate distribution of happiness and morality (CPrR, 5:124/CEPP:239–40). Thus, whereas in the theoretical context modal assertions express the positing of objects in relation to the subject against the background of the conditions of theoretical cognition, in the practical context they express the positing of objects in relation to the subject against the background of her moral commitments.

While the above account is central to Kant's treatment of modal notions, Kant talks about various other kinds of modality. He explains epistemic modality in terms of the modality of assent or "holding-to-be-true" (*Fürwahrhalten*) as divided into opining, believing, and knowing, respectively, expressing the possibility, actuality, and necessity of a subject's assenting to the truth of a proposition based on the evidence she has. In opining, the evidence is both subjectively and objectively insufficient, in believing subjectively sufficient but objectively insufficient, in knowing both objectively and subjectively sufficient (A822/B850 = CECPR:686; LJ, 9:108–9/CELL:604–5). He introduces "practical" or "moral" (i.e., deontic) modality in the table of the categories of freedom, where "the permitted and the forbidden," "duty and what is contrary to duty," and "perfect and imperfect duty," respectively, express the possibility and impossibility, the actuality and nonactuality, and the necessity and contingency of free action determined by practical reason (CPrR, 5:66/CEPP:194). Kant describes the modality of a judgment of taste in the *Critique of the Power of Judgment* as expressing the mode in which the representation of an object gives pleasure to the subject of aesthetic experience. Accordingly, any representation is at least possibly "combined with a pleasure"; the "agreeable" actually but contingently "produces a pleasure in me"; "the "beautiful ... has a necessary connection to satisfaction" (CPJ, 5:236–7 [1790]/CECPJ:121). Yet, as opposed to theoretical objective necessity and practical or moral necessity, the kind of necessity at work in judgments of beauty is "subjective" in that the judger ascribes universal assent to others based solely on a subjective feeling, instead of an objective or moral principle, and expects everyone else to judge the object to be beautiful as well. And finally, in the *Metaphysical Foundations of Natural Science*, Kant talks about the modality of motion. "The rectilinear motion of a matter with respect to an empirical space ... is a merely possible predicate" since in this type of motion it cannot be objectively determined whether the body or the space itself moved, and both are possible depending on the spectator's location; "the circular motion of a matter ... is an actual predicate of this matter" for in circular motion the indeterminacy in the former case is ruled out, and if the body is regarded to move, then the motion of the space is regarded as illusion; and "in every motion of a body, whereby it is moving in respect of another, an opposite and equal motion of the latter is necessary" because it follows from the very "concept of the relation of the moved in space to everything else thereby movable" and thus is a priori determinable that when the former

moves, the other equally moves in the opposite direction (MNS, 4:555–8 [1786]/CETP81:261–3).

Related terms: **A priori**, **Existence**, **Necessity**, **Possibility**, **Postulates of empirical thinking in general**, **Postulates of pure practical reason**, **Reality**, **Truth** *Uygar Abaci*

Morality (*Sitten*) In the Introduction to the *Metaphysics of Morals*, Kant explains that he uses the term *Sitten* in a way that deviates from common usage, according to which the term refers to manners or customs (MM, 6:216 [1797]/CEPP:371). Unlike manners and customs, morality does not depend on experience for its foundation, and the advantages that might come about from following its rules do not explain the force of its obligation. Kant also (and more frequently) uses the term *Sittlichkeit* to refer to morality, and it is a central tenet of his moral philosophy that the rules of morality (*Sittlichkeit*) are derived from a priori principles of reason, and would thus apply even if no example of moral perfection exists. They obligate universally and necessarily and, as such, cannot depend on the contingencies associated with happiness and inclination for their normative grounding. A metaphysics of morals is thus "a system of a priori cognition from concepts alone" that takes action – specifically freedom of choice – as its object (MM, 6:216/CEPP:371). But Kant concedes that a metaphysics of morals must also be concerned with matters of practical application. The counterpart to a metaphysics of morals is thus practical anthropology, though the latter can never precede a metaphysics of morals.

There is a certain degree of ambiguity in the *Metaphysics of Morals* about the scope of what Kant calls morality (*Sitten*, *Sittlichkeit*). A central organizing theme of that text is the distinction that Kant draws between right and ethics. The distinction has many components, but a crucial difference between right and ethics has to do with the agent's motivation for action. In general, right concerns the legality of an agent's action (i.e., the mere outward conformity with duty), whereas ethics is also concerned that the agent's motivation for action is the idea of duty itself. In several passages, Kant calls such action from the motive of duty morality (*Sittlichkeit*) (MM, 6:219, 225/CEPP:383–4, 379–80). Nevertheless, it seems clear from the book's title and his discussion of its structure (e.g., MM, 6:239/CEPP:394–5) that Kant thinks of morality (*Sitten*) as including both right (duties of right) and ethics (duties of virtue).

Related terms: ***Groundwork of the Metaphysics of Morals***, ***Metaphysics of Morals***, **Reflections on Ethics**, **A priori**, **Categorical imperative**, **Conscience**, **Freedom**, **God**, **Highest good**, **Obligation** *Kate Moran*

Motive (*Motiv*, *Bewegungsgrund*) A motive is an objective ground of volition or choice that is based on some rational principle. Motives are objectively valid reasons (moral or prudential) in both the normative and motivating senses that rationally constrain how one ought to choose. In the *Groundwork of the Metaphysics of Morals* and various *Lectures on Moral Philosophy*, Kant contrasts motives with stimuli or incentives (*Triebfedern*) based in sensibility. In the *Groundwork* he writes: "The subjective ground of desire is an incentive [*Triebfeder*]; the objective ground of volition is a motive [*Bewegungsgrund*]; hence the distinction between subjective ends, which rest on incentives, and objective ends, which depend on motives, which hold for every rational being" (G, 4:427 [1785]/CEPP:78). Here Kant takes incentives to be motivations based in an agent's sensibly given desires (which can

give rise to subjective ends valid only for the subject), while motives are objectively valid reasons (that can be the basis of objective ends that all agents ought to adopt). Elsewhere in the *Groundwork* or in his later works in moral philosophy, Kant does not appear to contrast "motives" in this specialized sense with sensibly based incentives, but this distinction appears throughout his *Lectures on Moral Philosophy* prior to the *Groundwork*. (Cf. also MoV, 27:493–4 [1793–4]/CELE:262–3. Note that it is not always clear what these *Lectures* tell us about Kant's development, since they are based on student notes whose reliability is difficult to assess.)

In *Moral Philosophy Collins* (which likely dates from the mid 1770s), Kant contrasts "practical necessitation" through motives with "pathological necessitation" through stimuli. Here stimuli or sensibly based incentives come from feelings of pleasure and displeasure, where motives are grounds of action that, "insofar as they are drawn from the good, come from the understanding." They are based on some rule or judgment of the understanding (or reason) and may be either moral or prudential (MoC, 27:256–7 [1770s]/CELE:51). Thus an imperative that expresses the objective necessity (either categorical or hypothetical) of some action is said to be a "*motivum*" (MoC, 27:255/CELE:50). Since motives are based in rational principles, they can constrain how one ought to choose, though such constraint by "motivating grounds [*Bewegungsgründen*] of reason" is consistent with freedom (MoC, 27:267–8/CELE:59–60). Similar ideas appear in Mrongovius's lecture notes of 1785. Pathological necessitation is "necessitation [*Nötigung*] through sensory impulses [*Antriebe*]" while practical necessitation is "from motivating grounds [*aus Bewegungsgründen*] . . . *Motiva* are all representations of the understanding, and of reason, that determine the will. They are set in opposition to the stimuli, and are called springs of the soul [*Triebfedern*] [*elateres animi*]. If the *motiva* are to necessitate, the stimuli cannot do so; only free choice can be necessitated *per motiva*" (MoM2, 29:611 [1785]/CELE:234–5). In this remark Kant allows that motives are *Triebfedern* that can move one to act, and this may represent a significant development in his views about rational motivation.

In the earlier *Lectures*, Kant held that universal rules are motivating grounds provided by the understanding ("the essential part of morality [is] that our actions have their motivating ground [*Bewegungsgründen*] in the universal rule"; "if our actions are consistent with the universal rule . . . they have motivating grounds in the understanding" [MoM, 27:1427, 1428 [1782]/CELE:70, 71]). Since at this stage Kant still sharply distinguishes the understanding and the will, conformity with a universal rule appears to be the objective ground only of the moral assessment of actions. But he expresses puzzlement as to how a judgment of the understanding can motivate one to act, i.e., "how the understanding might contain a principle of action is somewhat difficult to see . . . to give this judgment power so that it becomes an incentive able to impel the will to performance of an action – to understand this is the philosopher's stone" (MoM, 27:1428/CELE:71). That is, here Kant seems to understand motives as normative grounds of judgment about actions, or about what one ought to do, but he does not see how these judgments by themselves can motivate action. In the later Mrongovius lecture notes, however, he does hold that rational judgments about action (or the grounds of such judgments) can motivate one to act: motives "are . . . representations of reason, that determine the will" (MoM2, 29:611/CELE:235).

Related terms: **Desire**, **Incentive**, ***Wille***, ***Willkür*** *Andrews Reath*

N

Natural aptitude (*Naturell*, *Naturanlage*) Both the terms *Naturell* and *Naturanlage* (which Kant implies are interchangeable; see A, 7:285 [1798]/CEAHE:384) are translated as "natural aptitude" (see endnote). In addition to these terms Kant speaks of *natürlichen Anlagen*, as well as of an associated concept, the *Keime* or rudimentary germs of human nature (or more broadly, of the nature of any organic being). In his *Anthropology from a Pragmatic Point of View*, Kant identifies "*Naturell* or *Naturanlage*" as the first of a threefold division of our human aptitudes, or of what is "characteristic" of the human being, with "temperament or conduct of the sensibilities [*Sinnesart*]" and "character in an absolute sense or conduct of thought [*Denkungsart*]" being the other two. "The first two aptitudes [*Anlagen*] indicate what may be made of the human being"; the "moral" aptitude indicates what human beings "are prepared to make of themselves" (A, 7:285/CEAHE:384). *Anlage*, then, is the broadest term, and it is context dependent as to whether Kant is using it as shorthand for a specific natural aptitude or in a wider sense.

Kant's distinctions of passivity and activity, of inner and outer, and of subjective and objective are ways he specifies *Naturell* as a natural aptitude among aptitudes as such.

> *Naturell* has more to do (subjectively) with the feeling of pleasure or displeasure, how a human being is affected by another [human being], than (objectively) with the capacity of desire; where life manifests itself not merely in feeling, inwardly, but also outwardly in activity, although only according to incentives of sensibility. Temperament exists in this way. (A, 7:286/CEAHE:384)

In his earlier anthropology lectures, Kant speaks of temperament as a union of *Naturell* and talent, but he also speaks of talent having both a passive side (*Naturell* as a capacity to learn) and an active side (as a capacity of invention) (see Kant's *Menschenkunde* where he speaks of talent, temperament, and character as belonging to inner characteristic, where "characteristic" as such is "that which marks what is peculiar to the human being; and, more explicitly, according to certain rules and principles") (Me, 25:1156–7 [1781–2]/CELA:295–6). In his Friedländer anthropology lectures, he writes that temperament ("the sensible use of the faculties and capacities of the mind") is "based on the union of natural aptitude [*Naturell*] and talent" (AF, 25:726 [1775–6]/CELA:173; see also AF, 25:556–7, 625–6/CELA:114–15, 172–3). Later in the text, Kant concludes that "by having spoken of natural aptitude, talent, and temperament, we have thus examined the source of the feelings and inclinations of human beings and the principle of life" (AF, 25:628/CELA:174).

In its most specific sense, then, natural aptitude (*Naturell*) is an inner, subjective, passive principle or capacity of mind (*Gemüt*). As such a principle, as a capacity for learning and so as an inner capacity allowing for human development, it shares in the essential characteristics of natural aptitude as such. Importantly, the learning, cultivation, or development of the natural aptitudes are distinguished from acquiring traits in the sense of a "habitual disposition [*Disposition*] acquired through habit [*Gewohnheit*]"; "no *Naturanlage* underlies the latter, but

rather only chance occasions are the underlying cause" (A, 7:286/CEAHE:384). Natural aptitude signifies the ground inherent in a living being's nature itself that is the basis for what can be made out of a given being, for what it can develop into. This emphasis on the development of what lies in the inner nature of an organic being is central to Kant's earliest uses of the terminology of natural aptitudes, and it is sustained in the pervasive use of his concept of aptitudes throughout his writings from the early biological, physical, and anthropological discussions, to the later moral and pedagogical writings.

In the earliest writings (from 1755–75), the discussion of aptitudes and germs inherent to the nature of organic beings refers to their capacities to respond in ways serving the living being's self-preservation and flourishing in the face of changed external influences. Such provision consists in an "advantageous aptitude of [a being's] structure" (UNH, 1:358 [1755]/CENS:300). By 1763, Kant conceives of "aptitude" in terms of a single "dynamic principle that organizes the whole structure [*Bau*]" as well as "adapts" the organism "advantageously to many conditions" (OPA, 2:126 [1763]/CETP70:167). Kant here speaks of a "single aptitude" entailing a "fruitful fitness for many propitious consequences" (OPA, 2:126/CETP70:167), terminology which later appears in discussions of virtue and the moral cultivation of humanity. By 1775, in his essay *Of the Different Races of Human Beings*, Kant explicitly associates the notions of character, natural aptitude, and rudiments (or germs). The "mere ability, even where nothing purposive shows itself, to propagate one's particular, acquired character" is said to be sufficient evidence "that a particular germ or natural aptitude for such may be found in the organic living being" (ODR, 2:435 [1775]/CEAHE:90). The language of purposiveness introduced here continues to be connected with the concept of aptitudes. In Kant's 1785 essay *Determination of the Concept of a Human Race*, the purposiveness found in a given organization (of a living being, or of an entire race) is itself held to be the "general basis" upon which we "infer" that the "provision for this end was originally placed in the nature of a living being and, if such a purpose is to be achieved only at a later point," then we infer the presence of the requisite germs (HR, 8:102–3/CEAHE:156). The 1788 essay *On the Use of Teleological Principles in Philosophy* uses "purposive" as a descriptive modifier for the aptitudes and germs themselves, as well as for "efficacious nature" (UTP, 8:169, 170, 173/CEAHE:204, 205, 209), a use continued in the *Critique of the Power of Judgment*, where we find the phraseology of "inner purposive aptitudes" (CPJ, 5:423 [1790]/CECPJ:291; see also CPJ, 5:388–96/CECPJ:261–7).

The shift from the character of the human race to the character of the species morally conceived entails the consideration of a different set of relations informing the response and development of the original aptitudes of human nature. The crucial environment is now not physical but the proximity of others in society, the political forms of organization, more precisely, the civil constitution, and arguably, above all, the awakening of reason – its active assumption of its role as initiator or first principle of these further changes in the human condition. By 1797, what over thirty years earlier had been conceived as a natural process of the organic body provided for in its structuring principle, is explicitly formulated as a maxim for action which we (as moral beings) are obligated to adopt: "cultivate the powers of your mind and body such that they are adequate for fulfilling [literally, are in a condition of fitness for, *Tauglichkeit*] all purposes which you may have to face" (MM, 6:392 [1797]/CEPP:523). It is a matter of duty to "cultivate the crude aptitudes of our nature," indeed to "cultivate all our capacities in general" (both "physical" and "moral") for the sake of "promoting the purposes set before us by reason"; through such "cultivation we make ourselves worthy of the humanity" that

is our calling (MM, 6:391, 392/CEPP:522, 523). In the essay *On Pedagogy*, such "development of our natural aptitudes" and the "unfolding of our humanity out of its rudiments [*Keime*]" is identified as an explicit task we must undertake if "human beings are to achieve their vocation" (P, 9:445 [1803]/CEAHE:440). See also Kant's essay on the *Conjectural Beginning of Human History*, in which he describes the "development" of the other aptitudes, of the "innate abilities" of human nature, taking place under the influence of the "driving force of reason" which they are "unable to resist" (CBHH, 8:111–15 [1786]/CEAHE:165–8). The ultimate environment conducive to the complete development of all our natural aptitudes is itself a product of human effort; namely, the "completely just civil constitution" under whose governance "all the germs [lying in human nature] can be developed" and human "destiny" (or vocation, *Bestimmung*) "here on earth may be fulfilled" (IUH, 8:22, 25, 30 [1784]/CEAHE:112, 115, 119).

Almost one-third of Kant's uses of *Anlage(n)* (in his works published in his lifetime) are concentrated in his 1793 *Religion within the Boundaries of Mere Reason*. He repeatedly presents his account of the aptitudes as a three-part hierarchy, whose levels are variously expressed as follows. In his 1793 work, the hierarchy is drawn along the lines of the purpose of the aptitudes as "elements of [our] human vocation"; that is, our aptitudes as (1) living, animal beings, (2) living, rational beings, and (3) rational, morally accountable beings (Rel, 6:26/CERRT:74). In the *Anthropology*, Kant also names these levels as our (1) "technical" aptitude, or our conscious, mechanical abilities to work with things; (2) our "pragmatic" aptitude, or skill in dealing with others in regard to attaining our goals; and (3) our "moral" aptitude, or ability to "act toward oneself and others according to the principle of freedom under laws" (A, 7:322–4/CEAHE:417–19). Pedagogically speaking, the cultivation of these aptitudes consists in developing "skillfulness" in relation to our talents, "prudence" or skillfulness in relations with others (which involves our temperament) and, thirdly, attaining moral character in its absolute sense as *Denkungsart* (P, 9:486–7/CEAHE:473–5).

Related terms: **Character**, **Temperament**

Note on Translation

Variations continue across translations for a number of Kant's terms. *Naturanlage* often appears as "predisposition." "Natural aptitude" expresses Kant's active sense of the term as an inherent capacity for development, a development that occurs naturally at the organic level and is a duty at the moral level. Kant associates *Prädisposition* with *Hang* ("propensity") and *Disposition* with "habit" (*Gewohnheit*). *G. Felicitas Munzel*

Necessity (*Notwendigkeit*) At several points in the *Critique of Pure Reason*, Kant observes that though experience tells us what is so, it does not tell us what could not be otherwise – or in other words, what is *necessary* (B3 [1787]/CECPR:137; A112 [1781]/CECPR:235; A734/B762 = CECPR:641; cf. Pro, 4:294 [1783]/CETP81:89). He concludes that necessity is an "infallible" mark of cognitions a priori (B4/CECPR:138). It is also the source of much of their interest. For example: Why is it interesting to establish a causal relation a priori, as opposed to empirically, through a constant conjunction of perceptions? According to Kant, the answer lies in the demand, which cannot be satisfied a posteriori, to represent causality with the *necessity* it "so obviously contains" (B5/CECPR:138; cf. A91/B123–4 = CECPR:223). More generally, he will say that only a representation with necessity can be *knowledge* (*Wissen*) in the strict and scientific sense (LJ, 9:66 [1800]/CELL:571).

As these points might suggest, Kant ascribes to "necessity" a largely epistemic significance. Like the other modal categories (e.g., "possibility" and "actuality"), it does not express an intrinsic property of objects, but only the *relation* of the object to the faculty through which it is represented (A219/B266 = CECPR:322; cf. A74/B99–100 = CECPR:209; LJ, 9:108–9/CELL:604; RP, 20:304 [1793/1804]/CETP81:391). This relation can be described in different ways, but the underlying idea is that of a connection to the *formal character* of the faculty (cf. A106/CECPR:232; OP, 21:309 [1796–1803]/CEOP:24; Bxvii–xviii/CECPR:110–11; A48/B65–6 = CECPR:171, 188; A117n./CECPR:237n.; CPJ, 5:186–7 [1790]/CECPJ:73). For example, "space" and "time" are said to be necessary representations because they express forms of human sensibility (A24/B38 = CECPR:175; A31/B46 = CECPR:178). And moral duties are said to be necessary because they express the form of volition as such (G, 4:444 [1785]/CEPP:92).

There are indeed various types of "necessity," corresponding to the various mental faculties Kant distinguishes in his later writings. Even the peculiar satisfaction we take in beautiful objects is said to be necessary in relation to our power of judgment (CPJ, 5:240/CECPJ:124). But the main division occurs at the level of *form* and *matter* (A226/B279 = CECPR:329; R5569, 18:235 [1778–83]/CENF:246).

Formal necessity is typically expressed in "apodeictic" judgments. Since Kant defines such judgments as those that are "accompanied with a consciousness of [their] necessity" (LJ, 9:66/CELL:571; cf. A70/B95 = CECPR:206), there is an initial appearance of circularity. Evidently, though, the term "apodeictic" is meant to recall the classical Greek *apodeixis*, meaning (among other things) a syllogistic demonstration (cf. Aristotle, *Posterior Analytics*, 71b17). So understood, a judgment would be apodeictic if it can be represented as the conclusion of a logically valid *proof* (cf. A734/B762 = CECPR:641; LJ, 9:71/CELL:575). Accordingly, Kant associates such judgments with a special type of *certainty* – namely, that which is grounded a priori in *reason*, as opposed to experience (LJ, 9:70–1/CELL:574–5; A721/B749 = CECPR:634).

Among apodeictic judgments, some can be proved merely by appeal to the formal character of the *thought* involved. All analytic judgments are apodeictic in this sense: their certainty derives from a logical identity, or partial identity, between the subject concept and the predicate (A6–7/B10–11 = CECPR:130, 141). But not all apodeictic judgments are analytic. Some are synthetic – for example, those of arithmetic and geometry (A46–7/B64 = CECPR:170, 187; A149/B189 = CECPR:279). Here, the certainty depends partly on the intuition of *objects* that can be given a priori (A734–5/B762–3 = CECPR:641), so that the necessity has a *material* basis (A226/B279 = CECPR:329; R5569, 18:235/CENF:246).

Kant finds it easy to establish material necessity in mathematics once the role of intuition is properly appreciated (B14–17, B20/CECPR:143–5,146; Pro, 4:268–9/CETP81:63–4). The real difficulty emerges in metaphysics. Briefly, metaphysical objects differ from mathematical ones in being presumed to *exist* outside the mind (A719/B747 = CECPR:633). Whether or not there are triangles in nature does not affect the validity of trigonometric ratios; by contrast, if there are no causes in nature, the principle of sufficient reason will fail (A178/B221 = CECPR:297). The difficulty is that, as finite subjects, we cannot cognize existence except through experience – hence contingently (B3/CECPR:137). Consequently, even if we are quite certain in our metaphysical judgments, we cannot be *apodeictically* certain. Strictly speaking, *there are no apodeictic judgments in metaphysics*. The pretension of philosophy to such judgments is a major target of Kant's later philosophy. (He eventually grants the need to assume

certain metaphysical truths as foundational for moral philosophy, among other things – but that still does not make them apodeictic [CPrR, 5:11n. (1788)/CEPP:145n.].)

Nonetheless, a special class of metaphysical judgments can be established with *relative* necessity, viz., as necessary in relation to *experience* (A160/B199 = CECPR:284). Experience itself remains "entirely contingent": had the world been differently constituted, empirical cognition would have been impossible (A737/B765 = CECPR:642; cf. A100–1/CECPR:229; A654/B682 = CECPR:596). But if we postulate the *possibility* of experience a priori (A218/B265 = CECPR:321), then the formal conditions of such cognition, so far as they lie in the faculties of our mind, do indeed become objects of apodeictic judgment (A737/B765 = CECPR:642). These turn out to include some, though by no means all, of the principles of traditional metaphysics: for instance, they do not include the principle of the immortality of our soul (B413–818/CECPR:449–50); but they do include the principle that substance persists through every alteration, or that every event has a cause (A182/B225 = CECPR:300; A181/B224 = CECPR:298; A189/B232 = CECPR:304–5).

Since Kant holds that we must regard every objective state as the effect of a given cause, there is indeed a sense in which such states are necessary (viz. "hypothetically," A228/B280 = CECPR:329). For example, we can say that it is necessary for a ship to occupy a certain position on a river *given* the wind speed, the direction of the current, etc. (A192/B237 = CECPR:307). This is, moreover, the *only* type of necessity cognizable in nature. We cannot cognize an uncaused or a brute necessity; we cannot put anything down to fate (cf. A84/B117 = CECPR:220).

These results may be summarized in two principles: (1) "Nothing happens through a mere accident," and (2) "No necessity in nature is blind, but is rather conditioned, consequently comprehensible necessity" (A228/B280 = CECPR:329–30). A certain progress has thus been made toward a philosophical foundation of empirical science. Because, however, our cognition of existing objects depends on experience, the necessity that science comprehends in nature remains incomplete – and indeed, necessarily so.

Related terms: **A priori**, **Knowledge**, **Possibility** *Ian Blecher*

Noumenon (*noumenon*) Appearances regarded as objects thought in accordance with the unity of the categories are entitled *phenomena*. "If, however, I suppose there to be things that are merely objects of the understanding, and that, nevertheless, can be given to an intuition, although not to sensible intuition (as *coram intuiti intellectuali*) then such things would be called *noumena* (*intelligibilia*)" (A249 [1781]/CECPR:347). It "follows naturally" from the very concept of an appearance that "something must correspond to it which is not in itself appearance" (A251/CECPR:348). In this sense, the Critical doctrine of sensibility is at the same time "that of noumena in the negative sense, that is, of things which the understanding must think to itself as lacking such relation to our kind of intuition, thus not merely as appearances, but as things in themselves" (B307 [1787]/CECPR:360–1).

This conception involves no determinate cognition of anything, rather only "the thinking of something in general, in which I abstract from all form of sensible intuition" (A252/CECPR:348–9). If noumenon is to signify a "true object" distinct from phenomena, it is "not enough that I liberate my thoughts from all conditions of sensible intuition, but I must in addition have ground to assume another kind of intuition than this sensible one, under which such an object could be given" (A253/CECPR:349–50). In the positive sense, "noumenon"

means object of "a non-sensible intuition," i.e., "a particular kind of intuition, namely the intellectual kind, which is however not our own, and whose possibility we also cannot grasp" (B307/CECPR:360–1). It then signifies something, "the possibility of which it cannot prove," for "it could easily be that no such manner of cognition obtained with respect to which we would consider something as an object" (A252–3/CECPR:348–9; CPR marginalia, 23:49). Alternatively, noumenon signifies merely the indeterminate concept of an object thought via the categories, which we may be misled into treating as a determinate concept of an "entity that allows of being known in a certain manner through the understanding" (B307/CECPR:360–1). "[T]he purity of the categories from all admixture of sensible determination can mislead reason into extending their use entirely beyond all experiences to things in themselves," in which case there is an absence of intuition that could provide them with "significance and sense *in concreto*," though they may still, "as mere logical function, represent a thing in general" (Pro, 4:332 [1783]/CETP81:124). In contrast to all this, the *transcendental object* is that to which we refer appearance in general. This is "the wholly undetermined thought of something in general [and] cannot be called the noumenon; for I know nothing of what it is in itself, and have no concept of it save as merely the object of a sensible intuition in general, thus as being one and the same for all appearances" (A253/CECPR:349–50).

> Already from the earliest days of philosophy, apart from the sensible beings or appearances (*phaenomena*) constituting the sensible world, investigators of pure reason have thought of special intelligible beings (*noumena*), which were supposed to form an intelligible world; and they have granted reality to [the latter] alone, because they took appearance and illusion to be one and the same thing (something that may well be excused in an as yet uncultivated age). In fact, if we view the objects of the senses as mere appearances, as is fitting, then we thereby admit at the very same time that a thing in itself underlies them, though we are not acquainted with this thing as it may be constituted in itself, but only with its appearance. (Pro, 4:314–15/CETP81:107–8)

Thus the representation of noumena as beings of the understanding (*Verstandeswesen*) is "not merely permitted but also inevitable" (Pro, 4:315/CETP81:108).

"There is no theoretical-dogmatic knowledge of the supersensible (*noumenorum non datur scientia*)" (RP, 20:293 [1793/1804]/CETP81:382). However, the moral law "furnishes a fact absolutely inexplicable from any data of the sensible world and from the whole compass of our theoretical use of reason, a fact that points to a pure world of the understanding, and indeed, even determines it positively and lets us cognize something of it, namely a law" (CPrR, 5:43 [1788]/CEPP:174–5). Indeed, transcendental philosophy, understood as the doctrine of the possibility of a priori knowledge, "has as its purpose the founding of a metaphysic, whose purpose in turn envisages as an aim of pure reason the extension of the latter from the limits of the sensible to the field of the supersensible" (RP, 20:272–3/CETP81:363–4). In a practical respect, "in which freedom is the condition of [the categories'] use, there can be *practical-dogmatic knowledge* [*Erkenntnis*] – God, freedom, and immortality (spiritual nature)" (R5552, 18:221 [1778–9? 1780–3?]/CENF:238). "The unconditioned contains the intellectual (intelligible) (*noumenon*) in three ways, and one can have knowledge [*Erkentnis* (*sic*)] of freedom and its laws and thereby prove the objective reality of human as *noumenon* in the midst of its mechanism as *phaenomenon*" (R5552, 18:221/CENF:238). "It was not until the moral laws unveiled the

super-sensible in man, namely freedom (whose possibility no reason can explain, though it can prove the reality thereof in those practico-dogmatic teachings), that reason made proper claim to knowledge [*Erkenntniß*] of the super-sensible, though only when confined to its use in the latter capacity" (RP, 20:310/CETP81:396).

Related terms: **A priori**, **Categories**, **Freedom**, **Intelligible**, **Intuition**, **Thing in itself**, **Reason**, **Transcendental**, **Understanding** *Desmond Hogan*

O

Object (*Gegenstand*, *Objekt*) Object in Kant is a functional concept that eludes a neat definition and mainly serves to single out an entity in its epistemic or ontic dependence on, but also difference from, the subject and its modes of cognition. Typically, it functions relationally and involves subjective conditions for the cognition of objects and for the objects of such cognition. Kant differentiates between kinds of objects by adding adjectival attributes (e.g., "transcendental object," A46/B63 [1781/7] = CECPR:170) or employing genitive constructions (e.g., "objects of the senses," Bxviii–xixn./CECPR:111n.). Kant's main usage of "object" occurs in the *Critique of Pure Reason*, with further pertinent passages to be found in the *Critique of Practical Reason*.

The English term "object" serves to render two German words to be found throughout the *Critique of Pure Reason*: *Gegenstand* and *Objekt*. While being closely related, the two German words, as employed by Kant, may be distinguished by means of the terms and concepts with which they are typically correlated. *Gegenstand* tends to be correlated with representations and their different types (chiefly among them intuitions and concepts). This usage generally serves to indicate an object's formal or existential dependence on the epistemic mode through which it is entertained by the mind and its various capacities and faculties (chiefly among them sensibility, understanding, and reason), but from which it is also to be distinguished, at least conceptually. By contrast, *Objekt* tends to be employed to convey the basic distinction between the subject and the object of cognition, or between what is subjective and what is objective in a cognitive regard. Grammatically speaking, *Objekt* in Kant occurs mainly in the singular, like its correlate term "subject" (*Subjekt*), while *Gegenstand* also is used in the plural (*Gegenstände*). Moreover, *Gegenstand* tends to cover also inner or mental objects, while *Objekt* is mainly reserved for extra-mental entities.

Taken in its widest extension, object in Kant is the content (*Inhalt*) of a representation and something that every representation as such possesses, provided it does not involve a contradiction (A189–90/B234–5 = CECPR:305; cf. A58/B83 = CECPR:197). In a narrower sense, object in Kant is that which representations, while being distinct from objects, "designate" as what they are representations of and with regard to which those representations are unified (A190–1/B235–6 = CECPR:305–6).

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At the most basic level, the *Critique of Pure Reason* introduces two kinds of relation in which representations can stand to objects: that of (theoretically) cognizing the object and that of (practically) realizing the object (Bix–x/CECPR:107). Leaving the latter mode for treatment in his practical or moral philosophy, Kant goes on to distinguish two manners in which objects are cognitively referred to by representations: directly through intuitions, by means of which objects are given, and indirectly through concepts, by means of which objects are thought (A19/B33 = CECPR:155; A50/B74 = CECPR:193). Moreover, according to Kant, intuitions provide the material basis for the systematically subsequent conceptual comprehension of objects (A19–20/B34 = CECPR:155; cf. A51/B75 = CECPR:193–4).

Based on the formative role of space and time for all intuitions and for everything they intuit, Kant further distinguishes with respect to "the same objects" (*dieselben Gegenstände*) (Bxviii–xixn./CECPR:111n.) between the way they appear in space and time under the forms of sensibility ("appearances") and the manner in which they are to be considered independent of those universal subjective forms ("things in themselves") (Bxix–xx/CECPR:111–12). To be sure, the consideration of objects independent of any available forms for their cognition yields objects that are "unknown to us" (*von uns unerkannt*) (Bxx/CECPR:112).

Throughout the *Critique of Pure Reason*, Kant stresses the need for the coordinated cooperation of both kinds of cognition – intuition and concept – for there to be objectively valid cognition or "knowledge" (*Wissen*) of objects (A50–1/B74–5 = CECPR:193–4; A822/B850 = CECPR:686). But Kant also insists on the functional difference between intuitions – which, as such, do not refer to determined objects, but only to "appearances," taken as undetermined objects of empirical intuition (A20/B34 = CECPR:172) – and concepts, which first refer given intuitions to determinate objects (A50/B74 = CECPR:193; A80/B106 = CECPR:213). Moreover, in the Transcendental Deduction of the *Critique of Pure Reason*, Kant argues that certain basic concepts (pure concepts of the understanding or categories) first make possible not only the cognition of objects but those very objects themselves (A92/B124–5 = CECPR:224; A111/CECPR:234; A158/B197 = CECPR:283). On Kant's account, the particular objects rendered possible by categorial functions presuppose the basic conception of an "object in general" (*Gegenstand überhaupt*) (A108/CECPR:233). The latter concept in turn involves an objective unity of consciousness that exceeds any particular and dispersed, merely subjective unity of consciousness (B139–40/CECPR:250–1).

As the correlate of the nonempirical, pure, and objective unity of "transcendental apperception" (A106–7/CECPR:232), the generic object functions as the "transcendental object" (*transzendentaler Gegenstand*) (A109/CECPR:233; cf. A191/B236 = CECPR:306) providing the identical but elusive vantage point ("something in general = X") (A104/CECPR:231; cf. A46/B63 = CECPR:187; A109/CECPR:233; A191/B236 = CECPR:306; A250, A372/CECPR:348, 428) for all empirical cognition of objects. In this capacity, the transcendental object first lends to cognitions "reference to objects" (A146/B185 = CECPR:276; A197/B242 = CECPR:309) or "objective reality" (A109/CECPR:233). Object in this transcendental sense is "that in the concept of which the manifold of a given intuition is *united*" (B137/CECPR:249).

Given the indispensable grounding of objectively referring concepts in spatially and temporally shaped intuitions, the range of objects so yielded is limited to objects in space and time or objects of possible experience (A111/CECPR:234; B166/CECPR:264). In the absence of intuitional warrants, the reference of concepts to objects remains "empty" (*leer*) and amounts

to the mere "thinking" (*denken*) of objects rather than to their complete cognition or "knowing" (*erkennen*) (Bxxvin./CECPR:115n.; B146, B165/CECPR:254, 264).

The status of empirical objects as entities that are based on intuitions (but not reducible to sensible representations) and involve the logical and epistemological double feature of "significance and sense" (*Bedeutung und Sinn*) (A155/B194 = CECPR:282) is confirmed in the Refutation of Idealism inserted into the second edition of the *Critique of Pure Reason* (B274–9/CECPR:326–9). Here, Kant argues that the concrete consciousness of one's own existence as the subject of successive mental states presupposes the existence of external reference points under the guise of objects in space outside of me (B275, B278/CECPR:327, 328). Considered in a nonempirical, "transcendental" perspective, though, all objects – including spatial objects – are nothing but "mere representations" (*bloße Vorstellungen*) (A490–1/B518–19 = CECPR:511; cf. A369/CECPR:426).

In extensional terms and from a formal-ontological perspective, Kant divides "objects in general" (*Gegenstände überhaupt*) into beings of sense ("phenomena") and beings of the understanding ("noumena") (A235/B294 = CECPR:338, 354; cf. A248–9/CECPR:347; B305–6/CECPR:360). Kant insists that the latter remain empty entities, at least within the confines of merely theoretical cognition (A258/B313–14 = CECPR:352, 364). The inclusion of "intelligible objects" (*intelligibele Gegenstände*) (A286/B342 = CECPR:379) amounts to a broad conception of objects ("in general") that even encompasses the difference between something (*Etwas*) and nothing (*Nichts*) (A290–2/B346–9 = CECPR:382–3).

The *Critique of Pure Reason* further distinguishes between empirically saturable but originally pure concepts of the understanding ("categories"), which serve to make possible the cognition of objects along with the objects of such cognition (A79–81/B105–7 = CECPR:211–13; B168–9/CECPR:265–6), and concepts of reason or "ideas," which, in principle, exceed all possible experience (A310–11/B367–8 = CECPR:394–5). Moreover, Kant differentiates between an "object [considered] absolutely" (*Gegenstand schlechthin*) and an "object in the idea" (*Gegenstand in der Idee*), with the former being given in some way or other left unspecified and the latter being a product of reason (A670/B698 = CECPR:605). Among the three objects of the ideas of pure reason or the "transcendental ideas" (A321/B377–8 = CECPR:399; cf. A682–6/B710–4 = CECPR:611–14) – soul, world, and God – Kant singles out the soul, or the "I, as thinking," for being "an object of inner sense" (A342/B400 = CECPR:412; A362/CECPR:422) but lacking the required "intuition of the subject as an object" (B421/CECPR:453).

In the *Critique of Practical Reason*, Kant introduces the "concept of an object of practical reason," which consists in the "representation of an object as an effect possible through freedom" (CPrR, 5:57 [1788]/CEPP:186). The cognition involved in this kind of object is practical ("practical cognition") insofar it concerns the preliminary willing of an object that is yet to be realized through a suitably qualified action (CPrR, 5:57/CEPP:186). Kant further distinguishes between objects of willing and grounds of willing, arguing that in specifically moral cognition and in moral willing the representation of the object to be willed does not antecedently determine the will but results from the will's prior determination by pure reason under the guise of the moral law (CPrR, 5:57/CEPP:186). According to Kant, the "only objects of pure practical reason" in the narrow, specifically moral sense are those of "the good and the evil" (CPrR, 5:58/CEPP:186). The good (*das Gute*) is the general object of the "faculty of desire," the bad (*das Böse*) that of the "faculty of aversion" (*Begehrungs- … Verabscheungsvermögen*), to the extent that both capacities operate on rational grounds

("reason") (CPrR, 5:58/CEPP:186). In the *Critique of the Power of Judgment*, Kant names "the agreeable" (*das Angenehme*) and "the beautiful" (*das Schöne*) in addition to "the good" as modes of representation involving the "feeling of pleasure and displeasure" (*Gefühl der Lust und Unlust*) and entailing the differentiation of representations and their objects on the basis of positive or negative feelings (CPJ, 5:209–10 [1790]/CECPJ:94–5).

Related terms: **Appearance**, **Representation**, **Thing in itself** *Günter Zöller*

Obligation (*Verbindlichkeit*, *Verpflichtung*) Kant characterizes obligation in the Introduction to the *Metaphysics of Morals* as "the necessity of a free action under a categorical imperative of reason" (MM, 6:222 [1797]/CEPP:377). Kant uses both *Verbindlichkeit* and *Verpflichtung* to translate the Latin *obligatio*; English translations generally employ "obligation" for the two corresponding German terms.

The concept of obligation is closely related to the concept of duty, as both "express the objective practical *necessity* of certain actions" (MM, 6:224/CEPP:378). However, "obligation" and "duty" are not synonymous, since "obligation" refers not only to the required *action* but also to the *requiredness* of the action, i.e., the way in which we are bound to obey a duty. Duty is "the matter of obligation," i.e., "that action to which someone is bound"; as Kant writes, "there can be one and the same duty (as to the action) although we can be bound to it in different ways" (MM, 6:222/CEPP:377). Our being bound "in different ways" refers to Kant's distinction between ethical and legal obligation, to which we will return.

Obligation in general has two aspects, namely *practical necessity* and *necessitation*: "since obligation involves not merely practical necessity (such as a law in general asserts) but also *necessitation*, a categorical imperative is a law that either commands or prohibits" (MM, 6:223/CEPP:377). To the extent that moral obligation is practically necessary, it is unconditional: rational beings are obligated independently of their subjective inclinations and ends. The second aspect, necessitation, designates the way in which the moral law is binding for human beings, in contrast to how it governs a purely rational will.

Regarding the first aspect, Kant holds that "everyone must grant that a law, if it is to hold morally, that is, as a ground of an obligation, must carry with it absolute necessity" (G, 4:389 [1785]/CEPP:44). In the so-called Prize Essay (*Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality*), where Kant calls obligation the "fundamental concept" of ethics (INTM, 2:298 [1764]/CETP70:272), he already understands obligations (in contrast to mere "oughts") as *unconditional* "oughts," which must refer to *necessary* ends. In this pre-Critical text, Kant endorses the Wolffian principle – "perform the most perfect action in your power" – which he here recognizes as a merely "*formal ground* of all obligation" (INTM, 2:299/CETP70:273). With regard to the content, or material, of morality, Kant approvingly cites Hutcheson's idea of the moral sense as a possible source (INTM, 2:299/CETP70:273). The essay closes, however, with the unanswered question of "whether it is merely the faculty of cognition, or whether it is feeling . . . which decides" the "first principles" of practical philosophy (INTM, 2:300/CETP70:274–5). In his 1784 *Naturrecht Feyerabend* lectures on natural law, Kant takes the concept of obligation as his starting point, criticizing Achenwall's view that obligation is determined by the consequences of an action. By contrast, Kant holds that "obligation rests on the principle of lawfulness of an action" (NF, 27:1330 [1784]/CELDPP:94), and "an action is obligatory, if I must perform it independently of any advantages" (NF, 27:1331/CELDPP:95). Kant retains these ideas throughout the Critical period.

In the *Groundwork*, Kant starts from the assumption that necessity cannot be found through empirical investigation, and thus "the ground of obligation here must not be sought in the nature of the human being or in the circumstances of the world in which he is placed" (G, 4:389/CEPP:45). Rather, the ground of moral obligation lies in pure reason, and the moral law must "hold for all rational beings . . . and *only because of this* be also a law for all human wills" (G, 4:425/CEPP:76, emphasis original).

In order to show that the moral law really is valid for all rational beings, Kant employs the "idea *of the will of every rational being as a will giving universal law*" (G, 4:431/CEPP:81). A rational will is only obliged to obey its *own* laws, which are not grounded in external authority or nature. That is, Kant's notion of moral obligation ultimately rests on his notion of freedom as autonomy of the will, which is "the property of the will by which it is a law to itself" (G, 4:440/CEPP:89). Only an autonomous will is subject to unconditional obligation, because only such a will is capable of deciding independently of its empirical interests and in accordance with its own law (G, 4:439/CEPP:88; CPrR, 5:33 [1788]/CEPP:166).

With respect to the second aspect of moral obligation, the moral law appears as necessitation, or "moral constraint" (MM, 6:487/CEPP:599), because the human will is not purely determined by reason. Whereas a "perfectly good," "divine," or "holy will" (G, 4:414/CEPP:67) would necessarily act in accordance with the moral law, the human will is "exposed also to subjective conditions (certain incentives) that are not always in accord with the objective ones" (G, 4:412/CEPP:66); "the determination of such a will in conformity with objective laws is *necessitation*" (G, 4:413/CEPP:66; CPrR, 5:81/CEPP:206; NF, 27:1323/CELDPP:86). Therefore, the moral law appears as a categorical imperative "expressed by an *ought*" (G, 4:413/CEPP:66), and moral obligation is necessitation (CPrR, 5:32/CEPP:165). This entails not that the moral law is always obeyed reluctantly, but only that conflict between morality and subjective inclination is always possible.

The concept of obligation as "the necessity of a free action under a categorical imperative of reason" is "common to both parts of *The Metaphysics of Morals*" (MM, 6:222/CEPP:377), i.e., it applies to both ethics and right. Ethical and legal obligation share the two aspects discussed so far: they express unconditional, rational "necessity," and they involve necessitation (they both presuppose an "imperative"). As to the first aspect, Kant claims that "the capacity for putting others under obligation, that is, the concept of a right," can "be explicated" through the "*moral imperative*" (MM, 6:239/CEPP:395), even though the question of precisely how legal obligation is based on the categorical imperative (and thus on autonomy) is a disputed issue in Kant scholarship. In the case of positive law-giving, Kant holds that legal duties imposed by an external juridical authority are consistent with our autonomy since the authority of the lawgiver itself is justified through our own reason (MM, 6:224/CEPP:379).

The difference between ethical and legal obligation is most apparent with regard to the second aspect: both involve necessitation, but they differ in terms of the kind of constraint (the "kind of *obligation*," MM, 6:220/CEPP:385) involved. This difference hinges on the *incentive* (the "basis of obligation," MM, 6:392/CEPP:523) connected with the respective duties: "what is distinctive about ethical lawgiving is that one is to perform actions just because they are duties and to make the principle of duty itself . . . the sufficient incentive for choice" (MM, 6:220–1/CEPP:385). By contrast, juridical lawgiving "does not require that the idea of this duty . . . itself be the determining ground of the agent's choice" (MM, 6:219/CEPP:384). Duties of right can be obeyed for arbitrary, external incentives.

Since ethical obligation involves a special incentive and encompasses duties that prescribe the adoption of moral ends, and since one "can never be constrained by others *to have an end*," it follows that the relevant constraint must be "self constraint" (MM, 6:381/CEPP:513). By contrast, "external constraint" to legal obligation "is morally possible" (MM, 6:383/CEPP:515). External constraint might consist, for example, in the threat of punishment, but more generally it consists in the "right to require" (MM, 6:232/CEPP:389) someone to fulfill his or her legal duty (NF, 27:1333/CELDPP:98–9). In order to explain ethical self-constraint, Kant distinguishes between the human being as a natural being (*homo phaenomenon*) and as an intelligible being (*homo noumenon*): only in virtue of being a *homo noumenon* can the human being "be put under obligation" (MM, 6:418/CEPP:544).

Kant further distinguishes right and ethics with respect to their "form of obligation" (MM drafts, 23:393 [1797]): "ethical duties are of *wide* obligation, whereas duties of right are of *narrow* obligation" (MM, 6:390/CEPP:521). Wide duties prescribe only maxims and do not specify precisely the action one has to perform. A wide duty corresponds to an "imperfect . . . obligation to action" (MM, 6:390/CEPP:521). In tension with Kant's claim that only duties of right are narrow duties, i.e., prescribing or forbidding specific actions, the *Doctrine of Virtue* contains "perfect duties to oneself" (MM, 6:421/CEPP:546), such as the prohibition against killing oneself.

In the *Doctrine of Virtue*, Kant draws a distinction within the class of ethical obligations between ethical duties of virtue and the obligation to be virtuous (*Tugendverpflichtung*) (MM, 6:383, 410/CEPP:515, 538). Duties of virtue are concerned with specific ends: because our two comprehensive ends (our own moral perfection and others' happiness) comprise various more specific ends, there is a plurality of duties of virtue. In contrast, the obligation to be virtuous is merely "formal" (there is therefore only one, MM, 6:469/CEPP:584) because it concerns not the ends we are to pursue, but rather the way in which we ought to fulfill the other ethical duties: we should develop a "virtuous disposition" (MM, 6:383/CEPP:515). This can be understood as a demand to act from duty and to develop "moral strength" (MM, 6:405/CEPP:533) in fulfilling our duty, even in cases where we are tempted to do otherwise.

Related terms: **Autonomy**, **Categorical imperative**, **Morality** *Claudia Blöser*

Obscure representations (*Dunkeler Vorstellungen*) Kant tells us that "obscure representations are those of which one is not conscious" (AF, 25:480 [1785–6]/CELA:55). ("Dark," the literal meaning of *Dunkel*, would be a better translation than "obscure" – the representations in question are not obscure; we are not conscious of them at all – but "obscure" is the standard translation.) Moreover, "the field of *obscure* representations is the largest in the human being" (A, 7:136 [1798]/CEAHE:247). Nonhuman animals have nothing else (MMr, 29:879 [1782–3]/CELM:248). Further, if "we were to become conscious of all our obscure representations at once, we would be astonished at their inventory" (AM, 25:1221 [1784–5]/CELA:353). And he grants them considerable causal power.

In particular, they are the source of prejudices, biases, and other unsupported beliefs (if so, judging by the lectures on anthropology, Kant himself must have had a great many obscure representations!), customs, tastes, and insights, and even theories and other creative ideas that get worked up into clear ideas over time. We use obscure representations to hide difficult subjects from ourselves, sexuality being his example (A, 7:136/CEAHE:247–8) (a striking anticipation of the psychoanalytic notion of defense). He plays with the Socratic doctrine of

reminiscence, the idea that we all know everything, we just don't know that we do (so that teaching is just midwifery, bringing to consciousness things that we already know), an idea that intrigued him his whole life (from NE, 1:408 [1755]/CETP70:33 and AM, 25:1222/CELA:353–4 to P, 9:477 [1803]/CEAHE:466). He once argued that when we see a person at a distance, we must be seeing their eyes, nose, mouth, and the like, even though we are not conscious of doing so, because we do not see empty spots where those parts are (AB, 25:1441 [1788–9]/CELA:519), an ingenious argument that anticipates our distinction between seeing and seeing as. Even memories are obscure representations, all but the tiny handful of them of which we are conscious at any one time.

Kant referred to obscure representations at least nine times, as early as 1755, in one of his earliest writings twenty-five years before the birth of critical philosophy, and as late as 1798, five or six years before his death, always in the same terms. Only the first two and the final discussions were written by Kant himself; they are also the only ones published in his lifetime. Kant gave a series of lectures on anthropology for a general audience every year or two for more than twenty-five years, starting in 1772–3, in which he discussed obscure representations four times. In addition, he frequently lectured on metaphysics and discussed obscure representations in those lectures at least twice. We know of these discussions because of notes on, in some cases amounting to transcripts of, the lectures put together by (and named for) various members of the audiences.[1]

However, the bald number of discussions is misleading. His comments on obscure representations in the books and lectures vary little, even down to examples such as seeing the Milky Way. So it would be truer to say that there is one discussion of the topic occurring nine times than that there are nine discussions.[2]

That all the discussions except the first occur either in lectures or popular books tells us that, while Kant found obscure representations "anthropologically" (humanly) interesting, he did not see much of theoretical interest in them. Otherwise he would have discussed them in his properly philosophical works. Yet even in the one work in which one would most expect to find a discussion of them, the CPR, obscure representations are mentioned only twice, both times very briefly and in footnotes, footnotes that are moreover notoriously obscure, one in each edition. The one in the first edition occurs on A117 [1781]/CECPR:237–8, the one in the second edition on B414–16 [1787]/CECPR:449–50.

On A117, he says that "it does not matter whether this representation [viz., of the I] be clear … or obscure, even whether it actually occurs; but the possibility … of all cognition necessarily rests on the relationship to this apperception *as a faculty*" (A117n./CECPR:237n., Kant's emphasis, translation emended). This passage is interesting because in it, Kant tells us that we do not need to be actually conscious of ourselves to unify representations into "one experience" (A108/CECPR:233), *pace* the dominant view of Kant on apperception (*see* **Apperception**), but it tells us nothing about obscure representations.

On B414–16, he tells us that consciousness and clarity of representations are not the same thing because "a certain degree of consciousness … must be met with even in some obscure representations" (B414n./CECPR:449n.). His argument, that to distinguish representations one from another we must be conscious of them, is neither clear nor persuasive, and the argument that such consciousness is consistent with representations remaining obscure is not convincing, but neither of these is the most striking thing. The most striking thing, about both this passage and the one on A117, is that Kant does nothing with the topic. One would have

thought that whether unified experiences of the world can be obscure, i.e., whether we could nevertheless not be conscious of these experiences, would have been of great interest to Kant.

Apparently not. An example: In a famous claim in the second edition Transcendental Deduction, Kant says that it must be possible to become conscious of, to attach "I think" to, all representations (B132–3/CECPR:246–7). But the bulk of representations in humans and all representations in nonhuman animals are, Kant held, representations of which the bearer is not conscious. If so, the relationship of such representations to the "I think" should have concerned him. To unify representations under concepts, is consciousness of the representations and/or of oneself required or not? Indeed, with obscure representations, what could "possible" in the passage just quoted possibly mean (see Brook 1994, 109, 150)? Notice, too, that in the first-edition Deduction, built as it is on the threefold doctrine of synthesis, the argument proceeds a long way before consciousness of *representations* even makes an explicit appearance (on A107/CECPR:232; again *see* **Apperception**). Yet Kant did not even raise these issues. Very puzzling.

Related terms: **Consciousness**, **Experience**, **Representation**

Notes

1. The first mention is in "New Elucidation" (*Nova Dilucidatio*) (NE, 1:406/CETP70:31), the second in *Dreams of a Spirit-Seer* (DSS, 2:338 [1766]/CETP70:325–6). Those in the lectures on anthropology are found in *Anthropology Collins* (AC, 25:20–5 [1772–3], not included in the Cambridge Edition), *Anthropology Friedländer* (AF, 25:479–82 [1775–6]/CELA:55–8), *Anthropology Mrongovius* (AM, 25:1221–4/CELA:353–5), and *Anthropology Busolt* (AB, 25:1439–41/CELA:518–20); in the lectures on metaphysics in *Metaphysics L1* (ML1, 28:227–8 [1777–80]/CELM:46–7) and *Metaphysics Mrongovius* (MMr, 29:878–80/CELM:247–9). The last discussion is in *Anthropology from a Pragmatic Point of View* (A, 7:135–7/CEAHE:246–8). All the discussions are very short.
2. Of the notes on the lectures on anthropology, only a set from the second earliest lectures, *Friedländer* (1775/6), and a relatively late one, *Mrongovius* (1784/5), are published in full in the Cambridge Edition.

Andrew Brook

Ontology (*Ontologie*) Kant's texts from 1762–5 follow Alexander Gottlieb Baumgarten's definition of ontology as the "science of the universal predicates of being" (*Metaphysica*, §4, 17:24; see Pr, 2:309 [1765]/CETP70:295; MH, 28:7 [1762–4]). They are properties such as being true, singular or universal, a substance or an accident, a cause or an effect. From 1769 onward, Kant rejects Baumgarten's definition of ontology and introduces two new notions. The first is "Ontology as *immanent* thinking" (C, 11:314 [January 20, 1792]/CEC:398). It studies "our understanding" and its "capacity" to "judge about things independently from experience," and it contains "nothing else than the fundamental concepts and all principles of our a priori cognition in general" (MVo, 28:363, 390 [1784–5]). These are the categories and the synthetic principles of the pure understanding. The second is "*transcendent*" ontology (C, 11:314/CEC:399). Kant rejects it because it "presumes to offer synthetic a priori cognitions of things in general" (A247/B303 [1781/7] = CECPR:345), which lie beyond the limits of possible knowledge.

Although in the early 1760s Kant accepts Baumgarten's definition of ontology, he diverges from Baumgarten on two points. First, he modifies Baumgarten's ordering of the parts of metaphysics: ontology (or *metaphysica generalis*), rational cosmology, rational psychology, and

rational theology (which make up *metaphysica specialis*). Kant places rational psychology immediately after ontology, before cosmology and theology (Pr, 2:309/CETP70:295). This anticipates the structure of the first *Critique*, where rational psychology is discussed after the immanent ontology of the Analytic, before cosmology and theology. Second, Kant is pessimistic about the prospects of ontology. It is "difficult to understand" (Pr, 2:310/CETP70:296), as is the "dark and shoreless ocean" of metaphysics (OPA, 2:66 [1763]/CETP70:111).

The philosophical revolution of 1769 leads Kant to deny, against Baumgarten, that ontology studies properties of things (R3959, 17:367 [1769]). Ontology is a "transcendental logic" (R4152, 17:436 [1769–70]/CENF:116) that studies "the first grounds of our pure rational cognition of things" (R4166, 17:441 [1669–70]; see R4168, 17:442 [1769–70]/CENF:117). These grounds are the "transcendental concepts" (R5034, 18:68 [c. 1776–8]) and the synthetic, "material principles" (R3922, 17:346–7 [1769]/CENF:94) of knowledge, which Kant introduces in 1769 and which anticipate the categories and principles of the Transcendental Analytic. Kant qualifies them as merely "subjective" (R3942, 17:357 [1769? 1764–8?]/CENF:100; R3988, 17:378 [1769]/CENF:109) as they relate to the nature of the mind rather than to the constitution of objects. Ontology too is "subjective" (R4152, 17:436/CENF:116).

Kant's Critical texts reiterate this conception of ontology as a science of categories and synthetic principles of pure understanding (e.g., R5131, 18:100 [1776–89?]/CENF:217; RP, 20:260, 315 [1793/1804]/CETP81:354, 398; MV0, 28:363, 390), although they make diverging statements on its place within the architectonic structure of the critical philosophy (cf. A845/B873 = CECPR:698 with RP, 20:260/CETP81:354). Kant now accepts Baumgarten's view that ontology studies the universal predicates of things. He regards the categories as "ontological predicates" (CPJ, 5:181 [1790]/CECPJ:68) that express features of "an object in general" (B128/CECPR:226). However, Kant denies that ontology can identify the ontological predicates by studying things as they are in themselves. Instead, ontology focuses on "reason itself" and studies "the fundamental predicates and fundamental principles" of "pure understanding and pure reason" (MV0, 28:391; see also PE, 29:11–12 [1778/9]).

The "conclusion" of this first kind of ontology – ontology as immanent thinking – is that "synthetic a priori propositions ... pertain only to objects of the senses" (R5552, 18:219 [1778–83?]/CENF:237). Transcendent ontology ignores this limitation as it "presumes to offer synthetic a priori cognitions of things in general in a systematic doctrine" (A247/B303 = CECPR:345). As a result, transcendent ontology falls into the pitfalls of the Transcendental Dialectic and must be rejected. "[T]he proud name of an ontology," so understood, "must give way to the modest one of a mere analytic of the pure understanding" (A247/B303 = CECPR:345), that is, to Kant's new ontology as immanent thinking.

Related terms: **Metaphysics**, **Transcendental analytic** *Alberto Vanzo*

Opinion (*Meinung*) Along with knowledge (*Wissen*) and belief/faith (*Glaube*), Kant presents opinion as one of our three fundamental modes of holding-to-be-true (*Fürwahrhalten*). Following terminology drawn from Georg Friedrich Meier's *Auszug aus der Vernunftlehre*, Kant describes knowledge as both "objectively sufficient" and "subjectively sufficient" (*zureichenden*). Belief/faith lacks "objective sufficiency" but still carries "subjective sufficiency." Opinion, however, is neither "objectively sufficient" nor "subjectively sufficient."

While the meaning of these terms is subject to some interpretive dispute, "objective sufficiency" can be understood as an epistemic notion akin to "objective" certainty – i.e., a holding-to-be-true with grounds sufficient to guarantee truth. "Subjective sufficiency," by contrast, refers to a psychological state of maximal confidence, or certainty in its subjective sense.

Hence, when one opines, the assent is neither objectively nor subjectively certain. Yet this assent is still governed by objective standards, such that opinion still involves having *some* grounds favoring the proposition and so *some* degree of commitment to its truth. Opinion for Kant is thus quite akin to Locke's well-known characterization of belief as an assent proportioned to one's epistemic grounds. As described in the *Jäsche Logic* and other logic lectures, opinion occurs when one is cognizant of grounds both for and against truth, though with a balance such that "one has more grounds for the cognition than against it" (LB, 24:241 [early 1770s]/CELL:192). That is, opinion for Kant is the mode of assent proper to propositions that one takes to have a probability of truth of between .5 and 1.0 (CPJ, 5:465–6 [1790]/CECPJ:329; LJ, 9:66 [1800]/CELL:571; LB, 24:219/CELL:173–4; LBu, 24:638 [1789–90]; LV, 24:825 [1780s]/CELL:282; etc.).

It is also important to understand that for Kant opinion and belief are not interchangeable terms. Although the German *Glaube* can mean either "religious faith" or "belief" in its more pedestrian sense, Kant uses the term primarily in its former manner, as a mode of assent grounded in our practical and moral interests. *Glaube* is thus used primarily in relation to the practical postulates and other supersensible objects of religious or moral significance. Opinion, by contrast, is limited in the same way that knowledge is for Kant, both restricted to the scope of possible experience.

Opinion, however, takes on one further restriction beyond the limits that transcendental idealism imposes on knowledge. As explained in the *Jäsche Logic*, it is "absurd to opine a priori," and so opinion has no role "in mathematics nor in metaphysics nor in morals, but merely in *empirical* cognitions" (LJ, 9:67/CELL:571). Yet, because nearly all that we hold-to-be-true involves the empirical, Kant still takes opinion as our most abundant form of assent (LV, 24:850/CELL:303).

Related terms: **Belief**, **Knowledge**, **Truth** *Lawrence Pasternack*

Organism (*Organism*, *Organismus*, *organische Wesen*, *organische Körper*, *Naturzweck*) Kant's references to organic life are most readily captured by the English term "organism." Kant did in fact use both *Organism* (twelve times) and *Organismus* (five times) in his works, but he more often chose to use *organische Körper* (fourteen times) or its variants, *organische Wesen* (five times) and *organisierte Wesen* (seven times). All of these terms were conceptually connected, moreover, to Kant's most common way of referring to an organism – as a *Naturzweck* (twenty-two times) – since, as he understood it, "Things, as natural ends [*Naturzweck*], are organized beings [*organisierte Wesen*]" (CPJ, 5:372 [1790]/CECPJ:244). Organisms, in other words, are defined in the first instance by their being *organized*. How they are organized is a matter for reflective judgment to consider (CPJ, 5:193/CECPJ:78), but in general, Kant is clear that we must view such organization to be somehow oriented by an organism's need to defend itself against the various ill effects of disorganization or entropy (CPJ, 5:371/CECPJ:243).

For most of the history of the term, the Latin *organismus* and its modern language equivalents referred generically to a state of organization or ordering that could be applied to virtually anything. It was only at the end of the eighteenth century that "organism" became a unique term

for beings who, until then, would have required extra-delineation as "living bodies," "organized bodies," or "organic bodies." It was because of this, no doubt, that in 1802 in his *Encyclopädisches Wörterbuch der Kritischen Philosophie* Georg Mellin discussed Kant's account of the organism under the heading of "Organized Being, Organized or Organic Body" (*Organisirtes Wesen, organisirter oder organischer Cörper*) (vol. IV.2, pp. 487–94). The shift toward "organism" as the preferred term is reflected not just in Kant's account being newly listed under "Organism" in Rudolf Eisler's 1930 *Kant-Lexicon* (pp. 404–6), for example, but also in Kant's works themselves, so far as the terms *Organismus* and *Organism* appear only in the very late texts collected together as the *Opus postumum* (OP, 21:185–7, 189, 198, 213 [1796–1803]; OP, 22:78, 272, 307, 398, 457, 534, 547).

Kant was well versed in many of the debates taking place in the life sciences during his day. One of the more central areas of contention concerned the proper means for discriminating between material bodies composed of organized parts (like clocks or automatons) and living material bodies composed of organized parts (like plants and animals). For many theorists, it seemed clear that the physically organized structure of a body was distinct from any vital forces responsible for the life processes or metabolism at work within it. This was the approach taken by the chemist Georg Stahl (1659–1734), for example, who resisted attempts to provide a mechanical account of metabolism, arguing instead that only something like a *physis* or *anima* could explain a living body's capacity for the movement of otherwise inert material parts. This was a position which Kant appears to have appreciated when, in discussing the issue in 1766, he exclaimed, "I am convinced that Stahl, who is disposed to explain animal processes in organic terms, was frequently closer to the truth than [the mechanists] Hofmann or Boerhaave, to name but a few" (DSS, 2:331 [1766]/CETP70:319). And indeed, by 1790 Kant would reach conclusions similar to Stahl's regarding the manner by which we must reflectively judge animal processes to be operating, given that for Stahl the biological body was best taken to be a complex, self-organizing system of material parts and a purposive force or *physis* responsible for their ongoing interrelation.

Turning now to Kant's specific remarks, one notes that with few exceptions (A, 7:178n. [1798]/CEAHE:287n.; PG, 9:251 [1802]/CENS:522–3; R1546, 15:968–9 [summer 1798–1804]; R4211, 17:458 [1769–70]; R5995, 18:419 [1783–4]/CENF:324; R6818, 19:171 [1776–8? 1770–1? 1771–6?]; R7688, 19:491 [1771–6? 1769? 1773–5?]), Kant's discussion of the organism takes place in either the 1790 *Critique of the Power of Judgment* (twenty-two times) or in the *Opus postumum* (thirty-two times). Of these, the account given by Kant in §§63–6 of the third *Critique* is by far the better known. Kant's argument covers a lot of ground in these sections, but four general points can be summarized in brief. First, Kant is interested in providing his readers with a precise account of the organism viewed as an end in itself, as a *Naturzweck*. This notion turns, for Kant, on an account of causality: on the special kind of causality that seems to be at work in organic life, and on the remote analogy that can be drawn by us between human freedom and the organism's seeming capacity for intentional activity (CPJ, 5:370–1, 375–6/CECPJ:242–3, 247). Second, Kant takes the organism to be organized by itself, by its own "self-organizing" capacity as opposed to by some external source, and he sees this process of self-organization as occurring so far as the organism serves as both "the cause and effect of itself" or, as he explains it, as demonstrating in its goal-directed, entropy-resistant activities, both final and efficient causality: "only if a product meets that condition will it be both an organized and a self-organizing being, which therefore can be called a natural end" (CPJ,

5:373–4/CECPJ:244–6). Third, Kant is concerned to emphasize throughout that such a conclusion is the product of reflection; it is a teleological judgment that is reached in view of our experience of organic life, but it in no way constitutes a set of knowable truths regarding nature. Although we are ineluctably led to thinking about plants and animals in this way, we cannot have any certainty regarding such pronouncements, given that we have gone beyond mechanical explanations in our account. It was for this reason that there could be no "Newton of the blade of grass" (CPJ, 5:398–400/CECPJ:268–71). Fourth, Kant is at pains to distinguish even speculative reflective judgments regarding organic life from anything that might be seen as supporting theories of living matter or "hylozoism." Kant admits that it is hard to know what to make of the many inscrutable properties of nature, especially when it comes to its containing "a formative force that propagates itself," but adding a soul to it as artificer, or asserting that matter is alive or is itself an organism, leads only to unintelligibility. It is at this point that we must recognize that while we might import a sense of our own free causality into nature when considering the spectacle of life, these natural ends, if taken on their own terms, will simply resist our every attempt at explanation (CPJ, 5:374–6/CECPJ:245–8).

Kant's discussion in the *Opus postumum* repeats some of these conclusions (e.g., OP, 21:185–6/CEOP:60–1), but its focus concerns the place of organisms within an account of the moving forces of matter: "The division into organic and inorganic cannot be lacking from the division of the moving forces of matter which belongs to the transition from the metaphysical foundation of the natural science to physics; and, indeed, it must be thought a priori in it, without previously being instructed, by experience, of such bodies" (OP, 21:210–11/CEOP:64–5). How can such a thing be thought a priori? Here Kant resorts to analogy, in this case between the experience of our body – as itself a set of moving forces, as something both responsive to external stimuli and a source of them – and our view of organisms. As he puts it, "Because man is conscious of himself as a self-moving machine, without being able to further understand such a possibility, he can, and is entitled to, introduce organic-moving forces of bodies into the classification of bodies in general" (OP, 21:212–13/CEOP:65–6; see also OP, 22:373/CEOP:118). While this sounds like the "remote analogy" described in the *Critique of the Power of Judgment*, such cautionary language is missing from the *Opus postumum*, as Kant seems concerned to develop instead an account of an embodied, self-aware I in the *Selbstsetzungslehre*.

Related terms: **End**, **Hylozoism**, **Life**, **Purposiveness**, **Reflective judgment** *Jennifer Mensch*

Outer sense (*äusserer Sinn*) In *Anthropology from a Pragmatic Point of View*, Kant distinguishes inner and outer sense in causal terms: "in outer sense, the human body is affected by physical things," whereas in inner sense, the body is affected "by the mind" (A, 7:153 [1798]/CEAHE:263). Correspondingly, the object of inner sense is the soul, whereas the objects of outer sense are bodies (A342/B400 [1781/7] = CECPR:412; see also ID, 2:397 [1770]/CETP70:390; MNS, 4:467 [1786]/CETP81:183; and RP, 20:281 [1793/1804]/CETP81:372). Up to this point, this is a reasonably traditional way of characterizing outer and inner sense.

But in the Transcendental Aesthetic of the *Critique of Pure Reason*, Kant considers outer sense in the context of a "science of all principles of a priori sensibility" in order to uncover whatever sensibility can "make available a priori" (A21–2/B36 = CECPR:173–4). The first claim in this argument is that "by means of outer sense (a property of our mind) we represent to ourselves objects as outside us, and all as in space" (A22/B37 = CECPR:174). Kant goes on to argue that

thus representing objects as "in another place in space" and as "outside and next to one another," "in different places," requires that the representation of space "must already be their ground" (A23/B38 = CECPR:175). At the end of the Transcendental Aesthetic he concludes that "space is nothing other than merely the form of all appearances of outer sense" (A26/B43 = CECPR:177), and that "what we call outer objects" – the objects of outer sense – "are nothing other than mere representations of our sensibility . . . whose true correlate, i.e., the thing in itself, is not and cannot be cognized through them" (A30/B45 = CECPR:178). However, because the form of appearances is "given in the mind prior to all actual perceptions, thus a priori" (A26/B42 = CECPR:177), we can have a priori cognition of the objects of outer sense. Kant provides similar arguments for the claim that time is the form of inner sense, and that it is thereby the formal condition of all appearances in general, including those of outer sense (A34/B50 = CECPR:180).

The relation between the forms of inner and outer sense is at the heart of Kant's Refutation of Idealism, which was added to the B edition. Kant offers "a strict proof" of the objective reality of outer intuition (Bxxxix/CECPR:121) against those who would claim that I am immediately conscious only of my *representation* of external things, so that "it still remains undecided whether there is something outside me corresponding to it or not." One way to put the idealist challenge is "whether we have only an inner sense and no outer one, rather merely outer imagination" (B276/CECPR:327). Kant's refutation turns on the claim that "inner experience itself depends on something permanent, which is not in me, and consequently must be outside me"; thus "for experience in general to be possible, the reality of outer sense is necessarily bound up with that of inner sense" (Bxli/CECPR:122). In other words, inner experience is possible only under the presupposition of outer experience in general (B275/CECPR:326). This is not to say that every given intuition corresponds to an actual object and so belongs to outer sense rather than imagination: "that must be decided in each particular case according to the rules through which experience in general . . . is to be distinguished from imagination" (Bxli/CECPR:122), for example "through its coherence with the criteria of all actual experience" (B279/CECPR:329), presumably as described in the Postulates of Empirical Thought.

How does this fit with the claim from the Aesthetic that what we call outer objects are nothing other than mere representations of our sensibility? In the Refutation, Kant seems to assert that there must be a thing outside me corresponding to – and thus over and above – the representation of that thing. (Cf. also R6312, where Kant refers to "something outside us, and indeed to something that is not itself in turn mere inner representation," 18:612 [1790]/CENF:357; in the same *Reflexion*, Kant says that "in order for something to seem to be outside us, there must really be something outside us," 18:613/CENF:357.) The Refutation was added in the B edition, in effect replacing the argument against idealism contained in the Fourth Paralogism of the A edition.

In the Fourth Paralogism, Kant offered an argument against the idealist who claims that we can never be fully certain of the existence of the objects of outer sense since we do not perceive them directly, but rather infer their existence from inner perception (A367–8/CECPR:425–6). He begins that refutation by asserting the claim from the Aesthetic that appearances are mere representations. Since I am conscious of my representations, they exist. Since external objects are merely a species of my representations, "they exist as well as my self, on the immediate testimony of my self-consciousness" (A371/CECPR:427). The only difference is that the representation of my self is related only to inner sense, whereas the representations which are

called external are given in outer as well as inner sense. External objects are in space, but since space is "encountered only **in us**," those objects are not external in the transcendental sense; they are not things in themselves existing distinct from us (A373/CECPR:428), but are rather "empirically external." Is this a weaker claim than the claim that there is something outside me corresponding to my representation of an external object?

Later *Reflexionen* suggest that the conclusion of the fourth paralogism is compatible with that of the Refutation: in R6313, Kant claims that idealism can be refuted "by showing that the representation of outer things must not lie in the imagination, but in an outer sense" (R6313, 18:613 [1790–1]/CENF:358). We should understand both the arguments of the Paralogism and of the Refutation in this way. The "something permanent" of the Refutation is not a thing in itself, over and above my representations; rather "that which persists . . . can be placed only in that which is given through outer sense" (R6311, 18:611 [1790]/CENF:356). Thus the characterization from the Aesthetic of outer sense as the means by which "we represent to ourselves objects as outside us, and all as in space" (A22/B37 = CECPR:174) proves to be central to the Refutation of Idealism.

Related terms: **Inner sense**, **Refutation of idealism**, **Representation**, **Transcendental idealism**

Emily Carson

P

Pathological (*Pathologisch*) Throughout his practical philosophy, Kant applies the adjective "pathological" to terms like "love," "interest," "will," "motive," or "feeling," and he generally uses it to mean "sensible, dependent upon sensibility": "every influence on feeling and every feeling in general" is "*pathological*" (CPrR, 5:75 [1788]/CEPP:200). It is often defined in contrast with "practical." In "On a Recently Prominent Tone of Superiority in Philosophy," the dichotomy between pathological and practical is stated in terms of the causal or genealogical source of a feeling, depending on whether it precedes or is derived from the moral law:

> That *pleasure* (or displeasure) which must necessarily precede the law, if the act is to take place, is *pathological*; but that which the *law* must necessarily *precede*, for this to happen, is *moral*. The former is based on empirical principles (the matter of choice); the latter on a pure principle a priori (in which the only concern is with the form of determination of the will). (RPT, 8:395 [1796]/CETP81:436; also MM, 6:399 [1797]/CEPP:528)

The feeling of respect for the moral law is thus defined by contrast with pathological feelings as "a singular feeling which cannot be compared to any pathological feeling" since it is "*practically effected*" rather than "sensibly effected": "the incentive of the moral disposition must be free from any sensible condition . . . on account of its origin, [respect] cannot be called pathologically effected" (CPrR, 5:75–6/CEPP:201). As sensible beings, beings endowed with sensibility, our

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power of choice is both "pathologically affected (through moving-causes of sensibility)" and independent from the necessitation of sensible impulses (A533–4/B561–2 [1781/7] = CECPR:533; MoC, 27:255 [1770s]/CELE:50). It is because the human will is pathologically affected that "there can be found a conflict of maxims with the practical laws" (CPrR, 5:19/CEPP:153).

A pathological interest is a condition dependent on our sensuous natures. By contrast with our moral interest, it indicates "dependence upon principles of reason for the sake of inclination, namely where reason supplies only the practical rule as to how to remedy the need of inclination" (G, 4:414n. [1785]/CEPP:67n.). It is not the action that interests me but the object of the action insofar as it is agreeable to me. One who does something because it is pleasant is pathologically necessitated; one who does a thing that is good in and for itself, is practically necessitated (MoC, 27:256–7/CELE:51). Generally, anything done for the sake of sensible feelings or inclinations can be called pathological, from an agreement (IUH, 8:21 [1784]/CEAHE:111), to love (G, 4:399/CEPP:55), sympathy (MoM2, 29:626 [1785]/CELE:243–4; A, 7:253 [1798]/CEAHE:355), or happiness (MoV, 27:643 [1793–4]/CELE:382).

Related terms: **Affect**, **Feeling**, **Inclination**, **Interest**, **Respect** *Alix Cohen*

Pedagogy (*Pädagogik*) Although Kant scarcely uses the term *Pädagogik* (or cognates) in his published work, he discusses education (*Erziehung*) in passing throughout his anthropological works, and weighs in at length on moral education in the *Critique of Practical Reason* (CPrR, 5:151–61 [1788]/CEPP:261–9) and the *Metaphysics of Morals* (MM, 6:475–91 [1797]/CEPP:591–602), and more briefly in the *Religion within the Boundaries of Mere Reason* (Rel, 6:48–50 [1793]/CERRT:92–5). For Kant, education makes it possible for us to fulfill our "vocation" (*Bestimmung*) as human beings – turning us from animals "endowed with the *capacity of reason* (*animal rationabile*)" into beings who realize and aim to perfect this capacity, or *animal rationale* (A, 7:321 [1798]/CEAHE:417; cf. P, 9:443 [1803]/CEAHE:439; IUH, 8:19–20 [1784]/CEAHE:110–11; MoC, 27:470–1 [1770s]/CELE:220–1). He also publicly supported the work of Rousseau-inspired educational reformers Johann Bernhard Basedow and Christian Heinrich Wolke (EP, 2:445–52 [1776/7]/CEAHE:98–104; cf. Kant's allusion to these reformers at Rel, 6:19–20/CERRT:69).

Kant gave four lecture courses on education between 1776 and 1787; his notes were compiled and edited by Friedrich Theodor Rink and published posthumously as the *Lectures on Pedagogy* (1803). Although the textual status of the *Lectures* is controversial (there is no record of the handwritten notes on which they are based), they still provide a helpful overview of Kant's general views on education and its stages (cf. AF, 25:723 [1775–6]/CELA:250–1). Education begins with the "care" (*Wartung*) of infants, and continues with the "discipline" (*Disciplin*) or "training" of children to curb congenital tendencies of the human being to deviate "by means of his animal impulses from his vocation [*Bestimmung*]" (P, 9:441–2/CEAHE:437–8; see also A708–10/B736–8 [1781/7] = CECPR:628). These physical and nondiscursive modes of education are followed by instruction (*Unterweising*), which consists in the "communication of rules" (A, 7:199/CEAHE:306; P, 9:452/CEAHE:446). Since instruction calls for the student to learn the rules by imitating the instructor's use of them, it has something "mechanical" about it (A, 7:225/CEAHE:329; cf. A, 7:199/CEAHE:306; A133/B172 = CECPR:268) and can only be preparatory for the ultimate goal of education, which is to cultivate skills of discernment and independent judgment through *Bildung* and *Cultur*.

In the *Critique of Practical Reason*, Kant outlines a proposal (which he presents as novel) for moral pedagogy. In doing so, he aims to displace standard practices of encouraging unreflective imitation of (presumptive) models of virtue (cf. G, 4:408–9 [1785]/CEPP:63) with a method for cultivating independent judgment. Kant's proposed method has two stages, and presupposes instruction in particular duties. The first stage cultivates skills of moral appraisal. Students are presented with examples from historical biographies and asked first to consider whether the given action "objectively *conforms with the moral law*, and with which law" (CPrR, 5:159/CEPP:267). Kant envisions the students competing in this "game of judgment" (CPrR, 5:154/CEPP:263) to offer the most compelling account of the motivations and character of the portrayed figure. But the "true end of all moral education [*moralische Bildung*]" is a practical readiness to be appropriately *motivated* by one's own independent recognition of what moral duty requires (CPrR, 5:117/CEPP:234; see also P, 9:475/CEAHE:464) – and the game does not draw to any such conclusion on its own steam.

The second stage of moral pedagogy works with more deliberately crafted examples. "One tells [the pupil] the story of an honest man whom someone wants to induce to join the calumniators of an innocent but otherwise powerless person (say, Anne Boleyn, accused by Henry VIII of England)" (CPrR, 5:155/CEPP:264). This man is first offered honors and gifts for his cooperation, but refuses; the student reacts with "mere approval and applause" – signaling his tacit commitment, Kant implies, to acting no differently in such circumstances himself. The example is then worked up in stages, so that the man's situation grows gradually more dire: next he faces unjust losses, then the forfeiture of the protection of influential friends, then disinheritance from frightened relatives, finally imprisonment, and ultimately death. He could escape these threats by falsely maligning Anne Boleyn, but he refuses at every turn. The pupil, Kant projects, "will be raised step by step from mere approval to admiration, from that to amazement, and finally to the greatest veneration and lively wish that he himself could be such a man (though certainly not in such circumstances" (CPrR, 5:156/CEPP:265). If the method works, by Kant's lights, it does so because it allows the student to appreciate that the man's character is representative of the good that he is committed to cultivating in himself.

Related term: **Enlightenment** *Melissa Merritt*

Perception (*Wahrnehmung*) In Kant's theory of cognition, the mind has a variety of representations (*Vorstellungen*), distinguished by both degree and kind. Perceptions are a type of representation, a type that Kant tends to depict as sensible (A119–20 [1781]/CECPR:238; A493/B521 [1781/7] = CECPR:512) and conscious (B160, B207/CECPR:261, 290; A320/B376 = CECPR:398). Where there is perception, there is empirical intuition (*Anschauung*) (Pro, 4:283 [1783]/CETP81:79; OD, 8:217 [1790]/CETP81:308) and sensation (*Empfindung*) (B147/CECPR:254; A225/B272 = CECPR:325). Kant consistently characterizes experience (*Erfahrung*) as a unity of perceptions, the result of synthesis (*Synthesis*) (Pro, 4:275/CETP81:72; B218–19/CECPR:295–6; A, 7:128 [1798]/CEAHE:240), thereby indicating that perceptions are comparatively lower-order representations. But it seems important to Kant's arguments in his *Critique of Pure Reason* that perceptions, too, result from synthesis.

Kant is not always clear about how he conceives of the relationships between perceptions and other representations. Consider first the relationship to empirical intuition. Kant sometimes suggests that a perception is just an empirical intuition (Pro, 4:283/CETP81:79; A, 7:134n./CEAHE:246n.). But he also writes of "mak[ing] the empirical intuition of a house into

perception through apprehension of its manifold" (B162/CECPR:262). Moreover, given his commitment to perceptions being conscious along with evidence at least suggesting that intuitions need not be (A116/CECPR:237; see also A, 7:135–6/CEAHE:246–7 and LJ, 9:33 [1800]/CELL:544–5), it would be contentious to hold that Kant simply equates empirical intuitions with perceptions. In the well-known, but problematic, "*Stufenleiter*" passage from the *Critique of Pure Reason*, Kant depicts cognitions (*Erkenntnisse)* as the "objective" species of perception (although here he writes of "*Perception*," not "*Wahrnehmung*") and then distinguishes two kinds: intuitions and concepts (A320/B376–7 = CECPR:398–9). This would imply that empirical intuitions are a species of perception rather than the other way around. And Kant sometimes holds that a perception is "consciousness *of* an empirical intuition" (OD, 8:217/CETP81:308, emphasis added; see also R5661, 18:318 [1788–90]/CENF:289).

Kant is also a little unclear about the relationship between perception and sensation. Some passages suggest that sensations are constituents of perceptions. He writes that "perception contains, beyond intuition, sensation as well" (Pro, 4:309/CETP81:102). This understanding of the relationship may also be implied by his claims that sensation is the "matter of perception" (A167/B208–9 = CECPR:291) and that a sensation's being given, "if it is applied to an object in general without determining it, is called perception" (A374/CECPR:428; see also RP, 20:266, 276 [1793/1804]/CETP81:359, 367). Yet elsewhere, Kant settles for writing only that perceptions are representations "accompanied" with sensation (B147/CECPR:254; see also B207/CECPR:290), and in the *Stufenleiter* passage he presents sensation as a kind, rather than a constituent, of perception (A320/B376 = CECPR:398).

Perceptions, for Kant, can be "outer" but also "inner" (A342/B400 = CECPR:412; B68/CECPR:189; SOS, 12:34–5 [1796]/CEAHE:225; A, 7:161/CEAHE:272). Kant does not obviously implicate sensations differently in these two kinds of perception. He holds that we have sensations of, e.g., color and warmth (B44/CECPR:178), but it can sound odd to hold that we have sensations of our own representations. Still, Kant does have as distinct categories "external sensation" (CPJ, 5:189 [1790]/CECPJ:75; A, 7:154/CEAHE:265) and "inner sensation" (MMr, 29:882 [1782–3]/CELM:250–1; A, 7:142/CEAHE:255). Moreover, given his description of sensation – "[t]he effect of an object on the capacity for representation, insofar as we are affected by it" (A19–20/B34 = CECPR:172) – Kant need only hold that our representations (perhaps in conjunction with an act of synthesis, B152–6/CECPR:257–9) have a causal role in our perception of them for it to follow that we have sensations of our own representations.

The notion of perception plays an important role in the Transcendental Deduction and the Principles of Pure Understanding of the *Critique of Pure Reason*, despite receiving no mention at the beginning of the Transcendental Aesthetic, where Kant introduces some of his technical vocabulary (A19–22/B33–6 = CECPR:172–4). In the A-Deduction, Kant writes that it is his insight that "the imagination is a necessary ingredient of perception itself" (A120n./CECPR:239n.). The point is more prominent in the B-Deduction, especially at its end, where, after having introduced his idea of the "*transcendental synthesis of the imagination*" (B151/CECPR:256), he claims that "all synthesis, through which even perception itself becomes possible, stands under the categories" (B161/CECPR:262; see also B162, B164/CECPR:262, 263).

In the Axioms of Intuition and the Anticipations of Perception, Kant seems to argue that our perceptions are the result of two different kinds of "mathematical" syntheses (A160/B199 = CECPR:284), in accord with the categories of quantity and quality (e.g., B203/CECPR:287; A175–6/B217–18 = CECPR:295; A178–9/B221 = CECPR:297). As its title suggests, the

Anticipations of Perception merits special note here. Kant argues that because the intensity of our perceptions (though he writes mostly of the intensity of our *sensations*) comes in degrees, we can know a priori that "the *real*" (A166/B207 = CECPR:290) does, as well. Kant also insists here that there can be no perception that lacks all degree of intensity (Pro, 4:307/CETP81:100); correspondingly, perception can furnish no evidence for empty space or time (A172/B214 = CECPR:293). In the Analogies of Experience, Kant contends that perceptions can help constitute the experiences of a single temporal framework, events, and simultaneous states of the world only as a result of "dynamical" (A160/B199 = CECPR:284) syntheses in accord with the relational categories. In the Postulates of Empirical Thinking, perception likewise plays a crucial role: "[t]he postulate for cognizing the *actuality* of things requires *perception*," or at least an object's "connection with some actual perception in accordance with the analogies of experience" (A225/B272 = CECPR:325). The actual is what is perceived or appropriately connected to what is perceived. Kant invokes perception to define necessity in the third postulate, as well (A227/B279 = CECPR:329).

The Analogies raise the issue of whether, for Kant, perceptions are intentional: that is, whether they represent (are about) objects. Kant tends to assume that they are; their objects are appearances (A371/CECPR:427; B225/CECPR:300). Yet in the Analogies, he takes the existence of perceptions for granted and seems concerned to determine how our representations – "inner determinations of our mind" – "acquire objective significance" and "*relation to an object*" (A197/B242 = CECPR:309). Without dynamical synthesis, Kant suggests, "we would have only a play of representations that would not be related to any object at all, i.e., by means of our perception no appearance would be distinguished from any other as far as the temporal relation is concerned" (A194/B239 = CECPR:308).

Relatedly, it is a theme in the *Critique of Pure Reason* that perceptions are not only intentional but also object-dependent. Kant is concerned in both the A-Paralogisms and in the Refutation of Idealism to distinguish perceptions (and experiences) from representations of the imagination, the latter of which can exist while their intentional objects do not (A373–5/CECPR:428–9; B275–6/CECPR:326–7; see also B151/CECPR:256 and A, 7:169/CEAHE:280).

There is also the distinction between judgments of perception and judgments of experience (Pro, 4:296–305/CETP81:91–9; LJ, 9:113/CELL:608–9). Kant claims that judgments of perception, unlike judgments of experience, are only "*subjectively valid*" (Pro, 4:298/CETP81:92). This by itself leaves open that "perception" as it functions in "judgment of perception" is only tangentially connected to the expression as Kant typically uses it. But Kant holds that a judgment of perception expresses "merely a relation of a perception to a subject" (Pro, 4:298/CETP81:93) and even claims that "it *is* merely a connection of perceptions within [one's] mental state" (Pro, 4:300/CETP81:94, emphasis added). So there seems to be a significant relationship between perception and judgments of perception.

Related terms: **Analogies of experience**, **Anticipations of perception**, **Cognition**, **Experience**, **Intuition**, **Judgment: power of**, **Representation**, **Sensation** *Andrew Roche*

Perfect duties (*volkommene Pflichten*) In his 1785 *Groundwork of the Metaphysics of Morals*, Kant illustrates the categorical imperative by showing that it generates and explains duties from each of the four divisions of duty that obtain from "the usual division of them into duties to ourselves and to other human beings and into perfect and imperfect duties" (G, 4:421/CEPP:73). In a footnote, Kant adds that he reserves the division of duties for the *Metaphysics of*

Morals, but clarifies that he understands by a perfect duty "one that admits of no exception in favor of inclination," and that there are both external and internal perfect duties (G, 4:421n./CEPP:73n.).

While Kant postpones an official discussion of the division of duties until the *Metaphysics of Morals* (1797), his appeal to the division in the *Groundwork* suggests that all duties are either perfect or imperfect, and that this distinction tracks a distinction between violations of duty that evince contradictions in conception (violations of perfect duty) and those that evince a contradiction in willing (violations of imperfect duty) (G, 4:421/CEPP:75). This link between the two parts of the categorical imperative and the distinction between perfect and imperfect duty is explicit in Kant's lectures (e.g., MoM2, 29:609–10 [1785]/CELE:232–3; MoV, 27:496 [1793–4]/CELE:264).

Kant returns to the four examples after articulating the formula of humanity, where he lists the first two (presumably, violations of perfect duty) as examples of breaches of necessary or owed duty, and the latter two as examples of breaches of contingent or meritorious duty (G, 4:429–30/CEPP:80–1). As these examples are also divided according to the two parts of the formula of humanity – that is, the requirements to treat humanity never merely as a means, and to treat humanity as an end in itself – this division suggests that violations of perfect duty violate the injunction never to treat humanity as a mere means, while violations of imperfect duty violate the injunction to treat humanity as an end in itself.

So, though Kant in the *Groundwork* postpones the division of duties to the *Metaphysics of Morals*, the *Groundwork* already suggests the following distinctions between perfect and imperfect duties. *Perfect duties* are necessary and owed, admit of no exception in favor of inclination, and violations of perfect duty involve a contradiction in conception and treating humanity in oneself or others as a mere means. *Imperfect duties* are meritorious (not owed), possibly admit of exception in favor of inclination (though there is much debate on this point in the secondary literature), and violations of imperfect duty involve a contradiction in willing and a failure to treat humanity as an end in itself.

As promised, Kant returns to the division of duties in the *Metaphysics of Morals*. There he clarifies the distinction and uses it for architectonic purposes, including his division of the *Metaphysics of Morals* into the *Doctrine of Right* and the *Doctrine of Virtue* as well as the so-called "objective division" of duties to self into formal and material duties (MM, 6:419 [1797]/CEPP:544–5). Formal duties to oneself are perfect duties; material duties to oneself are imperfect duties (MM, 6:421, 444/CEPP:546, 565).

With respect to the general division, Kant presents the following as a schematic overview of the division of duties "in Accordance with the Objective Relation of Law to Duty" (MM, 6:240/CEPP:395):

Schema 1

	Perfect duty			
Duty to oneself	1. The right of humanity in our own person	(of right)	2. The right of human beings	Duty to others
		Duty		
	3. The end of humanity in our own person	(of virtue)	4. The end of human beings	
	Imperfect duty			

So, duties of right are perfect duties, and duties of virtue are imperfect duties. It is *not* the case, however, that all duties of right or perfect duties are dealt with in the *Doctrine of Right* and imperfect duties in the *Doctrine of Virtue*, for Book I of Part I of the *Doctrine of Virtue* is about perfect duties to oneself, and these are, as described above, duties of right. That we find these duties of right in the *Doctrine of Virtue* indicates that Kant operates with two concepts of right and two corresponding understandings of duties of right. First, there are duties of right that correspond to rights of humanity, which are either in one's own person or in others. Second, there are duties of right as duties "for which external lawgiving is possible" (MM, 6:239/CEPP:394; MoM, 29:617–18/CELE:237). This second set of duties of right is concerned with "the external ... relation of one person to another" (MM, 6:230/CEPP:387) and implies "an authorization to use coercion" (MM, 6:231–2/CEPP:388–9). Even on this point, however, Kant admits that there are exceptional cases. In an appendix to the Introduction to the *Doctrine of Right*, Kant concedes that, for example, an employee whose agreed-upon wage has lost value because of inflation has a *right* to an inflation adjusted wage, even if there is no way for a judge to enforce this right if the employee's contract makes no corresponding provision. Conversely, a shipwrecked passenger has *no right* to steal a plank from another passenger, despite the fact that no effective punishment for such a violation of another's right exists (MM, 6:234–6/CEPP:390–2).

Perfect duties to oneself are duties of right in the first of the two above senses, since they correspond to the rights of humanity in one's own person (MM, 6:240/CEPP:395; MoV, 27:543, 592/CELE:301, 341). But they are *not* duties of right in the second sense, for they are not duties for which external lawgiving is possible. That perfect duties to oneself are not about interpersonal relations is immediately clear. That they are not coercively enforceable is less clear, for conformity with perfect duties to oneself could conceivably be coerced – we could compel people not to commit suicide by, say, threatening not to bury them in hallowed ground. But even if conformity with perfect duties to oneself could be enforced, it is doubtful that it could be *permissibly* enforced, or enforced in a way that is consistent with the universal principle of right (MM, 6:230/CEPP:387). Thus, we read in notes from Kant's lectures that

> not every *officium strictum*, or duty of right, is a coercive duty in the sense assumed; ... there are duties of right ... to which I may be compelled without anyone else being able to compel me ... Duties of right, both to oneself and to others, are *officia juris*, the former *interna* and the latter *externa*. The *externa* are ... coercive duties ... legal duties, and in regard to them the coercion from without is an authentic feature. (MoV, 27:581–2/CELE:332)

Schema 2

<table>
<tr><td colspan="4">Perfect duties/duties of right</td></tr>
<tr><td rowspan="2">Duties to oneself</td><td>Duties pertaining to the rights of humanity in our own person (officia interna juris)</td><td>Duties pertaining to the rights of other human beings (officia externa juris)</td><td rowspan="2">Duties to others</td></tr>
<tr><td>Duties pertaining to the ends of humanity in our own person (self-perfection)</td><td>Duties pertaining to the ends of other human beings (happiness)</td></tr>
<tr><td></td><td colspan="2">Imperfect duties/duties of virtue</td><td></td></tr>
<tr><td colspan="4">[D] = Doctrine of Right</td></tr>
</table>

Schema 2 offers an overview of how the different divisions of perfect and imperfect duties are treated in the *Metaphysics of Morals* (cf. MM, 6:240/CEPP:395; MoV, 27:581–6/CELE:332–6).

Examples of perfect duties are, accordingly, of two kinds. The first kind, dealt with in the *Doctrine of Right*, is duties based on the right of humanity in others and includes all duties to respect the rights of others, such as not to aggress against, steal from, or defraud others. The second kind, dealt with in Book I of Part I of the *Doctrine of Virtue*, is duties based on the right of humanity in oneself, and includes duties of self-preservation (e.g., prohibition of suicide) and self-respect (e.g., duties of honesty and not being servile or letting others belittle one's worth) (see also MoV, 27:600–2/CELE:347–9).

In the *Metaphysics of Morals*, Kant also makes clearer the distinction between perfect and imperfect duties. Here we learn that perfect duties require the performance or omission of acts such as keeping one's promises or repaying one's debts (MM, 6:220/CEPP:384; MoV, 27:578/CELE:329–30), whereas imperfect duties require the adoption of certain ends, namely, the ends that are also duties; general happiness and moral self-perfection (MM, 6:379–95/CEPP:512–26; MoV, 27:543, 578, 651/CELE:301, 329–30, 388). Using Kant's terminology (MM, 6:390, 411/CEPP:521, 538; MoV, 27:536, 577–8/CELE:295–6, 329–30), we can elaborate on the distinction by saying that perfect duties are *narrow* and *strict* in the sense that they require a particular action (e.g., keep the promise given) and so permit no latitude for choice about how to satisfy them, whereas imperfect duties are *wide* and *permissive* in that they require the adoption of certain policies of action (e.g., beneficence), which permit latitude for choice in how to satisfy them (e.g., where, when, and how to be beneficent) (MM, 6:390, 542–4/CEPP:521, 571–3). Finally, Kant suggests that failure to perform perfect duties is culpable, whereas failure to satisfy particular imperfect duties is deficient rather than culpable. A maxim or general principle *never* to perform imperfect duties would, however, be culpable. Conversely, the performance of perfect duties is not meritorious, whereas the performance of imperfect duties is meritorious (MM, 6:227, 390/CEPP:382, 521; MoV, 27:560–1/CELE:314–16).

In summary, then, morality, understood as the realm of duties, divides into perfect and imperfect duties. Here is a list of the features by which Kant characterizes the division:

Perfect duties	Imperfect duties
Duties of right	Duties of virtue
Require the performance or omission of acts	Require the adoption of certain ends
Narrow and strict	Wide and permissive
Necessary/owed	Contingent/meritorious
Fulfilment not meritorious	Fulfilment meritorious
Breach is culpable (demerit)	Breach is deficiency (not demerit)
Breach leads to contradiction in conception	Breach leads to contradiction in willing
Breach treats humanity as mere means	Breach fails to treat humanity as end in itself
No exception in favor of inclination	Possible exception in favor of inclination

Related terms: ***Groundwork of the Metaphysics of Morals***, **Lectures on Ethics**, ***Metaphysics of Morals***, **Categorical imperative**, **Duties to others**, **Duties to self**, **End**, **Imperfect duties**, **Obligation**, **Virtue**

Kate Moran and Jeppe von Platz

Personality (*Persönlichkeit*, *Personalität*) Personality designates most generally a feature on the part of the human soul that suffices to distinguish it from the soul of an animal (cf. A, 7:127

[1798]/CEAHE:239; R4237, 17:472 [1769–70]; AF, 25:476 [1775–6]/CELA:52; ML1, 28:276 [1777–80]/CELM:87; RP, 20:270 [1793/1804]/CETP81:362). The human soul can thus be distinguished either in virtue of its possession of higher intellectual powers (such as self-consciousness or apperception) or in virtue of its dignity as a moral being. These correspond to two types of personality, namely, psychological personality, which amounts to the soul's capacity to be conscious of its numerical identity, and practical or moral personality, which amounts to the soul's capacity for free action: "Personality can be taken *practically* and *psychologically*; *practically*, if free actions are ascribed to it; *psychologically*, if it is conscious of itself and of the identity" (ML1, 28:296/CELM:103; cf. R5049, 18:72 [1776–8]/CENF:208). Aside from these, Kant also discusses civil personality (*bürgerliche Persönlichkeit*), which pertains to a citizen who is able to derive her "rights and powers as a member of the commonwealth" (MM, 6:314 [1797]/CEPP:458; cf. also MM, 6:330/CEPP:471–2), and he sometimes also deploys the notion of personality or personhood in its traditional theological context, i.e., in relation to the "persons" of the trinity (cf. Rel, 6:141, 146–7 [1793]/CERRT:167, 170–1; CF, 7:23 [1798]/CERRT:252).

As Kant makes clear in the major premise of the Third Paralogism, the human soul is considered a person in the psychological sense in virtue of its capacity to be conscious of itself ("What is conscious of the numerical identity of its Self in different times, is to that extent a *person*," A361 [1781]/CECPR:422; cf. also MM, 6:223/CEPP:378), though Kant also characterizes psychological personality more generally as the soul's capacity to have the representation *I* (cf. AC, 25:11 [1772–3]; AF, 25:473/CELA:50; ML1, 28:277/CELM:87; A, 7:127/CEAHE:239). Such a capacity serves to distinguish the human soul from that of animals inasmuch as this self-consciousness is only possible in beings that possess a faculty of understanding, which animals are taken to lack (cf. A, 7:196/CEAHE:304; Letter to Markus Herz, C, 11:52 [May 26, 1789]/CEC:314). While Kant had claimed in the pre-Critical period that this consciousness was possible by means of inner sense (cf. ML1, 28:267, 277/CELM:80, 88), in the Critical period Kant appears to allow that the soul can be considered a person insofar as it is conscious of its identity in pure apperception (cf. A362/CECPR:423), and which therefore constitutes the "transcendental" signification of the concept of personality (A365/CECPR:424). While psychological personality consists in the soul's capacity to be conscious *that* it is an identical subject at different times, Kant also frequently broaches the issue of personal *identity* in the context of the soul's psychological personality (cf. A362–3/CECPR:423; ML1, 28:296/CELM:103; MMr, 29:913 [1782–3]/CELM:278; MD, 28:683 [1792–3]/CELM:384; MVi, 29:1036 [1794–5]/CELM:502).

The human soul is considered a moral person in virtue of the fact that its actions can be imputed to it (cf. AC, 25:11; MM, 6:223/CEPP:378). Since the imputation of actions to a subject presupposes that that subject is capable of acting freely, Kant claims that moral personality must consist in "nothing other than the freedom of a rational being under moral laws" (MM, 6:223/CEPP:378, cf. also MoM, 27:1412 [1782]). Since the possession of freedom of the will marks the human soul as a noumenon and a member of the intellectual world, it serves to reveal "a life independent of animality, and even of the whole sensible world" (CPrR, 5:162 [1788]/CEPP:269–70; cf. also CPrR, 5:86–7/CEPP:210; MM, 6:239, 418/CEPP:395, 544; Rel, 6:28/CERRT:76). Kant further contends that human beings possess a "predisposition" to moral personality in particular insofar as respect for the moral law alone constitutes a sufficient incentive (Rel, 6:27–8/CERRT:76). Despite their differences, psychological and moral

personality are clearly closely connected, and Kant even suggests that the latter is grounded on the former (cf. R4228, 17:467 [1769–70, 1772–5?]/CENF:122; ML1, 28:277/CELM:87), and in any case the preservation of personality in both senses after death is required for the immortality of the soul (A345/B403 [1781/7] = CECPR:414; CPrR, 5:122/CEPP:238; ML1, 28:296/CELM:102).

Related terms: **Apperception**, **Dignity**, **Freedom**, **Humanity**, **Identity**, **Immortality**, **Inner sense**, **Life**, **Pneumatology**, **Power**, **Reason**, **Spirit**, **Understanding** *Corey Dyck*

Physical influx (*influxus physicus*)

I

Throughout his philosophical career, Kant's view of influence (*Einfluß*, *influxus*) and, more particularly, his conception of physical influence (*influxus physicus*) revolve around the following assumptions.

1. Influence is transeunt action (*actio transiens*) (cf. Baumgarten, *Metaphysica*, §211). We require the concept of transeunt action if we are to account for the community of substances in which changes of the accidental determinations of one substance are necessarily conjoined with changes in the corresponding determinations of another substance. (See, e.g., MH, 28:66, 846 [1762–4]; MMr, 29:823–4 [1782–3]/CELM:181–3; LBu, 24:674 [1789–90]; MD, 28:640 [1792–3].)

2. The relation of influence at issue in the community of substances is one of reciprocal action, i.e., a relation in which a substance acted upon (*substantia patiens*) is something active (*substantia agens*) at one and the same time as it is passive. All influence between substances, therefore, is mutual influence (*influxus mutuus*); and all cognizable substantial community is dynamical community (*commercium*), i.e., the relation of influence involving the reciprocal action of substances with respect to their accidental determinations. (See, e.g., R4217, 17:461 [1769–70]; MMr, 29:825, 827/CELM:183–4, 185–6; A211–13/B258–60 [1781/7] = CECPR:316–18; MvS, 28:513 [1785–9]; MD, 28:639–40; MD, 28:664–5/CELM:365–7; MK2, 28:720 [1790–5]; MVi, 29:986 [1794–5]/CELM:455.)

3. Corporeal substances – bodies – exist in dynamical community, and there is also community between the soul and the organic body of the thinking subject. But no community between these substances can be an original dynamical community (*commercium originarium*). That is, no form of community can be known as a relation of influence between finite substances based simply on the existence of such substances, but requires some further ground or condition in order for the relation of influence to obtain between them. By implication, all cognizable dynamical community between substances must be understood as derivative (*commercium derivativum*). (See, e.g., R4217, 17:461 [1769–70]; R4438, 17:547 [1771]; R5428–9, 18:179 [1776–8]/CENF:230; ML1, 28:212–15 [1777–80]/CELM:33–7; R5987, 18:416–17 [1780–9]; MK2, 28:731–2.)

4. There are two basic systematic approaches to understanding *commercium derivativum*. There is (a) the system of hyperphysical influence (*influxus hyperphysicus*), which was articulated in different ways by the Leibnizian theory of preestablished harmony, by the Malebranchean (occasionalist) theory of causation, and (in certain respects) by the Cartesian account of assistant causes. These ways of dealing with the question of hyperphysical influence rely on the shared

supposition that the connection of substances is merely ideal (*nexus ideale*). Strictly speaking, then, they pivot on the notion that derivative substantial community is a relation of influence lacking the real connection (*nexus realis*) established by substances' reciprocal actions (contrast Baumgarten, *Metaphysica*, §§449, 451). There is also (b) the system of physical influence, which accepts the real connection between substances that reciprocally effect changes upon, or in, one another through their transeunt actions. (See, e.g., MH, 28:32, 104, 888–9 [1762–4]; R3753, 17:282–3 [1764–5]; R4201, 17:455 [1769–70]; R5424, 17:461 [1769–70]; R5842, 18:368 [1780–9]; MMr, 29:851, 866/CELM:208–9, 236–7; MK2, 28:728; MD, 28:627; MVi, 29:1006/CELM:476.)

II

Historically (from Kant's chronological viewpoint), there are two versions of the system of physical influence, namely, (i) "crude," "blind," "vulgar," or "threadbare" physical influence, which takes substances as existing in a relation of influence but does not bother to account for the metaphysical ground of all lawful reciprocal actions between them (see, e.g., NE, 1:413 [1755]/CETP70:45; ID, 2:407 [1770]/CETP70:402; R4539, 17:587 [about 1772]; MMr, 29:868/CELM:238–9; MD, 28:665/CELM:366–7); and (ii) the approach to the nature of physical influence that Kant himself takes in his early published works, which brings us to the developmental history of Kant's views on the dynamical community of substances.

In his works published through 1770, Kant shows himself to be an advocate of the noncrude or "improved" (NE, 1:414/CETP70:44) system of physical influence. His endorsement of the key tenets of this explanatory system is already evident in 1746: in the essay *Thoughts on the True Estimation of Living Forces*, Kant argues that active force (*vis activa*) is what establishes lawful causal relations between bodies in a world where any given finite substance is, at least in principle, conceivable as existing in isolation from all other substances just because it is "the complete source of all its determinations" (TE, 1:21–2 [1749]/CENS:25–6). But it is in the "New Elucidation of the First Principles of Metaphysical Cognition" (1755) that Kant's full-borne endorsement of physical influence is made explicit. Retaining the "isolationist" (cf. NE, 1:416/CETP70:45; RP, 20:283 [1793/1804]/CETP81:374) conception of substance at issue in the essay on *Living Forces*, he holds that "there is real reciprocal interaction between substances, or dynamical community through truly efficient causes" (*est realis substantiarum in se facta actio, s. commercium per causas vere efficientes*) (NE, 1:415/CETP70:44). In the *Inaugural Dissertation* of 1770, the concept of the dynamical community of substances is assigned a preeminent place in Kant's general metaphysics: the principle of the form of the intelligible world *is* the idea of the objective and world-transcendent source of the real connection of all substances in which transeunt forces (*vires transeuntes*) serve as the causes of influences (ID, 2:390/CETP70:381). Kant thus defends the position that human cognition is fundamentally concerned with the universal dynamical community of substances through physical influence (*commercium substantiarum universale per influxum physicum*), although the essential form of such community must be understood as grounded in the intellect of God (ID, 2:390, 409/CETP70:381, 404).

The theoretical groundwork for Kant's defense of the system of physical influence radically shifts during the 1770s and thereafter. In the course of the critical philosophy's development, Kant comes to regard the isolationist interpretation of substance, i.e., the kind of interpretation underlying his own early endorsement of physical influence, as the de facto presupposition for the explanation of substantial community in terms of preestablished harmony and occasional

causes (see A274–5/B330–1 = CECPR:373–4, A284/B340 = CECPR:378; RP, 20:283–4 [1793/1804]/CETP81:374). He continues to hold that universal dynamical community, i.e., the community of all substances that we can perceive in space as coexistent, is a relation of influence (e.g., A213–14/B260–1 = CECPR:318–19; cf. OP, 21:562–3 [1796–1803]); and he allows that this can be characterized as a relation of physical influence, at least to the extent that it concerns external relations between substances as appearances in space (see RP, 20:273–84/CETP81:364–74). But the grounding of this universal relation of influence in God's formative activity or the divine intellect is not a task that belongs to the account of the possibility conditions of our cognition of substance as appearance.

Kant also comes to maintain that the system of physical influence cannot provide a platform for explaining the community between the human soul and body. For this system, when used for the pneumatological purposes of rational psychology, fallaciously presupposes a "transcendental dualism" that considers appearances as things in themselves, thereby "separating them entirely from the thinking subject" (A389/CECPR:436). This "dualistic presupposition" (A391/CECPR:437), in turn, is one that the system of physical influence shares with the pre-Critical theories of preestablished harmony and occasionalism in their application to the metaphysical foundations of rational psychology. As far as the critique of this psychological doctrine is concerned, then, it is the presupposition that has to be refuted on the basis of transcendental idealism if the "primary falsity (προτον ψευδον) of physical influence" (A391/CECPR:437) is to be nondogmatically addressed.

Related terms: **Accident**, **Appearance**, **Body**, **Community**, **Force**, **Form**, **Matter**, **Power**, **Relation**, **Substance** *Jeffrey Edwards*

Pleasure *See* **Feeling** (of pleasure and displeasure)

Pneumatology (*Pneumatologie*)

In his works, Kant uses the term "pneumatology" (from the Greek-Latin *pneumatologia*, meaning "doctrine of spirits") first in the *Dreams of a Spirit-Seer* (DSS, 2:352 [1766]/CETP70:339), and then again only in the *Critique of the Power of Judgment* (CPJ, 5:461, 473, 479 [1790]/CECPJ:325, 337, 342; related terms such as "pneumatism" (*Pneumatismus*) occur as well, e.g., A379 [1781]/CECPR:431; A406/B433 [1781/7] = CECPR:459). While Kant uses the term critically, it is not an invention of his own: pneumatology was a discipline typically taught at many universities in the eighteenth century, closely related to (Christian) theology. It pretended to investigate immaterial spirits (*Geister*), i.e., souls that allegedly do or can exist independently of bodies, and to study them independently of any empirical knowledge. It included all kinds of real or imagined spirits – human, angelic, or divine – and their possible interactions. Alluding to his critical arguments concerning the limits of rational psychology in the Paralogisms chapter of the *Critique of Pure Reason*, Kant asserts in the *Critique of the Power of Judgment* that rational psychology can never become a pneumatology as an "informative science" (*erweiternde Wissenschaft*) but must become an "anthropology of the inner sense" (CPJ, 5:461/CECPJ:325). Thus, we cannot know anything about the immortality of the soul or spirit (CPJ, 5:473, 479/CECPJ:337, 342), although we should also not derive a materialism about the soul or spirit from the limits of pneumatology (CPJ, 5:461/CECPJ:325).

Related terms: **Immortality**, **Spirit** *Thomas Sturm*

Possibility (*Möglichkeit*) At the most abstract level, the notion of possibility, for Kant, expresses agreement with a set of formal rules or conditions. The two kinds of possibility are of central importance for Kant: "logical" or "formal" and "real" or "material" possibility. Logical possibility pertains to mere thinking and concerns whether a thing or event can be thought without logical contradiction (Bxxvi [1787]/CECPR:115; A244/B302 [1781/7] = CECPR:343–4; A596/B624 = CECPR:566; cf. R5184, 18:111 [1776–80s]/CENF:218; R5556, 18:232 [1778–83]/CENF:246; R5722, 18:335 [1780s? 1776–9?]/CENF:295; R5772, 18:349–50 [1785–9?]/CENF:297). Real possibility, on the other hand, is a metaphysical notion concerning whether a thing or event can exist in reality or whether the conceptual representation of a thing has "objective reality." This distinction is of crucial importance for Kant's Critical epistemology, since he identifies being able to prove the real possibility of something as a condition of our cognition of it (Bxxvi/CECPR:115).

While the logical possibility of a thing is established through the agreement of its concept with the principle of contradiction, real possibility requires extralogical considerations. Particular real possibilities cannot be brute facts, but must instead be grounded in facts about actuality. Accordingly, Kant proposes that something is really possible if it is materially grounded in actuality either "as a determination" or "as a consequence" of something existent, i.e., through the actual instantiation either of its predicates themselves or of more fundamental predicates (OPA, 2:79 [1763]/CETP70:124). In the *Critique of Pure Reason*, Kant presents an epistemic justification for this thesis. First, the schema of possibility defines real possibility in the empirical realm as "the agreement of the synthesis of various representations with the conditions of time" (A144/B184 = CECPR:275). Second, the postulate of possibility refines this definition as "agree[ment] with the formal conditions of experience," which means that something is a possible object of human experience if the synthesis of its predicates can be represented in space and time (i.e., pure forms of intuition) as having extensive and intensive magnitudes (i.e., Axioms and Anticipations), and as conforming to the universal principles of substance, causality and interaction (i.e., Analogies) (A218/B265 = CECPR:321). Kant adds that such "agreement" can be verified only if the synthesis of predicates in question is "borrowed" from actual experience, that is, only if it is actually instantiated; otherwise "one would end up with nothing but figments of the brain, for the possibility of which there would be no indications at all" (A222/B269 = CECPR:324). This has a major implication for critical philosophy: even though we can "think" nonempirical or noumenal objects without logical contradiction, and thus posit their logical possibility, we lack any "insight into the [real] possibility of *noumena*" since "we have . . . no intuition . . . through which objects outside the field of sensibility could be given" (A255/B310 = CECPR:362).

Kant introduces various other kinds of possibility. Epistemic possibility is opining, where the subject's assent (or dissent) to the truth of a proposition remains merely possible due to the subjective and objective insufficiency of evidence for the truth or falsity of the proposition (A822/B850 = CECPR:686; LJ, 9:108–9 [1800]/CELL:604–5). "Practical" or "moral" (i.e., deontic) possibility expresses that a free action agrees with and is thus "permitted," but not commanded as a duty, by the moral law (CPrR, 5:66 [1788]/CEPP:194, emphasis removed). Aesthetic possibility, which Kant ascribes to every representation, is the possibility of a representation giving pleasure to the subject (CPJ, 5:236 [1790]/CECPJ:121). Mechanical possibility is the possibility of motion in agreement with the laws of mechanics. Kant claims, "the rectilinear motion of a matter with respect to an empirical space" is merely a possible

motion of it, since it cannot be objectively determined whether the matter or the space itself moved (MNS, 4:555 [1786]/CETP81:261).

Related terms: **Existence**, **Modality**, **Reality** *Uygar Abaci*

Postulates of empirical thinking in general (*Die Postulate des empirischen Denkens überhaupt*) The Postulates (A218–35/B265–87 [1781/7] = CECPR:321–33) constitute the fourth set of the "transcendental principles" of the Analytic of Principles section in the *Critique of Pure Reason*. They present three synthetic a priori propositions that apply the modal categories of possibility, (actual) existence or actuality, and necessity to objects of experience. Like the preceding analogies of experience, the postulates are dynamical (rather than mathematical) principles for the existence of objects and are regulative of intuition while constitutive of experience. They concern the *real* modality of things (possible, actual, or necessary *existence*) rather than the *logical* modality of thinking (possible, actual, and necessary *truth*) – two modalities Kant warns us not to conflate. The postulates fill an important role in Kant's ontology by showing that and how the categories of understanding determine and delimit not only *objects of cognition* but even the very *existence of things*.

Unlike the other categories, the modal categories do not add new content (attribute real predicates or properties) to things but establish whether the things (with their predicates) exist possibly, actually, or necessarily. Like "existence," its modalities are not real predicates (determinations) of things, but rather express *how* the thing itself – which for all modalities remains the same – is *posited*. Thus although "[*t*]*hrough the actuality* of a thing I certainly posit more than possibility," the actual *thing* "contains nothing more than the merely possible" (A234–5n./B287n. = CECPR:333n.; A599/B627 = CECPR:567).

The postulates are therefore synthetic "subjectively" rather than "objective-synthetic": the modal categories do not "add something into [*hinzusetzen*] the representation of an object" (synthesize new content) but rather "add to [*fügen . . . hinzu*] the concept of a thing (the real)" the subjective cognitive capacity "whence it originates and has its seat" (A234/B286 = CECPR:332, translation emended). That is, although it is the object or thing itself that is possible, actual, or necessary, its modal status is based on which cognitive faculty (understanding, the power of judgment, or reason) has generated its representation rather than (and *pace* Wolff-Baumgartian *Schulmetaphysik*) on any real modal property *contained in it*.

The term (theoretical) "postulate" Kant borrows from mathematics, where it denotes "the practical proposition that contains nothing except the synthesis through which we first give ourselves an object and generate its concept, e.g., [Euclid's third postulate:] to describe a circle with a given line from a given point on a plane" (A234/B287 = CECPR:333). Kant opposes his contemporaries' understanding of postulates as immediately certain indemonstrable propositions. For every (i.e., also modal) a priori determination of "the concept of a thing . . . if not a proof then at least a deduction of the legitimacy of its assertion must unfailingly be supplied" (A233/B286 = CECPR:332). The modal postulates (like mathematical postulates) are legitimate of objects because they express the synthesis through which the concepts of (possibly, actually, and necessarily existing) objects are generated and objects thereby given in the first place. The individual postulates set the conditions under which objects *thought by the understanding* exist possibly, objects *judged about by the power of judgment* exist actually, and objects *inferred by reason* exist necessarily.

According to *the postulate of possibility*, a thing is possible if it is posited in the understanding (thought) so that it "agrees with the formal conditions of experience (in accordance with

intuition and concepts)" (A218/B265 = CECPR:321). While one can think any noncontradictory (logically possible) *concept*, the real possibility of *things* – hence the objective reality of concepts – requires agreement with space, time, and the categories. Since "in the concept of a figure that is enclosed between two straight lines there is no contradiction," it (a non-Euclidian bi-angle) is logically possible. Yet it is really impossible since it violates "the conditions of space and its determinations" (A220–1/B268 = CECPR:323). Real possibility can be cognized either a priori (e.g., the categories and mathematical objects) or a posteriori (by empirically cognizing actuality). Specifically, the possibility of new substances, forces, interactions, and realities must "be cognized a posteriori and empirically or not cognized at all" (A222/B269–70 = CECPR:324). Because possible existence is limited to spatiotemporal appearances, and categories pertain to all possibly existing things, the principles of modality are "at the same time restrictions of all categories to merely empirical use [to appearances], without any permission ... for their transcendental use [to things in themselves]" (A219/B266 = CECPR:322). (See, however, absolute possibility below.)

The postulate of actuality asserts that a thing exists (actually) if it is posited by the power of judgment (judged) so that it is "connected with the material conditions of experience (of sensation)" (A218/B266 = CECPR:321). Cognition of actual existence requires either direct perception or indirect causal connection with perception. Thus one can cognize "the existence of a magnetic matter penetrating all bodies from the perception of attracted iron filings" (A226/B273 = CECPR:325–6). In the B edition version of the postulate of actuality, Kant adds a proof of empirical realism, dubbed "Refutation of Idealism," according to which outer experience in general (existence of spatial objects) is as certain as inner experience in general (my own existence).

The postulate of necessity states that a thing exists necessarily if it is posited by reason (inferred) so that its "connection with the actual is determined in accordance with general conditions of experience" (A218/B266 = CECPR:321). This is not "merely formal and logical necessity" but "material [and natural] necessity in existence." According to Kant, we do not cognize the necessity of "the existence of things (substances) but of their state," and only by cognizing "the necessity of *effects* in nature, the causes of which are given to us" (A227/B279–80 = CECPR:329). Thus Kant rejects absolute (unconditional) contingency and necessity – blind chance and fate – in nature and affirms the hypothetical (conditional) necessity of causal effects (A227–8/B280–1 = CECPR:329–30; R5970, 18:408–9 [1783–4]/CENF:318–19; R5971, 18:409–10 [1783–4]; R5972, 18:410 [1783–4? 1778–9?]/CENF:319).

The postulates cannot decide if the "field of possibility is greater than the field [of the] actual, and whether the latter is in turn greater than the set of that which is necessary" (A230/B282 = CECPR:330). Whether there exist merely possible *things* (not just *thoughts*) "cannot be decided by the understanding," which can only be applied empirically to appearances and concerns merely "the synthesis of what is given" (A231/B283 = CECPR:331). The "absolute" possibility of things unconnected to given perceptions "is no mere concept of the understanding [but] belongs solely to reason, which goes beyond all possible empirical use of the understanding" (A232/B285 = CECPR:332), and is therefore treated in the Transcendental Dialectic.

Related terms: **Existence**, **Modality**, **Necessity**, **Possibility**, **Refutation of idealism**

Toni Kannisto

Postulates of pure practical reason (*Postulate der reinen praktischen Vernunft*) Kant defines a "postulate of pure practical reason" (PPPR) as a "[i] *theoretical* proposition, [ii] though one not demonstrable as such, insofar as [iii] it is attached inseparably to an a priori unconditionally valid *practical* law" (CPrR, 5:122 [1788]/CEPP:238; cf. G, 4:418 [1785]/CEPP:70–1 for a related but different definition). This means that a PPPR is a proposition (i) supposedly representing "what is" (as opposed to a practical proposition that represents what "ought to be" (LJ, 9:86 [1800]/CELL:586–7), (ii) for which we do not, and cannot, have evidence sufficient to establish its truth. (In fact, Kant requires that its falsity cannot be established either; cf. CPrR, 5:120/CEPP:236). At the same time, (iii) this proposition is "attached inseparably" to the moral law, insofar as someone who acknowledges the moral law as unconditionally binding is rationally committed to accepting (as true) the proposition in question. Let's say that a theoretical proposition that satisfies (ii) is "theoretically undecidable" and one that satisfies (iii) is "practically necessary." Then we can express the point of Kant's conception of a PPPR by saying that it is rational to *accept* a theoretically undecidable but practically necessary proposition *as true*, even though this is not warranted by the available (theoretical) evidence. Kant argues that there are exactly three such postulates, which concern (1) the existence of God, (2) our own transcendental freedom, and (3) our immortality (CPrR, 5:132/CEPP:246). While the postulate of freedom has a special status (more on which below), with respect to the other two postulates, Kant holds that it is rational for us to *believe* in their truth even though, as he had famously argued in the first *Critique*, they lie outside the reach of human cognition. Assuming, plausibly enough, that claims about God and immortality are "theoretically undecidable," the main burden for Kant obviously lies with arguing that they are "practically necessary" (PN) and that this makes it rational for us to accept them (RA).

Even though Kant argues for (PN) and (RA) in all three *Critique*s (A804–31/B832–59 [1781/7] = CECPR:676–90; CPrR, 5:107–46/CEPP:226–57; CPJ, 5:447–74 [1790]/CECPJ:312–38) as well as in various other works (Rel, 6:4–8 [1793]/CERRT:57–60; OOT, 8:137–42 [1786]/CERRT:10–15; RPT, 8:396n. [1796]/CETP81:437n.; PP, 8:418–19 [1796]/CETP81:456–7; LJ, 9:67–9n./CELL:572–3n.; RP, 20:293–301 [1793/1804]/CETP81:381–9), it is only in the *Critique of Practical Reason* that he speaks of "postulates of pure practical reason." In what follows, the focus will be on this version of the argument, which is the most extensive and detailed one.

Kant's argument for (PN), the general shape of which remains the same from the *Critique of Pure Reason* (1781/7) to *Real Progress* (1793/1804), begins with the claim that we are morally committed to believe in the possibility of the highest good, which (in most versions of the argument) is a world in which all moral agents are happy to the degree they morally deserve. Given that there is no reliable connection between happiness and moral desert in the empirical world, the highest good appears to be impossible according to empirical principles alone. Kant then argues (in various different ways) that the existence of God and the immortality of our souls are necessary conditions for the possibility of the highest good, from which he concludes that we are rationally committed to believing in God and immortality. In the second *Critique*, this argument takes the following form (cf. Willaschek 2016). (1) The highest good in a possible world consists of happiness in proportion to virtue (for each individual in that world) (CPrR, 5:110–11/CEPP:228). (2) We are morally obligated (and thus rationally required) to make the highest good our end (CPrR, 5:113–14/CEPP:230–1). (3) We can be rational in making the highest good our end only if we rationally believe that the highest good is practically possible

(i.e., that we can realize the highest good through our own actions). (4) The highest good is practically possible only if either virtue necessarily causes proportionate happiness (so that we can bring about the highest good by being virtuous) or happiness necessarily causes proportionate virtue (so that we can realize the highest good by striving for happiness) (CPrR, 5:113/CEPP:230–1). Now (5) happiness (and its pursuit) does not necessarily cause proportionate virtue, and (6) it at least appears to be case that virtue does not necessarily cause proportionate happiness (CPrR, 5:113/CEPP:230–1). (This is the heart of what Kant calls the "antinomy of practical reason"; cf. Albrecht 1978; Milz 2002; Watkins 2010.) (7) In order for it to be rational for us to believe that we can realize the highest good, we require an account of how, in spite of (5 and 6), the highest good is practically possible (CPrR, 5:112, 115, 145/CEPP:230, 232–3, 256–7). We can give an account of how, in spite of (6), virtue can be the (indirect) cause of proportionate happiness, and thus how it is possible for us to realize the highest good, if (and only if) (8) we believe in God (CPrR, 5:115, 124–5/CEPP:232–3, 239–41) and (9) immortality (CPrR, 5:122–4/CEPP:238–40). Hence, we are rationally required to believe in God and immortality.

Each step of this argument raises a number of questions. Is the highest good something to be realized, if at all, in the empirical world or in the intelligible world of an afterlife (cf. Reath 1988)? How does the moral law, from which all moral obligations derive, lead to the obligation to make the moral law our end (cf. Guyer 2000)? Wouldn't this include the obligation to pursue our own happiness, which, according to Kant, is something we cannot be obligated to do (cf. Marwede 2016)? Do we really have to believe in the realizability of the highest good, or could it be enough to assume that we can approximate, but never fully realize it (cf. Willaschek 2016)? While Kant does not answer these and related questions explicitly, he offers extended arguments for steps (8) and (9), where immortality is presented as a condition of virtue, and the existence of God as a condition of happiness, as they feature in the highest good.

Concerning immortality, Kant's argument is that realization of the highest good requires "holiness," which is "complete conformity of the will to the moral law" (CPrR, 5:122/CEPP:238). Since holiness is impossible to achieve for finite beings, we can only approximate it in an infinite moral progression, which presupposes that our existence as a person continues "in infinity" ("which is what is called immortality of the soul"; CPrR, 5:122/CEPP:238). Since holiness had not been mentioned in Kant's original exposition of the highest good, this raises the question of why the kind of virtue required for the highest good should be such that it is *impossible* to achieve for finite beings (cf. Guyer 2000). If all that is required is "complete conformity to the moral law," it is unclear why this should be impossible (and not just extremely difficult) to achieve. If, by contrast, holiness means that the will is in *necessary* conformity with the moral law, as other passages suggest (CPrR, 5:32, 124/CEPP:165, 239–40), it is unclear why holiness should be morally required from finite beings. Perhaps Kant's idea is that everything less than necessary conformity to the moral law is insufficient for the highest good, since otherwise moral improvement would be possible even when the highest good was realized, which would be contradictory.

Kant's argument for the postulate of God's existence (CPrR, 5:124–6/CEPP:239–42) starts from the premise that the moral law itself provides no reason to assume that virtue will lead to proportionate happiness, since its imperatives are independent both from our inclinations (which determine what would make us happy) and from the natural conditions of their satisfaction. Only an extranatural cause of nature endowed with intelligence and will, i.e.,

God, could forge the causal link between virtue and proportionate happiness required by the highest good (so that we can contribute to bringing it about by being virtuous). Thus, we must assume that God exists because we are morally obligated to make the highest good our end and cannot rationally do so without believing that it is possible to realize it by being virtuous. This argument, too, raises a number of questions: Kant himself admits that it is not "objectively" impossible that natural causes alone, including human actions, will be sufficient to realize the highest good (CPrR, 5:144–5/CEPP:255–6); but why, then, do we need to posit God's existence? Kant's answer is that human reason cannot conceive of the possibility of the highest good in any other way; but perhaps we can do without any positive conception of *how* the highest good is possible? Moreover, there seems to be a tension with the argument for the postulate of immortality, which presupposes that it is sufficient to approximate holiness (the virtue element of the highest good). By the same token, one might assume that it is sufficient to approximate happiness (in proportion to virtue), which we might be able to do even without divine assistance.

While Kant offers explicit arguments for the postulates of God and immortality, he does not do so for the postulate of freedom, which nevertheless is repeatedly mentioned as one of the three PPPR (e.g., CPrR, 5:132/CEPP:246; PP, 8:418/CETP81:456–7). A possible reason is that transcendental freedom (the capacity for uncaused causation) is a necessary condition of being bound by the moral law and thus its "*ratio essendi*" (CPrR, 5:4n./CEPP:172n.); given that we cannot rationally disavow the moral law, we are rationally committed to believe in our own transcendental freedom. The link between freedom and the moral law is thus more direct than the one between the latter and God and immortality, which goes through the idea of the highest good. Nevertheless, if Kant is right that freedom is the *ratio essendi* of the moral law, freedom qualifies as a PPPR in the sense defined above (of a theoretically undecidable and morally necessary theoretical proposition; cf. Willaschek 2017).

By thus presenting God, freedom, and immortality as PPPR, Kant can claim to have reconstructed, in a "practical" mode, the three central tenets of traditional metaphysics, each of which he had criticized as theoretically unwarranted in the first *Critique*. Moreover, according to Kant, only in this way do the three ideas of God, freedom, and immortality gain "objective reality," that is, a definite relation to their objects (CPrR, 5:134–6/CEPP:247–9).

There remains the question concerning (RA), that is, why the fact that some proposition is "morally necessary" (that is, its acceptance is made rationally necessary by acknowledging the unconditional bindingness of the moral law) should make its acceptance rational overall, even if there can never be sufficient evidence for its truth. Kant answers this question by arguing that pure practical reason (PR) has "primacy" over pure speculative reason (SR), the rational capacity for metaphysical speculation (CPrR, 5:119–21/CEPP:235–8). By this he means that in the case of a conflict between PR and SR to the effect that one side requires us to accept some proposition and the other to reject it, the dictates of PR prevail. Put less figuratively, if theoretical considerations, taken on their own, would require withholding judgment with respect to *p* because there is no sufficient evidence for and against *p*, but practical considerations speak in favour of accepting *p* because that is "morally necessary," in the sense explained above, then it is rational to accept *p*. Kant's argument for this claim is this: it is rationally impossible to both accept and reject (i.e., not accept) the same proposition. Thus, in a case of conflict, either PR or SR must prevail. But the requirements of SR are only conditional, in the sense that we rationally ought to pursue metaphysical truth, and avoid

metaphysical error, *only if* doing so, in any given situation, is compatible with doing one's moral duty. (E.g., since according to Kant, moral requirements are categorical, no one can be rationally required to lie for the attainment of metaphysical truths.) By contrast, the moral law, according to Kant, holds unconditionally. Therefore, the rational necessity pertaining to the PPPR is unconditional, too. Since in the case of conflict, the unconditional commitment prevails over the conditional one, it is rational to accept the PPPR as true, even though from a purely theoretical perspective this would be unwarranted. Note that this argument can be assessed quite independently of the question which propositions, if any, have the status of a PPPR. Thus, even if one or all of Kant's arguments for his three postulates should fail, this would not affect his argument for the primacy of pure practical reason. (For different readings of Kant's general conception of a PPPR and the primacy of PPR, cf. Guyer 2000; Gardner 2006.)

The special status of the PPPR as theoretical propositions that are practically but not theoretically warranted is reflected in the doxastic attitude that is, according to Kant, appropriate for them. This is the attitude of belief (*Glauben*, sometimes also translated as "faith"), as opposed to opinion and knowledge. Kant uses the term "belief" in a more specific sense than we do today. It is an attitude of assent (or taking something to be true) that is "subjectively sufficient," even though we are aware that it is "objectively insufficient" (A822/B850 = CECPR:685–6). While this has been interpreted in different ways, it seems safe to say that in the attitude of Kantian belief, we are convinced of the truth of a proposition even though we are aware that we lack sufficient evidence for its truth. If this conviction derives from the fact that the proposition in question is "morally necessary," Kant speaks of "moral belief" (A828/B856 = CECPR:688–9) or "pure practical rational faith" (CPrR, 5:144/CEPP:255), which he contrasts with pragmatic belief on the one hand and knowledge on the other. Moral belief differs from pragmatic belief in being rationally necessary; it differs from knowledge in being "objectively insufficient," that is, theoretically insufficiently warranted. Even though moral belief is based on (the awareness of) our moral obligation, it is not itself obligatory, since "a belief that is commanded is an absurdity" (CPrR, 5:144/CEPP:255–6). When Kant famously says in the B-Preface of the CPR that he "had to deny knowledge in order to make room for faith (*Glauben*)" (Bxxx/CECPR:117), what he means is that he had to critique traditional metaphysics in its attempt to theoretically prove the existence of God and the immortality of the soul, in order to make room for the corresponding postulates of pure practical reason as objects of our moral belief (or "faith"). Again, freedom has a special status in that it alone counts among the "*scibilia*" (objects of possible knowledge) (CPJ, 5:468/CECPJ:332–3), presumably because it is a necessary condition of the moral law.

Related terms: **Belief**, **End**, **Freedom**, **God**, **Happiness**, **Highest good**, **Hope**, **Immortality**, **Morality**, **Practical reason** *Marcus Willaschek*

Power (*Kraft*, *Macht*) According to Kant, power is a kind of causality. Discussions of power recur throughout Kant's writings, from his youthful foray into the *vis viva* controversy, *Thoughts on the True Estimation of Living Forces* (*Kräfte*) (1746), to his late attempts at an ether deduction, collected in the *Opus postumum*. This entry discusses Kant's concept of power at a high level of generality; for a discussion of power in the context of Kant's physics, *see* **Force**.

Kant's conception of power is formulated in response to Baumgarten, who defines power (*vis*) as the "ground of inherence" of an accident in a substance (*Metaphysica*, §197). Baumgarten then reasons that since power is the ground of an accident, it cannot itself be an accident; since it must be either a substance or an accident, it must therefore be a substance (*Metaphysica*, §198).

Kant rejects Baumgarten's argument and his conclusion. According to Kant, power is neither substance nor accident; it is rather the "relation of the substance to the accident" (MD, 28:671 [1792–3]/CELM:373). Baumgarten's definition, Kant says, is not only "contrary to all usage" (for "I do not say that substance is a power, but rather that it has power"; see MMr, 29:771 [1782–3]/CELM:179; ML1, 28:261 [1777–80]/CELM:75; OD, 8:223–5 [1790]/CETP81:313–14; ML2, 28:564 [1790–1]/CELM:328); it is moreover inimical to scientific inquiry. As Kant puts it in the *Metaphysical Foundations of Natural Science*, "all natural philosophy consists ... in the reduction of given, apparently different forces [*Kräfte*] to a smaller number of forces [*Kräfte*] and powers [*Vermögen*] that explain the actions of the former" (MNS, 4:534 [1786]/CETP81:243; see also MMr, 29:772/CELM:180). It is thus the rightful ambition of science to seek general laws that explain the variety of powers we are acquainted with through experience in terms of more basic powers (A649/B677 [1781/7] = CECPR:593–4; UTP, 8:180 [1788]/CEAHE:215). This reductive drive, however, must be checked by experience. In particular, reason "cannot and may not at all concoct a priori *basic powers* (for then it would devise nothing but empty concepts)" (UTP, 8:180/CEAHE:215; see also DSS, 2:370–1 [1766]/CETP70:357; CPrR, 5:46–7 [1788]/CEPP:177). Kant thinks that we can see how the various powers of material substance derive from a basic attractive power and a basic repulsive power, but not how these two powers derive from a single moving power (MNS, 4:498–9/CETP81:211). He thinks that we can reduce the diverse powers of mental substance to those of understanding, willing, and feeling, but we cannot reduce these further to a single power of representation (ML1, 28:262/CELM:76; MMr, 29:821–2, 906/CELM:181, 272). The problem with Baumgarten's analysis of power is that it leaves such conclusions intolerable. For if power is a substance, as Baumgarten says, then a single substance cannot have (or be) more than one basic power. The mistaken identification of power with substance thus leads to the invention of basic powers that are explanatorily inert and empirically unwarranted. As Kant summarizes the problem,

> Several have thought that they had to assume a single basic power for the sake of the unity of the substance and even have thought to gain cognition of it simply by coining the *common title* of various basic powers, e.g. that the basic power of the soul is the power of representing the world. This would be the same as if I were to say: the sole basic power of matter is moving force, since repulsion and attraction both stand under the common concept of movement. Yet one desires to know whether the former could also be *derived* from the latter, which is impossible. (UTP, 8:180–1n./CEAHE:215n.)

The process of reduction must thus be guided by experience and by the proper understanding of power as the relation between substance and accident. It terminates

with the identification of basic powers that we have no further insight into, i.e., powers that we cannot grasp the possibility of (since if we could cognize what makes these powers possible, they would not be basic powers). Thus Kant concludes that "all human insight is at an end as soon as we have arrived at basic powers [*Grundkräften*] or basic faculties [*Grundvermögen*]; for there is nothing through which their possibility can be conceived" (CPrR, 5:46–7/CEPP:177; see also MNS, 4:513, 534/CETP81:224, 243; Rel, 6:88–9n./CERRT:125–6n.).

To distinguish now between the concept of power and closely related concepts: A power is related to a faculty or capacity (*Vermögen*) as the actualization of a potentiality. A faculty is the "internal principle of the possibility of action," but a power is the faculty "together with its determining ground" or "with an endeavor to act" (R3585, 17:73 [1780–9]; cf. MMr, 29:823–4/CELM:182 for a stronger variant; see also R3582, 17:72 [1766–77]; MVo, 28:434 [1784–5]; ML2, 28:565/CELM:329). Though Kant doesn't employ this distinction consistently, it might sometimes be significant (cf., e.g., the comparatively rare use of "*Vermögen zu urteilen*" with the frequent use of "*Urteilskraft*").

Kant also distinguishes between *Kraft*, *Macht*, and *Gewalt*. *Macht* is a "capacity [*Vermögen*] that is superior to great obstacles"; *Gewalt* is a capacity that is "superior to the resistance of something that itself possesses power [*Macht*]" (CPJ, 5:260 [1790]/CECPJ:143). *Macht* and *Gewalt* are thus kinds of capacities (or latent powers). *Macht* is a capacity of a certain magnitude or mightiness; thus Kant uses the term to characterize the power of nature (ibid.), the power of the state (e.g., MM, 6:311 [1797]/CEPP:455), and the power of God (e.g., CPrR, 5:131n./CEPP:245n.). *Gewalt*, by contrast, appears to be an oppositional power, a power over or against something; it is variably translated as "control" (e.g., MM, 6:246/CEPP:405), "authority" (MM, 6:255/CEPP:409), even "violence" (e.g., MM, 6:307/CEPP:452). Thus when Kant notoriously argues that there are no conditions under which citizens enjoy a right to rebellion, he sets the "*Gegengewalt*" of the resistance against the "*Macht*" of the state (OCS, 8:299–300 [1793]/CEPP:298). Though Kant's use of these terms is not entirely regimented, the differences emerge with a certain clarity in passages such as the following, in which Kant describes the dynamic sublime. Some encounters with nature, Kant says,

> [call] forth our power [*Kraft*] (which is not part of nature) to regard those things about which we are concerned (goods, health and life) as trivial, and hence to regard [nature's] power [*Macht*] (to which we are, to be sure, subjected in regard to these things) as not the sort of dominion [*Gewalt*] over ourselves and our authority to which we would have to bow if it came down to our highest principles. (CPJ, 5:262/CECPJ:145; see also CPJ, 5:264/CECPJ:147–8)

Related terms: **Accident**, **Causality**, **Faculty**, **Force**, **Relation**, **Substance** *Yoon Choi*

Practical (*praktisch*) Kant holds that when agents are deliberating and acting, they must regard themselves as free of the determining influence of the world of sense, that is, free to follow the imperatives laid down by reason. At its broadest, his conception of the practical refers to the domain marked out by this standpoint, which contrasts with the domain of nature, as defined by the perspective we adopt in cognizing appearances as causally determined by natural laws. In thus contrasting with nature and the perspective we adopt in thinking about nature, the

practical tends to align with the latter term in the following dichotomies: causally determined vs. free, sensible vs. supersensible, phenomenal vs. noumenal. In contemporary parlance, Kant's conception of the practical refers to the normative domain, or, as it is sometimes called, the domain of reasons. As Kant puts it: the practical concerns "what ought to be," in contrast to "what is" (A633/B660 [1781/7] = CECPR:585).

The innovations that mark Kant's conception of the practical are best grasped by looking at its adjectival application to "reason" and "philosophy" respectively. For Kant, practical reason refers to uses of reason that guide and/or generate action, in contrast to theoretical uses, which guide and/or generate knowledge. Kant's conception of practical reason is distinctive for its insistence that there are a priori practical principles which "make necessary all our actions" and that, therefore, the study of practical reason may be systematized into a science, namely the science of the laws of freedom (A841/B869 = CECPR:696). One important upshot of this is that practical reasoning is not limited to instrumental and prudential reasoning, as the empiricists hold, since on Kant's view pure practical reason yields an a priori principle, namely the categorical imperative, which obligates all agents independently of their preferences and empirically given aims. Because Kant regards the pure practical use of reason as its moral use, however, the categorical imperative, as the fundamental principle of pure practical reason, is also known as the moral law. It is little surprise, therefore, that Kant's moral philosophy exercises a profound influence over the whole of his practical philosophy, which includes his writings on religion, politics, education, anthropology, and history, among other topics.

For Kant, however, "practical philosophy" refers not only to the investigation of the above topics falling under the concept of freedom (in contrast to those that fall under the concept of nature), but also has a broader meaning, which points to the nature of his critical enterprise as a whole. Kant holds that in its critical, undogmatic exercise, philosophy is fundamentally practical because it relates "all knowledge [*Erkenntnis*] to the essential ends of human reason," which ends Kant takes to be fundamentally moral in nature (A839/B867 = CECPR:694–5). It is for this reason that Kant regards the philosopher as a "lawgiver of human reason" (A839/B867 = CECPR:695) and the concept of freedom as the keystone of the entire critical system. It is also in this respect that's Kant's doctrine of the "priority of the practical" may be understood to characterize the nature, aims and method of the critical philosophy as a whole.

Related terms: **A priori**, **Categorical imperative**, **Freedom**, **Noumenon**, **Postulates of pure practical reason**, **Reason** *Sasha Mudd*

Practical reason (*praktische Vernunft*) *See* **Reason**

Predicate (*Prädicat*) "Predicate" is a logical term naming a specific role played by concepts within acts of judgment. Kant operated with a "synthetic" conception of judgment typical in traditional logic (see Martin 2006, 42–73), according to which judgments relate concepts to one another. In the simplest case (categorical judgment), one concept is the subject, and a second is predicated of it; the resulting judgment asserts that the property represented by the predicate holds of what is represented by the subject. Since such judgments are the basic means by which concepts perform their cognitive function (facilitating thought about objects), Kant describes concepts generally as "predicates of possible judgments" (A69/B94 [1781/7] = CECPR:205). In logic, the subject and predicate count as the "matter" of judgment, while its form consists in the particular pattern of connection forged between

them (LJ, 9:101, 105 [1800]/CELL:598, 601). In most philosophical contexts, Kant uses "predicate" simply as a way to speak in a logical register about the properties predicated of a thing, or the concepts that capture those properties.

Kant puts the logical notion of a predicate to consequential philosophical use in three main contexts. First, he deploys it in standard formulations of his analytic/synthetic distinction, which defines analyticity in terms of the containment of the predicate within the subject (*see* **Analytic and synthetic judgments**). This logical terminology indicates the essentially logical character of Kant's distinction, but the real philosophical weight is borne by the containment and exclusion relations among the concepts themselves, rather than anything specific to the predicate role. (If this were not true, there would be no hope of extending Kant's containment-based conception beyond the case of categorical [subject–predicate] judgments, as he clearly intended.)

Second, Kant appeals to predication in characterizing the category of substance. According to the guiding thread of the logical table of judgments, the category of substance is supposed to capture an object that is "**determined** with regard to" categorical judgment (B128/CECPR:226) – meaning that, while for "the merely logical use of the understanding it would remain undetermined which of two concepts will be given the function of subject and which that of predicate," when the category of substance is being deployed, "it is determined that its empirical intuition in experience must always be considered as subject, never as mere predicate" (B128–9/CECPR:226). He thereby explains substance as the ultimate subject of predication, an idea which returns for a starring role in the Paralogisms chapter, where Kant examines a metaphysical inference of the substantiality of the soul from the role of the "I" as the ultimate logical subject of all thinking (A348–61/CECPR:415–22; B406–13/CECPR:445–8).

Third, Kant's criticism of the ontological argument for God's existence relies on the claim that the concept of existence "is obviously not a real predicate" (A598/B626 = CECPR:567; see also OPA, 2:72 [1763]/CETP70:117–18). While existence can perfectly well serve the *logical* role of predicate in the judgment "God exists," it is a category error to treat it as a "real" predicate on all fours with <omniscience>, <omnipotence>, etc. (A592–602/B620–30 = CECPR:563–9). In this usage, a "real" predicate represents a *reality*, so that adding the predicate to the concept of a thing "determines" the concept, in the sense of adding further content, so that it "says more" about what it covers – and so necessarily, covers a more restricted range of possibles. <Existence> cannot be such a real predicate (determination), because if it were, adding it to the concept of a possible thing would *change the content* of the concept, so that it no longer represented the same thing whose possibility we started out to investigate. Since possibility must involve *possible existence*, treating <existence> as a real predicate would seem to rule out mere (non-actual) possibility altogether, which in Kant's mind, is sufficient to show that it cannot be a real predicate.

Related terms: **Analytic and synthetic judgments**, **Concept**, **Determination**, **God**, **Judgment: power of**, **Substance** *R. Lanier Anderson*

Prejudice (*Vorurteil*) Many eighteenth-century logic texts contain substantial discussions of intellectual prejudice/cognitive bias, including Georg Friedrich Meier's *Auszug aus der Vernunftlehre*, the textbook Kant used for his logic lectures from 1756 to 1796. Thus, we find throughout Kant's logic lectures numerous discussions of prejudice, including surveys of various particular biases as well as discussions of their general nature.

In the *Jäsche Logic*, prejudice is described as the "principle of erroneous judgments" (LJ, 9:75 [1800]/CELL:578), and following Kant's general account of cognitive error, these principles are various manifestations of the "vice of subreption," i.e., the improper use of some subjective ground for assent as if it were objective. For example, in wishful thinking, one's inclination towards the truth of a particular proposition serves as the subjective ground for our holding-to-be-true (*Fürwahrhalten*).

In both the *Jäsche Logic* and the many lectures on logic, Kant lists upwards of a dozen different particular prejudices, including the "the prejudice of the prestige of the person" (LJ, 9:77/CELL:580), "the prejudice of the prestige of the multitude" (LJ, 9:78/CELL:581), and "the prejudice of self-love," also known as "logical egoism" (LJ, 9:80/CELL:582). In each, we see manifested one of the core subjective drivers behind prejudice, namely the "*inclination towards the passive use of reason*" (LJ, 9:76/CELL:579). As discussed as well in "What is Enlightenment?," Kant indicts "the greatest part of humanity" for their "laziness and cowardice," whereby they fail to think for themselves, fail to critically reflect, and instead allow others to direct their beliefs (WIE, 8:35 [1784]/CEPP:17); or they indulge in logical egoism, the prejudice whereby one takes as evidence of truth the mere fact that one believes something to be true.

The outcome of these prejudices, that is, the holding-to-be-true that arises by way of their principles, is called by Kant "persuasion" (*Überredung*), a term he uses in contrast to "conviction" (*Überzeugung*). In the latter, one's grounds of assent are of the sort that if communicated would (or at least should) lead others to assent as well. However, in persuasion, since the assent is rooted in subjective interest and inclination, its grounds would not have such an effect on others.

Kant thus uses what he calls the "Touchstone of Communication" as a test whereby one can (at least ideally) distinguish persuasion from conviction, and thus identify which of one's beliefs are rooted in prejudice and which are not. One point that is noteworthy here is that we see in this appeal to communication an interesting element of social epistemology in Kant. As expressed in the *Jäsche Logic*, "Old and rooted prejudges are admittedly hard to battle, because they themselves are, as it were, their own judges" (LJ, 9:81/CELL:583). Similarly, in the *Critique of Pure Reason*, Kant writes that "persuasion cannot be distinguished from conviction subjectively, when the subject has taken something to be true merely as an appearance of his own mind" (A821/B849 [1781/7] = CECPR:685). Hence, since we as solitary inquirers cannot recognize our own prejudices, we must test our claims and arguments by way of the "Touchstone of Communication," to see whether "the grounds that are valid for us have the same effect on the reason of others" (A821/B849 = CECPR:685). While hardly a sufficient test on its own (given the risk of shared or even conflicting biases), it is nonetheless an important check on solitary inquiry, for we, on our own, are not merely vulnerable to prejudice, but by our very natures, are driven to them.

Related terms: **Belief**, **Common sense**, **Inclination**, **Logic**, **Reason**, **Superstition**, **Truth**

Lawrence Pasternack

Premise *See* **Major premise**

Problematic (*problematisch*) For Kant, if something (a concept or a judgment) is described as problematic, this means that we can think it, but it is, in some sense, "left open." A problematic

judgment does not involve a mental correlate of the linguistic act of assertion. A problematic concept cannot be known (or cognized) to apply to an object.

Let us start with the notion of a problematic concept (or taking/thinking a concept problematically). In the *Critique of Pure Reason*, Kant writes, "I call a concept problematic that contains no contradiction but that is also, as a boundary for given concepts, connected with other cognitions, the objective reality of which can in no way be cognized" (A254/B310 [1781/7] = CECPR:350, 362). Problematic concepts are not self-contradictory, so they are thinkable, but not objectively real; they are not applicable to objects of possible empirical experience.

Kant's use of "problematic" is connected to the notion of a *problem*. Not "problem" as in a difficulty or challenge, but "problem" as in a question set. For example, in mathematics one might set a problem, to which the mathematician attempts to find a solution. An example of a problematic concept, immediately following (in A254/B310 = CECPR:350, 362), is the concept of a *noumenon* (cf. A286–7/B343–4 = CECPR:380). Our understanding sets itself a problem: Is our sensibility limited, i.e., are there objects of a nonsensible intuition (A256/B311 = CECPR:363; A287–8/B343–4 = CECPR:380–1)? This problem has no solution that we – given our reliance on sensible intuition – could cognize, but the problem gives rise to the problematic concept of a noumenon. It is a concept that allows us to think the question or problem to which there is no solution (we cannot know whether any object falls under the concept of a noumenon).

Kant's understanding of the term "problematic" is also closely connected to syllogistic reasoning. In a syllogism there is a major premise, a minor premise, and a conclusion. According to Kant, reason is (at least in part) a capacity for syllogistic reasoning. In its downward function, it infers from the premises to the conclusion. In its upward function, it starts with a conclusion and looks to see what judgments might serve as major and minor premises; i.e., it searches for explanations rather than implications. In this latter, upward function of reason, Kant states that "the conclusion is a judgment given as the problem, in order to see whether it flows from already given judgments" (A304/B361 = CECPR:390). Crucially, reason sets itself three insoluble problems of this kind: "These unavoidable problems of pure reason itself are *God*, *freedom*, and *immortality*" (A3/B7 = CECPR:139; cf. A462/B490 = CECPR:496). Moreover, they are problems with no solution (A328/B384 = CECPR:402; cf. A484/B512 = CECPR:507). There are no judgments that we can find to serve as premises from which a conclusion that there are such things – i.e., *God exists*, *we are free*, *we are immortal* – would follow. They are, in Kant's words, "unconditioned." Kant repeatedly describes these three concepts as *problematic concepts* (A339/B397 = CECPR:409; A417n./B445n. = CECPR:465n.; A647/B675 = CECPR:592; A771/B799 = CECPR:659).

In his practical philosophy, Kant uses this as a contrast between theoretical and practical reason: concepts that were problematic for theoretical reason can be cognized as real through practical reason, the most important such case being *freedom* (CPrR, 5:3, 7, 105 [1788]/CEPP:139, 142, 224; CPJ, 5:453 [1790]/CECPJ:318–19). Whether there is or could be anything falling under such concepts is regarded as "an open question" (Letter to Johann Tiefunk, C, 12:224 [1797]/CEC:537–8). Kant uses the term "problematic" to apply to any idea of something that we need to think (e.g., for practical purposes) but cannot theoretically cognize. In addition to the concept of a (negative) noumenon, and the transcendental ideas, he also applies the term to absolute necessity, or an absolutely necessary being (CPrR, 5:142/CEPP:254; CPJ, 5:402/CECPJ:272; R4030–3, 17:391 [1769]/CENF:112–13; R5249–53,

18:132 [1776–8]; R5754–7, 18:345 [1780–9?]/CENF:296), to the "I think" (A348/B406 = CECPR:415, 445), and to the teleological concept of a natural end (CPJ, 5:360/CECPJ:234).

In the table of judgments, *problematic judgment* is the first moment of the fourth head, *modality* (the second and third moments are *assertoric* and *apodictic*). Kant's initial definition is: "*Problematic* judgments are those in which one regards the assertion or denial as merely *possible* (arbitrary)" (A74/B100 = CECPR:209). And expanding upon this, he writes, "The problematic proposition is therefore that which only expresses logical possibility (which is not objective), i.e., a free choice to allow such a proposition to count as valid, a merely arbitrary assumption of it in the understanding" (A75/B101 = CECPR:209; cf. LJ, 9:108 [1800]/CELL:604). Examples of problematic judgments are the antecedent or consequent in a conditional, or a disjunct in a disjunction (A75/B100–1 = CECPR:209; LJ, 9:105–7/CELL:602–3). Relatedly, a *problematically practical principle* is a principle for action conditional on some possible purpose – if one wants to H, one should J, but it is left open whether one wants to H (G, 4:414–15 [1785]/CEPP:68).

What is important here is the claim that a problematic judgment is *arbitrary*. In problematically judging that p, one does not settle whether or not p (see LJ, 9:108–9/CELL:604). For example, in a hypothetical judgment, *if p then q*, it is not settled whether or not p is actually the case, so p is judged here problematically. Or in a disjunctive judgment, *r or s*, it is not settled whether or not r is actually the case, so r is judged here problematically. As Kant puts it, when something is taken problematically, it is "[left] undecided whether it is something or nothing" (A290/B346 = CECPR:382; cf. CPJ, 5:397/CECPJ:268). Problematic judgments are connected to logical possibility as they are at least thinkable – they are not internally contradictory. But logical possibility implies no more, e.g., it does not imply objective reality or real possibility.

If one uses a problematic concept to represent the object of a judgment, one will thereby judge problematically: "if things are subsumed under a concept that is merely problematic, the synthetic predicates of such a concept . . . must yield the same sort of (problematic) judgments of the object . . . since one does not know whether one is judging about something or nothing" (CPJ, 5:397/CECPJ:268).

Kant's notion of a problematic judgment is also connected to syllogistic reasoning. He explains the three modalities of judgment in terms of their location in a syllogism (A75–6/B101 = CECPR:209–10). Problematic judgments occur as parts of the major premise – as explained above, in hypothetical or disjunctive judgments.

Kant also draws a link between problematic judgment and opinion. "*Having an opinion* is taking something to be true [*fürwahrhalten*] with the consciousness that it is subjectively *as well as* objectively insufficient" (A822/B850 = CECPR:686; cf. LJ, 9:66/CELL:571; R2449, 16:372 [1764–8? 1771–5? 1769–70?]; R2474, 16:385 [1780–3? 1776–9?]). When one opines, one judges problematically, but there are reasons to doubt whether Kant takes all problematic judging to be opinion. For example, opinion concerns objects of empirical cognition (LJ, 9:67/CELL:571–2), whereas, as we have seen, problematic judgment can include problematic concepts that cannot be used in cognition.

Related terms: **Apodictic**, **Assertoric**, **Cognition**, **Freedom**, **God**, **Idea**, **Immortality**, **Judgment: power of**, **Modality**, **Noumenon**, **Opinion**, **Possibility**, **Reality**, **Table of judgments**

Jessica Leech

Propaedeutic (*Propädeutik*) For Kant, "propaedeutic" is synonymous with "critique," which is merely negative and contrasted with "doctrine" (A11/B25 [1781/7] = CECPR:149; A841/B869 = CECPR:696). Kant appreciates the value of undertaking an investigation that, though merely negative, serves as a preparation to some further, positive venture, and he frequently describes various elements of his philosophy as such. For example, throughout his lectures on logic, from the 1770s up until the end of his career, he consistently maintains that the logic corresponding to any particular science is a propaedeutic to that science (LB, 24:26 [early 1770s]/CELL:13–14; LV, 24:794–5 [early 1780s]/CELL:255; LJ, 9:13–15 [1800]/CELL:528–30).

Also, in a letter written in 1770 to Johann Heinrich Lambert (1728–77), Kant refers to "phenomenology," a term coined by Lambert, as a propaedeutic to metaphysics (C, 10:98 [September 2, 1770]/CEC:108–9). This anticipates not only the task of Hegel's *Phenomenology of Spirit* but also, prior to that, Kant's claim eleven years later that his *Critique of Pure Reason* is a propaedeutic to the systematic metaphysics of nature and of morals, and, as noted, that the propaedeutic method is synonymous with critique itself (Bxliii/CECPR:123; A11/B25 = CECPR:149; A841/B869 = CECPR:696). He states in a letter to Jakob Beck (1761–1840) that the first *Critique* was meant to be more than a mere preparation for metaphysics (C, 12:370–1 [August 7, 1799]/CEC:559–60). However, this remark is misleading. For not only are there multiple statements to the contrary in the first *Critique*, but also Kant's letters to L. H. Jakob (1759–1827) and Reinhold (1757–1823) leading up to the publication of the *Critique of the Power of Judgment* suggest that he saw that work as the completion of his critical project: "I shall now turn at once to the *Critique of Taste*, with which I shall have finished my critical work, so that I can proceed to the dogmatic part" (C, 10:494 [September 11(?), 1787]/CEC:263; see also Letters to Carl Reinhold, C, 10:514–15 [December 28 and 31, 1787]/CEC:272; and C, 10:532 [March 7, 1788]/CEC:278).

In the third *Critique*, Kant's enthusiasm for the propaedeutic method leads him to make seemingly conflicting claims: on the one hand, he claims that aesthetic experience "makes possible the transition from sensible charm to the habitual moral interest without too violent a leap," for such experience prepares us in loving something without interest (CPJ, 5:354 [1790]/CECPJ:228; see also MVi, 28:815–16 [1794–5]); on the other hand, he claims that morality is the "true propaedeutic" of taste (CPJ, 5:355/CECPJ:228–9). However one tries to make sense of these claims, the former must certainly be understood as central to Kant's project, given that, in the published Introduction of the third *Critique*, he emphasizes that the power of judgment's a priori principle of purposiveness prepares for the transition from nature to freedom. Besides making these apparently conflicting claims, Kant also refers to teleology as the propaedeutic of theoretical natural science (CPJ, 5:196–7/CECPJ:81–2).

Related terms: **Critique**, **Doctrine**, **Feeling**, **Taste** *Adam Blazej*

Propensity (*Hang*) Propensity (*Hang*) can apply to biological processes, such as "[bodily] fluids" with a "propensity to scurvy" (ODR, 2:441 [1775]/CEAHE:95), or even to nonliving matter (UNH, 1:223 [1755]/CENS:195; CPJ, 5:348 [1790]/CECPJ:222), in which latter case it is usually translated as "tendency." But generally, a propensity refers to a (human) psychological feature. And in these contexts, while Kant occasionally uses the concept to describe patterns of cognition, such as our "propensity to compare concepts" (R2244, 16:284 [1760–4?]/CENF:39), he usually defines it in terms of the faculty of desire, such that a "propensity" is a "predisposition to desires" (APi, 25:796–7 [1777–8]/CELA:272) or "the subjective *possibility* of the emergence

of a certain desire, which *precedes* the representation of its object" (A, 7:265 [1798]/CEAHE:367; see also AM, 25:1339 [1784–5]/CELA:443; MM, 6:378 [1797]/CEPP:511). Kant contrasts the concept of propensity with several other concepts relevant to desire, particularly instinct, inclination, and passion; the key distinguishing feature is that propensities are underlying grounds of possible desires, rather than "actual" desires or habits of desire (A, 7:265/CEAHE:367; APi, 25:796–7/CELA:272; ML2, 28:588 [1790–1]/CELM:349). Thus Kant frequently cites the example of the "propensity to strong drink" found in "northern peoples" (AM, 25:1339/CELA:443) or "the wildest peoples" (Me, 25:1112 [1781–2]) or just "human beings across the whole world" (Me, 25:1112). As he explains this example in the *Religion*,

> Propensity is actually only the *predisposition* to desire an enjoyment which, when the subject has experienced it, arouses *inclination* to it. Thus all savages have a propensity for intoxicants; for although many of them have no acquaintance at all with intoxication, and hence absolutely no desire for the things that produce it, let them try these things but once, and there is aroused in them an almost inextinguishable desire for them. (Rel, 6:29n. [1793]/CERRT:76–7n.)

Kant often describes propensities as natural predispositions, merely given as part of our biological nature (e.g., APi, 25:796–7/CELA:272; AF, 25:580 [1775–6]/CELA:134; Rel, 6:29/CERRT:76–7). At other times, Kant ascribes propensities to certain types of people, such that "all women have a propensity for adornment" (AM, 25:1355/CELA:455), those who are phlegmatic have a "propensity to inactivity" (A, 7:289/CEAHE:387), and those who are melancholic have "a propensity to sadness" (Me, 25:1162/CELA:299). Kant even describes "adventurous" people as those with a propensity "to become entangled with events whose true account resembles a novel" (A, 7:243/CEAHE:346). Certain propensities arise at different times of life or amongst different nationalities, so that, for example, Germans have a propensity "to imitation" (A, 7:318/CEAHE:414), and there is a "propensity to be frugal in old age" (AF, 25:617/CELA:165). Propensities can develop as a result of upbringing or environment: "It is the same with the human being as with all other animals: they always retain a certain propensity for that to which they were accustomed early" (P, 9:463 [1803]/CEAHE:454; cf. TPP, 8:376 [1795]/CEPP:343; ODR, 2:441/CEAHE:95; P, 9:474/CEAHE:463). Most propensities, however, are universal amongst human beings. Thus not only "savages" but "all human beings" have a propensity for intoxicants, and not only children (P, 9:484/CEAHE:471) but the whole "human species" has a "propensity to lying" (A (*H*), 7:415/CEAHE:426n.; see also MPTT, 8:270 [1791]/CERRT:36; Me, 25:1197/CELA:328; and, for "harmless lying," A, 7:180/CEAHE:289).

The most important "propensity" in Kant's thought is the "propensity to evil in human nature" (Rel, 6:29–32/CERRT:76–9; see also A, 7:324–8/CEAHE:419–23; A (*H*), 7:414/CEAHE:419–20n.). In contrast to other propensities, which are typically ascribed to nature or environment *rather than* agency, this propensity "can indeed be innate yet *may* be represented as . . . *acquired*, or . . . as *brought* by the human being *upon* himself" (Rel, 6:29/CERRT:77; see also Rel, 6:42–3/CERRT:88). This propensity "is universal" amongst human beings (Rel, 6:30/CERRT:78) but "must itself be considered morally evil" (Rel, 6:32/CERRT:80). In other works, Kant refers to the same propensity in somewhat different terms, describing it as a "propensity to make oneself as having subjective determining grounds of choice into the

objective determining ground of the will in general" (CPrR, 5:74/CEPP:200) or a "propensity to listen [more] to his inclinations than to the law" (MM, 6:380n./CEPP:512n.). And Kant describes the unsocial sociability that lies at the heart of human evil in terms of two juxtaposed propensities, the propensity "to enter into society" (IUH, 8:20 [1784]/CEAHE:111; see also AM, 25:1416/CELA:499; CPJ, 5:296–7/CECPJ:176) and "to withdraw from society" (CPJ, 5:276/CECPJ:157) or "to *individualize* (isolate) himself" (IUH, 8:21/CEAHE:111). This "unsocial sociability" consists in paired propensities in human nature.

Beyond the general propensity to evil, Kant often describes specific vices in terms of various "propensities." Thus "envy is a propensity to view the well-being of others with distress" (MM, 6:458/CEPP:576; cf. AF, 25:608/CELA:157–8), and "*mockery* [is] the propensity to expose others to laughter" (MM, 6:467/CEPP:582). Human beings have a propensity "towards lying" (P, 9:484/CEAHE:471; MPTT, 8:270/CERRT:36; A (*H*), 7:415/CEAHE:426n.; A, 7:180/CEAHE:289) or "dissembling" (Me, 25:1197/CELA:328), and there is a propensity "to mutual hatred" that arises from "differences of *language* and of *religion*" (TPP, 8:367/CEPP:336). Other propensities support vice. Some merely entice humans into evil, such as propensities "to what is dispensable … luxury" (CPJ, 5:432/CECPJ:299), "towards ease" (P, 9:477/CEAHE:466; A, 7:276/CEAHE:376) or "indolence" (IUH, 8:21/CEAHE:111; cf. AM, 25:1420/CELA:502), and "to compare [one's] behavior to that of a more important person" (A, 7:245/CEAHE:348). Others more specifically undermine the good will, such as propensities "to rationalize against … strict laws of duty" (G, 4:405 [1785]/CEPP:59–60), "to pay no heed to [conscience]" (MM, 6:401/CEPP:530), or a general propensity "to [allow feelings to rise to the level of] affect" (MM, 6:408/CEPP:535; A, 7:300/CEAHE:397; see also CPJ, 5:273/CECPJ:155). And respect for the moral law always involves some infringement of the universal "propensity to self-esteem" (CPrR, 5:73/CEPP:199). Yet other propensities can either foster vice or be part of improvement towards virtue, such as propensities "for work" (AM, 25:1336/CELA:440–1), for "illusion" (R6309, 18:603 [1785–8]) or "to willingly allow [one]self to be deceived" (A, 7:152/CEAHE:264), "to a *religion of divine service*" (Rel, 6:106/CERRT:139; cf. Rel, 6:131, 169–70/CERRT:159, 189–90), and "towards freedom" (P, 9:442/CEAHE:438; see AM, 25:1355/CELA:455–6). On one occasion, Kant even admits a propensity "to the good" (A, 7:329/CEAHE:424).

The concept of propensity also plays an important role in Kant's *Critique of Pure Reason*, where he points out that we have a "propensity to expansion beyond the narrow boundaries of possible experience" (A711/B739 = CECPR:629; cf. A797/B825 = CECPR:673; R5115, 18:94 [1776–8]/CENF:214); "human reason has a natural propensity to overstep all these boundaries" so that "transcendental ideas are … natural to it" (A642/B670 = CECPR:590). "Discipline" is thus needed to limit "the constant propensity to stray from certain rules" (A709/B737 = CECPR:628). An important variation on this general tendency to overstep is "superstition," which is "the tendency [*Hang*] to put greater trust in what is supposed to be non-natural than in what can be explained by laws of nature" (CF, 7:65n. [1798]/CERRT:285n.; cf. Letter to Ludwig Borowski, C, 11:141 [1790]/CEC:337; R6219, 18:509 [1785–8]; A, 7:161, 275/CEAHE:272, 376). Other problematic epistemic propensities include propensities "to prejudice" (CPJ, 5:294/CECPJ:174), "to conceive of one principle instead of many as long as it can do so without contradiction" (CPJ, 5:461/CECPJ:326), or "to acquire knowledge merely for the sake of its novelty, rarity, and hiddenness" (A, 7:163/CEAHE:274).

Related terms: **Desire**, **Evil**, **Faculty**, **Inclination** *Patrick Frierson*

Purposiveness (*Zweckmäßigkeit*) Purposiveness is one of the two central concepts in the CPJ: it is the regulative principle or guiding concept employed by reflective judgment, the cognitive faculty with which Kant is concerned in that work (and its other central concept), as such judgment attempts to make sense of empirical diversity in nature, appreciates beauty, and judges organisms in teleological terms.

Kant defines purposiveness in the tenth paragraph of the CPJ ("On purposiveness in general"): a purpose is "the object of a concept insofar as the latter is regarded as the cause of the former (the real ground of its possibility); and the causality of a *concept* with regard to its *object* is purposiveness (*forma finalis*)" (CPJ, 5:220 [1790]/CECPJ:105). Purposes are aims of intentional activity: they are objects (products or actions) conceived by agents and brought about in accord with those intentions (i.e., the "object of a concept," which concept causes its existence). Purposiveness is that which is characteristic of such activity: directedness towards an aim, choosing appropriate means to that end, as guided by the concept of it. Kant's usage gives it a wider meaning, however. Purposiveness can also mean usefulness *for* aims, as in Kant's phrase, "purposiveness of nature for our understanding" (CPJ, 5:187/CECPJ:74), i.e., its suitability to be known by us empirically, or in his description of the "objective purposiveness" of mathematical figures as "serviceability for the solution of many problems" (CPJ, 5:362/CECPJ:235). It can also be used to describe an object as a product of intentional activity, or as a "work of art" (CPJ, 5:236n./CECPJ:120n.). Kant expands this last meaning further to include objects that were not created by intentional causes: purposiveness *without* purpose characterizes an object when, even though "we do not place the causes of its form in a will," that is, in a cause that acts according to intentions or concepts, we "still can make the explanation of its possibility conceivable to ourselves only by deriving it from a will" even if only in "reflection" (CPJ, 5:220/CECPJ:105).

These usages do converge on a common meaning, however: a regularity, order, or unity beyond the universal, necessary order of nature as such, which order therefore seems explicable to us only as intentionally caused or designed. Purposive (intentional) activity is more directed, in selecting particular means towards its aim, than merely causally determined events. Objects useful for purposes have specific characteristics, in combination, that render them thus useful. For complex purposes requiring many specific characteristics combined in a specific way, we are inclined to presume that someone intentionally made the object for that purpose; otherwise, such a specific combination would seem to be an amazing, inexplicable chance result. Generally, objects that have complex order are inexplicable to us (Kant suggests) unless we judge them (at least reflectively) to be intentionally caused. In Kant's terms, all such objects are characterized by a "lawfulness of the contingent" (CPJ, 5:404/CECPJ:274).

In the CPJ, Kant is primarily concerned with three cases of such order in nature, each of which is a specific version or type of purposiveness: natural beauty, organisms ("natural purposes"), and the possible, hoped-for systematic order of empirical laws. Beauty, Kant claims, is the arrangement or form of an object such that it seems as if designed for us, for our enlivening, pleasurable cognitive engagement with it, to prompt the "free harmony of the cognitive faculties" (CPJ, 5:218/CECPJ:103). (Purposiveness is, Kant claims, a constitutive principle of pleasure [CPJ, 5:197/CECPJ:82]: in pleasure, we find an object suitable to us, and are inclined to treat that object as an aim, i.e., prolong our engagement with it.) Thus, Kant calls beauty "subjective formal purposiveness": purposiveness for the subject, which suits cognitive aims (CPJ, 5:190/CECPJ:76). In order to pursue empirical knowledge of nature, we must also

assume that nature is subjectively, formally purposive: that it has an empirical order that is comprehensible to us, even lawful and systematizable – that it is as if designed for our cognition. Such purposiveness is, however, "logical" rather than aesthetic: it is recognized conceptually (in coming to know natural kinds or empirical laws), rather than by feeling (CPJ, 5:193/CECPJ:79). Organisms, by contrast, are objects that appear to act purposively, to select means towards their own ends (of survival or to be the kind of thing that they are). Thus, Kant claims, organisms are characterized – judged reflectively – by "objective material purposiveness": they engage in causal activity of means–ends form (are "materially," i.e., causally rather than cognitively, purposive), and these means serve the object's own ends (CPJ, 5:366/CECPJ:239). "Objective" purposiveness can also, however, refer to purposiveness that is identified and known with respect to a concept (of the purpose) (see CPJ, 5:226–7, 362/CECPJ:111, 235). In this sense, Kant appears to deny that organisms are (judged as) objectively purposive (see §75 at CPJ, 5:397/CECPJ:268). Generally, Kant denies that we can judge natural objects determinatively to have been caused by concepts. Rather, we merely consider them, or judge them reflectively, as if they were purposive, or use purposiveness as a regulative, rather than constitutive, principle for investigating them.

Nature's purposiveness – its empirical knowability, its beauty, its organic order – constitutes, more broadly, the way in which we might feel at home in nature: it is suited to our cognition and offers us beauty; some natural objects appear to pursue their own ends, as we do in intentional action. Here the role of purposiveness as a unifying, mediating factor in Kant's philosophical system as a whole becomes clear: the purposiveness of nature is "the mediating concept between the concepts of nature and the concept of freedom, which makes possible the transition from the purely theoretical to the purely practical" (CPJ, 5:196/CECPJ:81). If nature is (or seems to be) organized and active according to purposes, it then would have a structure similar to that of our free, moral ("purely practical") activity and its products, and so nature might be receptive too to the realization of our moral purposes.

Related terms: **End**, **Judgment: power of**, **Judgment of taste**, **Reflection**, **Reflective judgment**, **Regulative**, **Teleological judgment** *Rachel Zuckert*

R

Race (*Race*, *Rasse*), human race (*Menschenrace*, *Menschenrasse*) Kant defines a race as a subgroup of an animal species possessing specific heritable traits that are necessarily passed on to offspring. Kant stresses both that racial traits are passed on from one generation to the next regardless of geographical location, and that procreation with a member of a different race leads to a blending of the features characteristic for each race. In his first essay on the topic, Kant writes that a race is a subgroup of a species or subspecies (*Abartung*) that has common ancestry and specific hereditary characteristics that "persistently preserve themselves in all transplantings (transpositions to other regions) over prolonged generations" and which "also always beget

assume that nature is subjectively, formally purposive: that it has an empirical order that is comprehensible to us, even lawful and systematizable – that it is as if designed for our cognition. Such purposiveness is, however, "logical" rather than aesthetic: it is recognized conceptually (in coming to know natural kinds or empirical laws), rather than by feeling (CPJ, 5:193/CECPJ:79). Organisms, by contrast, are objects that appear to act purposively, to select means towards their own ends (of survival or to be the kind of thing that they are). Thus, Kant claims, organisms are characterized – judged reflectively – by "objective material purposiveness": they engage in causal activity of means–ends form (are "materially," i.e., causally rather than cognitively, purposive), and these means serve the object's own ends (CPJ, 5:366/CECPJ:239). "Objective" purposiveness can also, however, refer to purposiveness that is identified and known with respect to a concept (of the purpose) (see CPJ, 5:226–7, 362/CECPJ:111, 235). In this sense, Kant appears to deny that organisms are (judged as) objectively purposive (see §75 at CPJ, 5:397/CECPJ:268). Generally, Kant denies that we can judge natural objects determinatively to have been caused by concepts. Rather, we merely consider them, or judge them reflectively, as if they were purposive, or use purposiveness as a regulative, rather than constitutive, principle for investigating them.

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half-breed young in the mixing with other subspecies of the same phylum" (ODR, 2:430 [1775]/CEAHE:85). His later definition is shorter but still includes the same two elements although they are now left implicit: "The concept of a race is therefore: the classificatory difference of animals of one and the same phylum in so far as this difference is unfailingly hereditary" (HR, 8:100 [1785]/CEAHE:154).

Kant's first publication on "race" and on the differences between the human "races" – *Of the Different Races of Human Beings* – was initially written to announce his lectures on physical geography in 1775, then expanded and published in 1777 (ODR, 2:427–43/CEAHE:84–97). The article starts with a short discussion of the concept of race, but most of the discussion focuses on the division of humankind into four races and on the explanation of the origins of racial differentiation in humans. In 1785, Kant published *Determination of the Concept of a Human Race*, in which he focuses entirely on conceptual issues (HR, 8:89–106/CEAHE:145–59). He returns to the topic of race in the essay *On the Use of Teleological Principles in Philosophy* of 1788, the larger part of which is devoted to a discussion of race, in response to a critical essay written by Georg Forster (UTP, 8:157–84/CEAHE:192–218). In addition, Kant regularly addressed race in his anthropology lectures, in the context of his discussions of the "pragmatic" relevance of the allegedly different characteristics of the human races, and in his physical geography lectures.

Kant's primary focus, in discussing the differences between races, is on skin color, although he initially also included other characteristics such as facial traits and hair structure. Against polygenicists, he theorizes that human races have descended from a common "phyletic species" (*Stammgattung*) that was made up of "whites of brunette colour." He lists four human races that he characterizes as "whites" (or "blonds"), "copper-reds," "blacks," and "olive-yellows" (ODR, 2:441/CEAHE:95; HR, 8:93/CEAHE:147). Kant does not always stick to this fourfold classification, as when he calls Papuas and Haraforas "races" (UTP, 8:177/CEAHE:212); moreover, he leaves open the possibility that there are more than four races (HR, 8:100–1/CEAHE:154).

Despite his primary focus on physical differences, in his published works and lectures of the 1770s and 1780s, Kant clearly indicates that he regards the differences between the races as also involving qualitative differences in intellectual and agential capacities. In his anthropology lectures, he usually describes these purported differences under the heading "Of the Character of the Races." Moreover, he regards these differences as warranting a hierarchical account of the human races in terms of higher and lower "levels" (*Stufen*) (UTP, 8:176/CEAHE:211). The "whites" are said to occupy the highest level; the other races each have important defects. Kant describes these defects as so serious that they warrant whites' using nonwhites as slaves and European countries assuming colonial rule over indigenous peoples on other continents (e.g., ODR, 2:438n./CEAHE:92n.; PGD, 241 [1792]).[1]

Although the issue is subject to debate, there are indications that Kant *dropped* the racial hierarchy during the 1790s. He retained the concept of race as a biological notion (despite the criticisms of vocal opponents), but he no longer characterizes these races in terms of "levels" of capacities (see below).

The *broader context* of Kant's introduction of the concept of "race" is his attempt to capture several phenomena that posed difficulties for the pre-Mendelian biological theory of the time. First, there is the phenomenon that some hereditary differences seem always to be passed on to offspring, while others are passed on unpredictably (and yet other parental characteristics vanish

altogether in later generations). Kant's example of the first kind is that children with a white-skinned and a black-skinned parent will be "mulattoes"; his example of the second is that the hair color of a child of blond and brunette white parents may be entirely blond (ODR, 2:430/CEAHE:86). Second, there is the phenomenon that racial characteristics do seem to be connected to environmental conditions in some way, but not in such a way that the environment itself produces the racial differences. White couples who move to the tropical regions in Africa will still beget white children; moreover, different regions with similar physical environments may nevertheless have indigenous populations of different races. Kant's solution to these puzzles is to trace back the racial differentiation to an original "phyletic species" (*Stammgattung*) that contained the "germs" and predispositions for the development of various adaptations to different environments. When humans dispersed over the face of the earth, he assumes, these germs and predispositions were developed differently in different groups, depending on environmental conditions. Once developed, however, the racial features could not be undone. Thus, Kant posits that racial features are not produced but merely occasioned by natural factors, and that the resulting racial differentiation cannot be undone. Together, these claims explain how racial differentiation can be connected to different environmental factors, even though subsequent migrations to different regions do not lead to further changes in physical features.

Kant's account of the transgenerational development of the human species fits with his general assumption that it is impossible to understand organisms as the effects of chance or mere "mechanical" natural laws, and that we have to understand organic nature rather in terms of natural teleology. Moreover, at least during the 1780s, he attributes a crucial role to his race theory in his overall account of nature as a teleological system, by arguing that racial differentiation is necessary to allow humans to live everywhere on earth (HR, 8:98–9/CEAHE:152).

At the same time, however, this 1780s account of the racial hierarchy does not seem to fit with other important elements of Kant's philosophy at all. For example, the idea that nature, as a teleological system, produces several races that have innate defects of a sort that makes them unable to govern themselves runs counter to the assumption that everything in nature has a good purpose. Kant may have held that the natural "purpose" of those races is to serve whites, and he does in fact suggest as much when he reportedly said that "Negroes" were "created for" slave labor under the harsh conditions on the plantations in the Caribbean (PGD, 241). But a defense of slavery, on Kant's part, in turn leads to other contradictions: it is obviously incompatible with his account, in the *Groundwork*, of the important moral prohibition against using persons merely as a means. Given that all human races, per definition, share the essential characteristics common to all humans as such, and given that the prohibition against using other human beings "merely as a means" is explained in terms of essential characteristics of humans (their rational nature), the thesis that it is the purpose of some human races to be used merely as a means by members of other races clearly runs counter to this core claim of Kant's ethics (G, 4:429–31 [1785]/CEPP:79–81).

From the middle of the 1790s onwards, Kant no longer assigns any role to racial differentiation in the context of the historical process towards perpetual peace (cf. most notably TPP, 8:360–8 [1795]/CEPP:331–7). In the published version of the *Anthropology*, Kant denies that the distinction between different races has any pragmatic relevance at all (A, 7:120 [1798]/CEAHE:232). He omits a "characterization" of the human races in terms of their intellectual and agential abilities. In the section entitled "On the Character of the Races," he rather refers

the reader to a book by Christoph Girtanner, claiming that this work offers a good description of the different races based on Kant's principles (A, 7:320–1/CEAHE:415–16). Importantly, Girtanner's book does not include any characterization of races in terms of different intellectual and agential capacities. Moreover, around the time when the racial hierarchy disappears from Kant's writings, he begins to criticize European colonial practices overseas. During the mid 1790s, Kant criticizes the treatment of indigenous populations as being severely unjust. In *Toward Perpetual Peace* and the *Metaphysics of Morals*, he is sharply critical of European colonialism and the exploitation of enslaved persons (e.g., TPP, 8:357–60/CEPP:328–31; MM, 6:352–4 [1797]/CEPP:489–90), and in his drafts, though not in print, he is sharply critical of the slave trade (TPPd, 23:174 [1795]/CELDPP:222). It seems, therefore, that Kant retains the notion of race as a biological notion, to deal with issues of heredity, environmental adaptation, and related topics, but that he eventually gave up the idea of a racial hierarchy.

Related terms: ***Determination of the Concept of a Human Race***, ***Of the Different Races of Human Beings***, ***On the Use of Teleological Principles in Philosophy***, ***Physical Geography***, **Anthropology**, **Geography**

Note

1. The Dohna Lectures on Physical Geography will be published in a forthcoming Academy edition volume: volume 26.2. The transcript is available at http://Kant.bbaw.de. Page numbers refer to this transcript.

Pauline Kleingeld

Realism (*Realismus*, *Realism*) Kant discusses three kinds of realism (and idealism) extensively: transcendental and empirical realism in the *Critique of Pure Reason* and the *Prolegomena*, and realism of purposiveness in the *Critique of the Power of Judgment*. Although Kant offers no overarching definition of realism, generally speaking realism asserts that something exists (in some sense) independently of its representation.

Empirical (material) realism asserts (while dogmatic idealism denies and skeptical/problematic idealism doubts) that there exist things in space outside the mind – that matter exists. Thus there exist not merely *minds* representing objects spatially in "outer perception" but also *bodies* in space outside minds. Empirical realism is not "materialism" but (empirical) "dualism," for it grants the existence of both material and thinking beings (as appearances) (B274–5 [1787]/CECPR:326; A370–9 [1781]/CECPR:426–31; A491–7/B519–25 = CECPR:511–14; Pro, 4:336–7 [1783]/CETP81:127–8). Moreover, empirical realism does not exactly advocate the reality (*Realität*) but rather the actuality (*Wirklichkeit*) of matter – this is important since reality (thingness) and actuality (existence) are different categories (A165–9/B207–11 = CECPR:290–2; B272–9/CECPR:325–9).

Transcendental (absolute) realism takes objects of experience to be things in themselves, while transcendental (formal, critical) idealism takes them to be appearances. Things in themselves exist independently of whether they can be represented, whereas appearances exist only under the necessary subjective conditions (forms) of representing them. Specifically, according to Kant, space and time are transcendentally ideal, subjective forms of intuition, not properties or relations of things in themselves. While in empirical realism objects of experience are independent of the *empirical* condition of whether particular minds represent them ("empirically external"), in

transcendental realism they are independent even of the *transcendental* condition of whether any mind *could* represent them, i.e., of the necessary subjective conditions of all possible experience ("transcendentally external") (A27–41/B43–58 = CECPR:177–84; A369–73/CECPR:426–8).

According to Kant, transcendental realism implies empirical idealism, because if space were to exist independently of the subject, it would remain doubtful and indemonstrable "that if the representation exists [in the mind], then the object corresponding to it would also exist [outside the mind]" (A371/CECPR:427; cf. B274–5/CECPR:326; Pro, 4:290–4/CETP81:85–7). Transcendental idealism can justify empirical realism, for since space is a mere form of sensibility in us, it and bodies appearing in it are "just as actual [*wirklich*] as I am myself" (Pro, 4:337/CETP81:128–9, translation emended). Kant presents a proof of this in the Refutation of Idealism (B edition *Critique of Pure Reason*) and in the Fourth Paralogism (A edition).

Realism of purposiveness is either subjective (aesthetic) or objective (teleological realism of natural ends). In aesthetic realism, "subjective purposiveness is an actual [*wirklicher*] (intentional) *end* of nature (or of art) aimed at correspondence with our power of judgment" (CPJ, 5:347 [1790]/CECPJ:221, translation emended); i.e., nature is intentionally beautiful to us. But only aesthetic idealism "can explain the possibility of a judgment of taste" (CPJ, 5:351/CECPJ:225). Objective realism of natural ends asserts that "some purposiveness in nature (in organized beings) is *intentional*" (CPJ, 5:391/CECPJ:263). Physical objective realism (hylozoism) grounds this intentionality on living matter with an animating inner principle, hyperphysical objective realism (theism) on a supernatural, intelligent creator. Kant rejects objective realism and idealism both by denying objective reality to the concept of natural end: it is not constitutive for the determining but regulative for the reflecting power of judgment (CPJ, 5:347–51, 392–7/CECPJ:221–5, 263–8).

Related terms: **Appearance**, **Existence**, **Matter**, **Purposiveness**, **Reality**, **Refutation of idealism**, **Space**, **Thing in itself** *Toni Kannisto*

Reality (*Realität*) This term has both a general, transcendental meaning and at least two further specific meanings in Kant's theoretical and practical philosophies. Its transcendental meaning is most fully explained in the *Critique of Pure Reason*:

> A transcendental negation, on the contrary, signifies non-being in itself, and is opposed to transcendental affirmation, which is a Something [*Etwas*], the concept of which in itself already expresses a being, and hence is called reality (thinghood), because through it alone, and only so far as it reaches, are objects Something (things); the opposed negation, on the contrary, signifies a mere lack, and where this alone is thought, the removal of every thing is represented. (A574–5/B602–3 [1781/7] = CECPR:555)

According to this and similar texts, reality is "the thing whose concept contains a being [*ein Sein*] . . ., and that whose concept contains non-being [*ein Nichtsein*] is negation" (ThDB, 28:1243 [1783–4]; see also: ThVB, 28:1146, 1155 [1783–4]; MK2, 28:779 [1790–5]; R6324, 18:646 [1790–1804]). It is presumably in this sense that "reality" is listed in the table of categories under the heading "Of Quality," where it is followed by "Negation" and "Limitation" (A80/B106 = CECPR:212), and also prior to the table of nothing, where it is opposed to the *nihil privativum* ("Reality is **something**, negation is **nothing**, namely a concept of the absence of an object, such as a shadow or cold," A291/B347 = CECPR:382).

This transcendental meaning derives in part from the previous metaphysical tradition according to which it signifies as a piece of genuine or positive intellectual content. In Wolff's *Philosophia prima: sive ontologia* (1736), we read that "Whatever is or can be conceived, is called a thing [*Res*], to the extent that it is something. For which reason, reality [*realitas*] and whatness [*quidditas*] are synonyms among the scholastics" (§243). In other contexts, Wolff speaks somewhat differently, stating that reality is ascribed to "whatever is understood to truly be in a certain thing, and not what, however, appears to be in such through our confused perceptions" (*Theologia naturalis*, 1737, second part, §5). For Baumgarten, whose *Metaphysica* (1739/4th ed. 1757) Kant used as a textbook, a reality is defined to be a true, positive determination and, as such, a genuine something that is therefore possible and thus noncontradictory (§10, §36; cf. Kant's talk of realities as "genuinely positive predicates," R3706, 17:240 [1760–4?]/CENF:75). Kant frequently discusses and criticizes these definitions in his lectures on metaphysics, his personal notes, and the marginalia in his copy of Baumgarten's textbook.

In line with this earlier tradition, Kant regards reality in general as providing the content or material element for all concepts and so also as constituting the possibilities of things (A266/B322 = CECPR:370; OOT, 8:138n. [1786]/CERRT:11n.). According to Kant, in the view of reason, all limited concepts presuppose one or more pure or unlimited realities from which they are formed by partial negation. Hence, "**limitation** is nothing other than reality combined with negation" (B111/CECPR:215), and "all true negations are then nothing but **limits**, which they could not be called unless they were grounded in the unlimited (the All)" (A576/B604 = CECPR:555). This is closely related to Kant's derivation of the Transcendental Ideal or the unlimited "All of reality (*omnitudo realitatis*)," which reason presupposes as a ground for the whole of all possibility in order to satisfy the principle of thoroughgoing determination (see A571–83/B599–611 = CECPR:553–9; but this idea often occupied Kant throughout this career in both his published works and in his private reflections; for just a few early instances, see, e.g., OPA, 2:86–7 [1763]/CETP70:129–30; R3809, 17:300 [1764–6? 1769?]/CENF:87; R3810–11, 17:301 [1764–6? 1769?]; R3812–13, 17:302 [1764–6]; R3814, 17:302 [1764–6? 1764–8?]/CENF:87; R3815, 17:302 [1764–6]; R4113, 17:420–2 [1769? 1770–1? 1766–8? 1773–5?]; R4119–20, 17:424 [1769? 1772?]; R4244–6, 17:477–80 [1769–70? 1771?]; R4247–9, 17:480–1 [1769–70? 1771? 1772?]; R4590, 17:603 [1772? 1776–8?]; R4729, 17:689–90 [1773–5]; R4773, 17:723 [1775–7 to 1778–9]; R4774, 17:7234 [1775–7 to 1776–8? 1778–9?]; R5270, 18:138–9 [1776–8]/CENF:224–5).

Unlike Wolff and Baumgarten, Kant distinguishes the merely logical sense of being from its transcendental sense (and so also logical affirmation or positing from transcendental affirmation or positing), identifying reality with the latter alone (A574/B602 = CECPR:554–5; MK1, 28:1524 [1777–80]; R4796, 17:731 [1775–6? 1770–1?]). For this reason, he holds that reality cannot be determined logically or through mere thinking (e.g., through the criterion of being noncontradictory), but rather that "it is possible experience alone that can give our concepts reality" (A489/B517 = CECPR:510; see also MM, 6:382 [1797]/CEPP:514). Hence, "reality is in the pure concept of understanding that to which a sensation in general corresponds, that, therefore, the concept of which in itself indicates a being (in time)" (A143/B182 = CECPR:274). Furthermore, "since time is only the form of intuition, thus of objects as appearances, that which corresponds to the sensation in these is the transcendental matter of all objects, as things in themselves (thinghood, reality)" (A143/B182 = CECPR:274–5).

Kant distinguishes several other kinds and senses of reality throughout his writings, although it is not always clear how they relate to those above.

Objective reality and subjective reality The former occurs often in Kant's writings, where it is usually equated with "the possibility of the thing itself" (MM, 6:382/CEPP:514) or with "the possibility of such an object as is thought through the concept" (A220/B268 = CECPR:323; see also A223/B270 = CECPR:324; CPJ, 5:396 [1790]/CECPJ:267; OD, 8:191–2 [1790]/CETP81:287; MvS, 28:479 [1785–9]). As with reality in general, proof of the possibility of a concept is insufficient to show its objective reality; for this a necessary relation to possible experience is required (ThDB, 28:1250 [1783–4]; R5688, 18:327 [1780–9? 1778–9? 1776–8?]/CENF:293; R5269, 18:138 [1776–8]). "Objective reality" thus appears to be a synonym for reality in the transcendental sense described above. Although rare, Kant sometimes contrasts this with "subjective reality," which he ascribes to space and time as forms of intuition, the transcendental ideas, and the phlogiston (ML2, 28:567 [1790–1]/CELM:331; A37/B53 = CECPR:182; A197/B242 = CECPR:309; A339/B397 = CECPR:409; OP, 21:574 [1796–1803]; OP, 22:442).

"Objective reality" also often finds application in Kant's practical writings, where it is sometimes modified by "practical" to signify that the possibility of the object in this case has been proven on practical grounds, rather than by relation to possible experience. In a signal passage, Kant writes:

> Now, the concept of freedom, insofar as its reality is proved by an apodictic law of practical reason, constitutes the *keystone* of the whole structure of the system of pure reason ... and all other concepts (those of God and immortality) ... now attach themselves to this concept and with it and by means of it get stability and objective reality, that is, their *possibility* is *proved* by this: that freedom is real, for this ideal reveals itself through the moral law. (CPrR, 5:3–4 [1788]/CEPP:139, emphasis original)

(See also, e.g., CPrR, 5:5, 6, 47–8, 49, 53–57, 132–5/CEPP:140, 141, 177–9, 179–80, 182–6, 246–9; CPJ, 5:468–9/CECPJ:332–3; MM, 6:338/CEPP:479.) As in the theoretical context, Kant occasionally contrasts "objective practical reality" with "subjectively practical reality" (CPJ, 5:453/CECPJ:318).

Phenomenal and noumenal reality (*realitas phaenomenon et realitas noumenon*) "A reality <*realitas*> is either phenomenon or noumenon. Everything that is exhibited positively to our senses is called: phenomenal reality <*realitas phaenomenon*>; and everything that is exhibited positively to our pure understanding is noumenal reality <*realitas noumenon*>" (ML2, 28:560/CELM:324; see also R4817, 17:737 [1775–6]; R5814, 18:361 [1783–4]; R6259, 18:534 [1785–8]; A146/B186 = CECPR:276; A168/B209 = CECPR:291; A264–5/B320 = CECPR:369; RJ, 8:154 [1786] A379 [1781]/CECPR:431; MK2, 28:781; R6324, 18:646 [1792–4]). The former is merely a reality for the senses, the latter is actual reality (MV0, 28:421 [1784–5]).

Empirical (or comparative) and transcendental (or absolute) reality This distinction seems closely related to that between phenomenal and noumenal reality. However, reality in this sense, which Kant glosses also with "objective validity," is not opposed to negation, but to ideality (A28/B44 = CECPR:160; A36–7/B53–4 = CECPR:182; R4182, 17:447 [1769–70 to 1775–7]; R6323, 18:643 [1792–4]/CENF:377; R6324, 18:646).

Related terms: **Concept**, ***Ens realissimum***, **Possibility**, **Practical** *Courtney Fugate*

Reason (*Vernunft*) In the first edition of the *Critique of Pure Reason* and subsequent writings, Kant uses the term in both a broad and a narrow sense. Taken in the former sense, "reason" refers to what Kant characterizes as the entire "higher faculty of cognition." Kant regards reason in this sense as one of the two stems of our cognitive powers (the other being sensibility). So understood, reason is the faculty through which a priori cognition is achieved such that cognition through reason is contrasted with empirical cognition (A836/B864 [1781/7] = CECPR:693; see also A11/B25 = CECPR:149; CPrR, 5:12 [1788]/CEPP:146; CPJ, 5:167 [1790]/CECPJ:55; RP, 20:259–64 [1793/1804]/CETP81:353–7). Taken in the latter sense, the term refers to one of the three higher cognitive faculties, the other two being the power of judgment and understanding, which are conjointly contrasted with sensibility as the lower faculty. Accordingly, reason in the narrow sense is a species of reason in the broad sense. Kant also regards reason in the narrow sense as "the supreme faculty of cognition" because it brings the materials of thought (provided by sensible intuition) under the "highest unity of thinking" (A298–9/B355 = CECPR:387). As such, reason is defined as the "*faculty of principles* [*Principien*]" (A299/B356 = CECPR:387) and is contrasted with the understanding, which Kant had previously characterized as the "*faculty of rules*" (A126/CECPR:242).

The situation is complicated, however, by the fact that the term "principle" is also ambiguous and as such insufficient to distinguish the contribution of reason to human cognition from that of the understanding. On the one hand, any universal proposition from which something can be inferred counts as a principle, even if it is derived from experience rather than reason; while on the other hand, in the Transcendental Analytic, Kant gave a central place to the "Principles of Pure Understanding" as necessary conditions of the possibility of experience. In an effort to clarify the situation, Kant draws two distinctions. The first is between a comparative and an absolute (*schlechthin*) or strict conception of "principle." The point is that the "Principles of Pure Understanding" are not principles in the latter sense because they do not yield cognition *from principles*, by which Kant understands "cognition in which I recognize the particular in the universal through concepts" (A300/B356–7 = CECPR:387–8). Rather than being independent sources of cognition, the concepts of the understanding, which function as rules for unifying the data (sensations) given in sensible intuition in order to constitute experience, i.e., empirical cognition, require intuition in order to relate to objects. By contrast, cognition based on reason in the narrow sense is both purely conceptual in that, unlike cognition through the understanding, it does not involve any relation between the concepts involved and sensible intuition, and also synthetic, since it concerns objects in themselves (A302/B358 = CECPR:388–9).

The second distinction that Kant draws in order to introduce his conception of reason is between a logical and a putative real or "pure," i.e., metaphysical, use of this power, which parallels the distinction drawn in the Transcendental Analytic between a logical and a real use of the understanding. By the former, Kant understands its syllogistic use. Syllogistic reasoning is cognition from principles in the comparative sense, since its major premise is always a universal proposition. As such it is a form of inference, which distinguishes it from other forms in its mediate nature. In other words, rather than its conclusion being directly derived from a premise, which Kant characterizes as an "inference of the understanding" (*Verstandesschluß*) (A303/B360 = CECPR:389), a syllogism or "inference of reason" (*Vernunftschluß*) is an inference in which the conclusion is linked to the universal proposition that is its major premise by means of an additional (minor) premise, which introduces the term that is subsumed under the universal proposition expressed in the major premise in the conclusion. Kant calls the major

premise the "rule," linking it directly with the understanding. Correlatively, the minor premise provides the "condition of the rule," which is to say it specifies the condition under which the term it introduces can be subsumed under the major premise in the conclusion (A304/B360–1 = CECPR:390). Consider one of Kant's paradigmatic syllogisms: "Everything composite is *alterable* ... Bodies are composite ... Therefore bodies are alterable" (A330/B387 = CECPR:404). This indicates that compositeness is the condition under which bodies are brought under the rule expressed in the major premise, which, in turn, makes it possible to subsume bodies under this rule in the conclusion.

Since we normally do not learn that bodies are alterable by going through this inferential process, the syllogism's function cannot be claimed to be the acquisition of new knowledge. But rather than dismissing such reasoning as trivial, as many early moderns did in their wholesale assault upon Aristotelian logic, Kant attributes to it a unifying function, since by being subsumed under a given condition, the conclusion of a syllogism "is derived from the rule that *is also valid for other objects of cognition*"; from which Kant concludes that "[R]eason, in inferring, seeks to bring the greatest manifold of cognition of the understanding to the smallest number of principles (universal conditions), and thereby to effect the highest unity of that manifold" (A305/B361 = CECPR:390). In order to appreciate Kant's point, it is necessary to recognize that this unifying function is not limited to a single syllogism. Rather, he had in mind the unity produced by a chain of syllogisms (or a polysyllogism) in which two or more syllogisms are combined in a relation of subordination.

There are two forms of polysyllogism: a prosyllogism in which the major premise of one is considered as the conclusion of another and an episyllogism in which the conclusion of one syllogism serves as the major premise of another (A307/B364 = CECPR:392; A322/B379 = CECPR:400; A331/B388–9 = CECPR:404; see also LJ, 9:133–4 [1800]/CELL:627–8). But it is only the former to which Kant assigns systematic significance, since it enables him to illustrate the distinctive kind of unity at which reason aims. The above cited syllogism is a case in point. Taking its major premise (everything composite is alterable) as itself the conclusion of a higher order syllogism, we formulate the latter by inquiring into the conditions under which this claim is grounded, and we find that it presupposes that everything divisible is alterable and everything composite is divisible. Thus, the proposition that everything composite is divisible is the rule or major premise, and being divisible is the condition of the rule that is applied to the alterable in the minor premise. This still leaves unexplained the proposition that everything that is divisible is also alterable; and while this does not appear to provide material for a further syllogism, this is not required, since the proposition can be regarded as an immediate inference of the understanding.

Nevertheless, this use of reason is merely logical, and the question with which Kant is primarily concerned in the *Critique* is whether reason also has a real or pure use, which is equivalent to the question of whether reason (as the faculty of principles) has a principle in the aforementioned strict sense. Kant addresses this question by formulating the principle that underlies any use of reason: "find the unconditioned for conditioned cognitions of the understanding, with which its unity will be completed" (A307/B364 = CECPR:392). Kant characterizes this as "the maxim of reason," and it can be regarded as the intellectual categorical imperative, since it dictates to the understanding in a manner that is analogous to the way in which pure practical reason dictates to the will through the actual categorical imperative. But since it neither has the form of a proposition nor of itself gives rise to any knowledge, it does not

qualify as the required principle. Kant suggests, however, that it becomes such once it is assumed that "when the condition is given, then so is the whole series of conditions subordinated one to the other, which is itself unconditioned, also given (i.e., contained in the object and its connection)" (A307–8/B364 = CECPR:392). Unlike the logical maxim, this principle has metaphysical import, since it asserts that the unconditioned towards which reason strives is actually given, not empirically, but in the sense of being cognizable through a ratiocinative process governed by the logical maxim.

The task, therefore, is to determine the concepts through which such cognition is supposedly attained. Clearly, they cannot be the pure concepts of the understanding or categories, since Kant's view is that reason requires a form of unification that supervenes that of the understanding. Accordingly, what is required are concepts specific to reason. Appealing to the Platonic conception of an idea, Kant calls these concepts "transcendental ideas" and claims that there are three such ideas: the soul, the world, and God, which noncoincidentally constitute the subject matter of the three parts of special metaphysics (rational psychology, rational cosmology, and rational theology) for the Wolffian tradition in which Kant was trained. Kant models the argument though which he arrives at this result on his derivation of the complete set of categories in the Transcendental Analytic, which in the second edition of the *Critique* he referred to as the "metaphysical deduction" (B159/CECPR:261, emphasis removed). Thus, Kant claims that

> [t]he form of judgments (transformed into a concept of the synthesis of intuitions) brought forth the categories that direct all use of the understanding in experience. In the same way, we can expect that the form of the syllogisms, if applied to the synthetic unity of intuitions under ... the categories, will contain the origin of special concepts a priori that we may call pure concepts of reason or *transcendental ideas*. (A321/B377–8 = CECPR:399)

The argument for this claim consists of three steps, of which the first attempts to link the very idea of a transcendental concept of reason with syllogistic reasoning. It is not that every instance of syllogistic reasoning must embody or presuppose one of these transcendental ideas. Kant's point is rather that the form of syllogistic reasoning as such, as distinguished from the various forms of syllogism (of which there are three: categorical, hypothetical, and disjunctive), provides the basis for what we might consider the very idea of a transcendental concept of reason or transcendental idea. And since what is distinctive about a syllogistic inference, as compared to an immediate inference of the understanding, is that it derives something conditioned from its conditions, and in its polysyllogistic extension from the absolute totality of these conditions, which is itself unconditioned (otherwise it would not constitute an absolute totality), Kant defines the transcendental concept of reason as "that of the *totality of conditions* to a given conditioned thing" (A322/B379 = CECPR:400), which again is unconditioned. In other words, whereas syllogistic reasoning is concerned with the logical relation of dependence (conditioned and condition) among its constitutive cognitions or concepts, a *transcendental* concept of reason is concerned with the ontological dependence of *things*, the determination of which would involve a real rather than merely a logical use of reason.

Although this does not suffice to identify the specific transcendental ideas, it tells us how they are formed, namely, by extending to the unconditioned through a polysyllogistic process the relation between something conditioned and its condition thought by the understanding

through the subsumption of the sensibly given under one of the three categories of relation: substance and accident, cause and effect, and community or reciprocity (A80/B106 = CECPR:212). Thus, Kant writes, "There will be as many concepts of reason as there are species of relation represented by the understanding by means of the categories; and so we must seek an *unconditioned*, *first*, for the *categorical* synthesis in a *subject*, *second* for the *hypothetical* synthesis of the members of a series, and third for the *disjunctive* synthesis of the parts in a *system*" (A323/B379 = CECPR:400). And since the major premise of every syllogism is a universal proposition in one of these forms, there are precisely three transcendental ideas corresponding to the three forms of polysyllogistic inference in which the regress from something conditioned to the totality of its conditions is thought.

Having explicated the concept of a transcendental idea, argued that there are three such ideas, and shown how they are formed, it still remains for Kant to specify what these products of reason are ideas of, that is, their intentional objects. He attempts to accomplish this by introducing yet another trichotomy concerning the content of the cognitions, which when extended to the unconditioned yields a transcendental idea. These can concern either the cognizing subject or objects, but a trichotomy arises because the latter can relate either to appearances or to all things in general (A334/B391 = CECPR:405). By drawing this distinction, Kant might seem to be invoking transcendental idealism, which would be inappropriate at this juncture, since he is supposedly articulating a line of reasoning that applies to all attempts to think the unconditioned, not simply those of a transcendental idealist. Arguably, however, Kant can be read as distinguishing between two conceptions of the conditions of the objects of human cognition, which would be acknowledged by those philosophers whose underlying reasoning he is attempting to reconstruct and criticize.

Moreover, this provides Kant with the basis for both the specification and systematic division of the transcendental ideas. Appealing to the already established premise that these ideas are concerned with the unconditioned synthetic unity or absolute totality of conditions for something conditioned, Kant asserts that they fall into "*three classes*, of which the *first* contains the absolute (unconditioned) *unity* of the *thinking subject*, the *second* the absolute *unity* of series of *conditions of appearance*, and the *third* the absolute unity of the *condition of all objects of thought* in general" (A334/B391 = CECPR:405–6). These forms of unconditioned synthetic unity are then identified with the ideas of the soul, the world, and God. In other words, by "soul" is meant the thinking subject, understood as the unconditioned ground of its thought; by "world" the unconditioned unity, i.e., absolute totality, of everything in space and time; and by "God" the unconditioned ground of all things as such. These are also the objects of the three metaphysical disciplines (rational psychology, rational cosmology, and rational theology), which Kant subjects to a critical analysis in the main body of the Transcendental Dialectic.

However, before considering these ideas and the inferences they involve, Kant provides an analysis of the general procedure of reason in all of its inferences. The key notion is that of a "transcendental illusion," by which he means an illusion that is "natural" in the sense of being inseparable from the real use of reason (see Grier 2001). As such, this illusion cannot be avoided; though like an optical illusion, which remains even when recognized as such, it is possible (through a transcendental critique) to avoid being deceived by it. Kant grounds this illusion in the fact that "in our reason (considered subjectively as a human faculty of cognition) there lie fundamental rules and maxims for its use, which look entirely like objective principles, and through them it comes about that the subjective necessity of a certain connection of our

concepts on behalf of the understanding is taken for an objective necessity, the determination of things in themselves" (A297/B353 = CECPR:386). In fact, Kant cites only one such rule or "logical maxim" of reason, namely, "to find the unconditioned for conditioned cognitions of the understanding, with which its unity will be completed" (A307/B364 = CECPR:392). As a logical maxim there is nothing illusory about this rule; but the illusion unavoidably arises because when reasoning about objects of states of affairs on the basis of it, it is also assumed that "when the condition is given, then so is the whole series of conditions subordinated one to the other, which is itself unconditioned, also given (i.e., contained in the object and its connection)" (A307–8/B364 = CECPR:392).

This assumption is natural, indeed, endemic to reason; for if reason requires us to seek the conditions for a given condition until the absolute totality of them is to be found, it seems natural to assume that there is a totality there to be found (though not necessarily that one will succeed in finding it). The problem is that, as unconditioned, such a totality is not an object of possible experience, and therefore not accessible to the human understanding. Accordingly, in following the dictates of this principle, human reason (in the broad sense) is driven beyond the *immanent* use of the understanding with respect to objects of possible experience to a *transcendent* use of reason (in the narrow sense) with respect to purely intelligible objects or noumena (A308/B365 = CECPR:392). In other words, in contrast to the understanding, whose legitimate use is restricted to the domain of possible experience, and is therefore immanent, the real use of reason in the narrow sense is by its very nature transcendent because, in its endemic search for the unconditioned, it is unavoidably led beyond possible experience in which every condition is itself necessarily conditioned.

Kant expresses the difference by drawing a further distinction between the *transcendental* and the *transcendent*, with the former applied to the categories and the latter to ideas of reason (A296/B352 = CECPR:385). By the transcendental use of the categories is understood their use with respect to objects in general or as such. Since this was traditionally viewed as the subject matter of ontology or general metaphysics, this amounts to their ontological use. And since Kant defined the categories as "concepts of an object in general" (B128/CECPR:226), it might seem that he attributed to them such a use. But because the real use of the categories requires that what is thought through them be given in sensible intuition, Kant denied that they have such a use, claiming that "the proud name of an ontology, which presumes to offer synthetic a priori cognitions of things in general . . . must give way to the modest one of a mere analytic of the pure understanding" (A247/B303 = CECPR:358–9). This means that a transcendental use of the categories is a misuse, albeit one which Kant thought could be prevented by critical reflection. This is not the case with respect to the transcendent pretensions of reason, however, since these are the products of a natural and unavoidable transcendental illusion. Accordingly, avoiding the fallacious inferences to which the real use of reason leads requires what effectively amounts to a critique of pure reason in the narrow sense.

Kant's critical examination of the putative real use of reason is contained in three chapters of the Transcendental Dialectic, each dealing with the branch of metaphysics that is concerned with the real use of one of the transcendental ideas. The first, which Kant entitles "Of the Paralogisms of Pure Reason," deals with the inferences drawn by rational psychology from the transcendental idea of the I or soul. Kant claims that "*I think* is . . . the sole text of rational psychology" (A343/B401 = CECPR:413), which means that the tenets of this "science" are derived from an analysis of this concept, abstracting from everything that we might learn about

the mind empirically. Kant isolates four propositions that are characteristic of this science. In the first edition version, the first three directly concern the nature of the soul. The first affirms its substantiality; the second its simplicity, which was thought to provide the basis for a proof of immortality; and the third its personality, by which was understood its numerical identity throughout changes of state or personal identity. The fourth addresses the question of the cognition of external, i.e., spatial objects and constitutes the first edition version of the refutation of idealism. In the second edition, this is replaced by a proposition asserting the independence of the mind, qua thinking being, from the body, which more properly belongs to the paralogisms. Kant refers to these inferences of rational psychology, which he presents in syllogistic form, as "paralogisms" because they each commit a logical fallacy, which he characterizes as the fallacy of a "*sophisma figurae dictionis*" or fallacy of equivocation, which is manifested in an ambiguous middle term (A402/CECPR:442; B411/CECPR:448; see also LJ, 9:134–5/CELL:628).

Kant's analysis of the cosmological idea contains an extra layer of complexity because the illusion it involves is two-sided, which gives rise to an antinomial conflict between competing claims rather than a single set of conclusions. This is due to the peculiar nature of the idea. As the idea of the totality of *appearances*, i.e., spatiotemporal entities and events, it differs from the other transcendental ideas in that it does not seem to refer to a transcendent entity. But since this absolute totality cannot be given in a possible experience, it is in fact transcendent and as such a product of illusion. Moreover, considered as the idea of the spatiotemporal world, it is subject to the legislation of the understanding, i.e., the categories and principles, which implies that the synthesis of the conditioned and its conditions can never be completed; while as the idea of an absolute totality of conditions, it requires precisely such completion. The problem is that the completeness or totality of conditions required by reason is "too large for the understanding," since it can never be given in a possible experience; whereas the relation to possible experience required by the understanding is "too small for reason," since it cannot yield the requisite completion or totality (A422/B450 = CECPR:468).

This dialectic is played out in four distinct antinomial conflicts, which are generated by extending to the thought of the unconditioned the categories of quantity, reality, causality, and necessity, which are the only categories capable of such an extension. This yields four theses: the world has a beginning in time and an outer limit in space; all substances in the world are composed of and reducible to simples; in addition to causality according to laws of nature there is also a causality of freedom (an uncaused cause); there is a necessary being either in the world or as its cause. Opposed to these are four antitheses, which affirm the contrary. Kant maintains that both the theses and antitheses are expressions of consistent standpoints, which he refers to respectively as the "dogmatism of pure reason" and "pure empiricism" (A466/B494 = CECPR:498); and he associates the former with Plato and the latter with Epicurus (A471/B499 = CECPR:501). In his resolution of this conflict, which turns on an appeal to transcendental idealism, Kant divides these antinomies into two groups, according to the kind of whole the world is taken to be by both parties, calling the first two "mathematical" and the last two "dynamic" (A418–9/B446 = CECPR:465–6). In the case of the first two, Kant maintains that they are contraries rather than contradictories and that both the theses and antitheses are false, while in the case of the second two he claims that, properly understood, both can be true.

Kant characterizes the third transcendental idea as "the ideal of pure reason" (A567/B595 = CECPR:551) because it refers to an individual and is the idea of God. It is introduced as the unconditioned ground of the totality of things in general, as contrasted with the totality of appearances. Like the other two transcendental ideas, it is a product of the illusory principle of reason that if the condition is given, the totality of conditions must also be given; and the claim turns on the assumption that the ground of this totality must be a most real being or *ens realissimum*. Kant's critique of the reasoning underlying this claim to which he had at one time subscribed (see NE and OPA) turns chiefly on two points: (1) that it involves an illicit "hypostatization" or reification of a subjectively necessary principle (the need to assume an unconditioned ground of the conditioned), and (2) the problematic nature of an absolutely necessary existence, such as is attributed to the *ens realissimum*. On the one hand, Kant insists on the necessity of assuming such existence as a "resting place in the regress from the conditioned . . . to the unconditioned" (A583–4/B611–12 = CECPR:560), while, on the other, he notes that no entity, including the *ens realissimum*, can be granted such an existence, since it remains possible to deny its existence without contradiction (see A583–90/B611–18 = CECPR:559–63; A593–4/B621–2 = CECPR:564–5).

Although Kant's analysis of the transcendental ideas seems to suggest that he denied that theoretical reason has a legitimate real use, this not the case. It is rather that reason's real use is regulative rather than constitutive, which is to say that it guides the understanding in its empirical inquiry rather than providing cognitive access to a transcendent realm of being. And the reason why this essential aspect of Kant's account of reason is often either completely neglected or minimized is that he places it in the Appendix to the Transcendental Dialectic, which gives the impression that it is a mere afterthought without any systematic significance. Moreover, on Kant's account, it does not have this function despite the illusory nature of its principle but precisely *because of it*. In other words, Kant's account of the regulative function of reason is inseparable from his doctrine of transcendental illusion.

Kant introduces this seemingly paradoxical thesis by appealing to the analogy between the regulative use of the illusory principle of reason and a "*focus imaginarius*," as used by Newton in his *Opticks* (1704). Newton's concern was with the optical illusion involved in mirror vision, in which an object that is really behind one's back, and thus outside one's visual field, appears to be in front, just as it would be if the lines of light reflected in the mirror actually proceeded in a straight course. Kant adopted this notion as a metaphor and used it to explicate his claim that reason through its illusory principle directs the understanding. Kant initially describes this procedure of reason as directing the understanding to "a certain goal respecting which the lines of direction of all its rules converge at one point." The idea is that though this point is a fiction, and thus a *focus imaginarius*, "since it lies entirely outside the bounds of possible experience," it nonetheless enables the understanding to obtain both the greatest possible unity among its concepts and their extension to the greatest possible range of phenomena (A644/B672 = CECPR:591).

This intrusion of reason into the domain of understanding is grounded in Kant's account of the relation between the two faculties. He writes, "[R]eason really has as object only the understanding and its purposive application, and just as the understanding unites the manifold into an object through concepts, so reason . . . unites the manifold of concepts through ideas by positing a certain collective unity as the goal of the understanding's actions, which are otherwise concerned only with distributive unity" (A643–4/B671–2 = CECPR:591). In other words, just

as the understanding legislates to appearances, reason legislates to the understanding with respect to its proper empirical use. The difference is that the legislation of the former is constitutive, since it constitutes experience, while that of the latter is merely regulative, since it serves to bring a systematic unity to what would otherwise be discrete experiences, which, as such, are unified only in the sense that they are distributed in a single spatiotemporal framework under the a priori laws of the understanding, but which, so considered, do not yet constitute an order of nature capable of supporting empirical science. This requires the assumption that nature embodies a systematic unity, and Kant notes that in assuming such a unity, which goes beyond anything that can be attributed to the understanding, "reason does not beg but commands, though without being able to determine the bounds of this unity" (A653/B681 = CECPR:596).

This commanding occurs through what Kant terms the "hypothetical use of reason," which is "directed at the systematic unity of the understanding's cognitions," and which Kant claims is also "the *touchstone of truth* for its rules" (A647/B675 = CECPR:592–3). In contrast to the "apodictic use of reason," which consists in its syllogistic use, reason in its hypothetical use attributes full universality to the empirical rules produced by the understanding through generalization from experience. The basic idea is that this projected (systematic) unity is required to give a lawlike status to the generalizations produced by the understanding. This unity that reason imposes upon experience has three forms or modes: homogeneity, heterogeneity, and affinity or continuity; and the claim is that without presupposing that nature embodies these forms there could be no coherent use of the understanding (A651/B679 = CECPR:595; A654/B682 = CECPR:596). The point is clearest with respect to homogeneity and specificity, which represent complementary interests of reason: the former in unity, the latter in differentiation, both of which are required for the operation of the understanding. Without a sufficient degree of homogeneity, the understanding could not group diverse phenomena into genera and these into higher genera, etc., which is necessary for the formation of empirical concepts. And without the capacity to draw distinctions between the phenomena grouped in these genera, the understanding would have no data with which to work (for a fuller discussion see Allison 2004, 429–37).

Although the systematic unity that reason projects onto nature is merely regulative, Kant attributes to it a transcendental status and an "objective but indeterminate validity" (A663/B691 = CECPR:601, translation emended; see also A664/B692 = CECPR:602). This is often thought puzzling because it is assumed not only that having a transcendental status and a merely regulative function are incompatible, but also that a regulative use of reason has a merely subjective validity. But while some texts suggest this view (cf. A663/B691 = CECPR:602 and A671/B699 = CECPR:606), the overall argument of the Appendix indicates that neither is the case. The essential point is the previously noted claim that the understanding is the object of reason, just as appearances are objects of the understanding. This means that even though ideas and principles of reason cannot be constitutive of experience, but serve instead to regulate the understanding in its attempt to unify appearances under empirical concepts and laws, they have normative force with respect to its "object" (the understanding), because without it there could be no coherent use of the understanding, and therefore no experience. As Kant puts it with respect to homogeneity: "The logical principle of genera . . . presupposes a transcendental one if it is to be applied to nature. . . . According to that principle, sameness of kind is necessarily presupposed in the manifold of a possible experience . . . because without it no empirical

concepts and hence no experience would be possible" (A654/B682 = CECPR:596; see also A656/B684 = CECPR:597).

In the final portion of the Appendix, Kant provides a deduction of the three transcendental ideas, which he notes constitutes "the completion of the critical business of pure reason" (A670/B698 = CECPR:605). Kant states that such a deduction is required in order to show that these ideas are not merely empty thought entities, but have a genuine regulative function. He also points out, however, that this deduction will be quite different than the one given for the categories. It turns on the distinction between an object being given absolutely and given in an idea (A670/B698 = CECPR:605), with the point being that the objects of these ideas are given in the latter sense. This means that these ideas supply the *focus imaginarius* that is required to apply reason's principle of systematic unity to the products of the understanding, which gives them an indirect relation to the understanding and a kind of objective validity in an extended sense. Kant illustrates this by appealing to the idea of a supreme intelligence as an example of an object given merely in the idea. His point is that we are enjoined by reason to investigate nature *as if* it were so designed, because doing so provides the means for obtaining the greatest possible unity of our empirical knowledge (A671/B699 = CECPR:606). Accordingly, the task of the deduction of the transcendental ideas is to show that each of them plays such a role, which amounts to demonstrating its indispensability as a *focus imaginarius* (for a fuller discussion, see Allison 2004, 437–44).

Up to this point, the concern has been with the theoretical or speculative use of reason; but in the first *Critique*, Kant affirms that reason also has a practical use in connection with morality. Kant downplays this aspect of his position in the overall argument of the *Critique*, particularly in the first edition, because his main focus is on transcendental philosophy and he explicitly excludes the practical from the latter (A801/B829 = CECPR:675; A805/B833 = CECPR:677). In both the Canon and the Architectonic, however, he indicates that an examination of this use is part of his project. Kant does so in the latter by stipulating that the *Critique of Pure Reason* was to provide the foundation for a twofold metaphysics: of the speculative and of the practical use of pure reason, that is, a metaphysics of nature and of morals (A841/B869 = CECPR:696). This indicates that in 1781, he had not yet envisaged the need for an independent foundation for a metaphysics of morals, such as he later provided in the *Groundwork of the Metaphysics of Morals* (1785). And though his view on these matters had clearly changed by the time of the second edition (1787), he neglected to indicate this by making the required changes in the text.

Apart from incidental references, Kant's account of the practical use of reason in the first edition of the *Critique* is confined to the Canon, by which he understood "the sum total of the a priori principles of the correct use of certain cognitive faculties in general" (A796/B824 = CECPR:672). Since he claims that the speculative use of reason is "through and through dialectical," Kant denies that speculative reason could have a canon, while asserting that it does have a legitimate practical use, which requires one and to which he assigns the function of grounding this use of reason (A796–7/B824–5 = CECPR:672–3). Kant does not ask whether reason has a practical use, as he did with respect to its putative speculative use, since he evidently regarded this as sufficiently secured through "proofs of the most enlightened moralists" and "the moral judgment of every human being" that "there really are pure moral laws, which determine completely a priori ... the action and omission, i.e., the use of the freedom of a rational being in general, and that these laws command *absolutely* ... and are thus necessary in every respect" (A807/B835 = CECPR:678). In short, Kant assumes the validity of the

categorical imperative and is concerned with the question of how this makes possible the grounding of the objective reality of the principles of pure reason (God, freedom, and the immortality of the soul) in their practical use (A808/B836 = CECPR:678). But since Kant claims that practical freedom, which he here states is the conception of freedom required for morality, is cognized through experience (A803/B831 = CECPR:676), the grounding project is limited to the other two principles.

Kant's analysis takes the form of an answer to the question, "*What may I hope?*," which he regards as one of the three fundamental interests of reason (the others being "*What can I know?*" and "*What should I do?*," A805/B833 = CECPR:677). Whereas the first of these is theoretical and the second practical, Kant claims that this interest is both theoretical and practical, and his answer turns on an appeal to the ideal of the Highest Good, understood as an exact correlation between happiness and morality (characterized as the worthiness to be happy) (A810/B838 = CECPR:680). The point is that in order to be practically efficacious, moral requirements need an incentive, which is provided by the warranted expectation of the correlation between the worthiness to be happy and the actual attainment of happiness in a future, if not the present life. The existence of a just, omniscient, and omnipotent deity and a future life supposedly provide such a warrant; their postulation is thereby justified from a practical point of view. As Kant graphically puts it, "[W]ithout a God and a world that is now not visible to us but is hoped for, the majestic ideas of morality are . . . objects of approbation and admiration but not incentives for resolve and realization" (A813/B841 = CECPR:681; see also A589/B617 = CECPR:562; A634/B662 = CECPR:585; A811/B839 = CECPR:680).

Kant's account of practical reason in the *Critique of Practical Reason* (1788) differs dramatically from the one contained in the Canon of the first *Critique*. This is reflected in the preface to the former, which begins with an explanation of why it is called simply a critique of practical reason rather than of *pure* practical reason, as the parallelism with speculative reason would suggest. Kant states that this is because the task is to show that there is a pure practical reason, and this requires an examination of the entire faculty of reason (CPrR, 5:3/CEPP:139). At issue is whether pure reason can be practical, i.e., determine the will independently of any input from sensuous desire, a matter regarding which Kant had been ambivalent in the Canon. As noted above, he did not there question the reality of moral laws, though by appealing to the need to assume God and immortality in order to provide an incentive for obeying them, he seemingly denied that pure reason is of itself practical. Underlying Kant's radical shift was the placement of the conception of autonomy, understood as "the property of the will by which it is a law to itself (independently of any property of the objects of volition)" in the *Groundwork of the Metaphysics of Morals* (G, 4:440 [1785]/CEPP:89) at the center of his account of morality.

This shifted the task of demonstrating that pure reason can be practical from providing a warrant to believe in the existence of God and a future life to establishing the possibility of autonomy, which presupposes a will that is free in the transcendental sense. This was not considered a problem in the Canon, since Kant there held that practical freedom is sufficient for morality and is certified through experience, while the reality of transcendental freedom was regarded as a merely speculative issue. But the introduction of autonomy made it a significant issue regarding the practical use of reason. Kant initially attempted to deal with it in the third part of the *Groundwork* by distinguishing between the sensible and intelligible worlds and claiming that the latter is the ground of the former and that we are warranted in attributing autonomy to the will as part of the intelligible world (G, 4:448–53/CEPP:96–100). It seems,

however, that he later regarded this "deduction" as a failure, since he adopted a new strategy for grounding autonomy in the *Critique of Practical Reason*.

The key ingredient in this new strategy is an appeal to the "fact of reason," which consists essentially in the claim that pure reason shows itself to be practical through its autonomous legislation of the moral law (CPrR, 5:42–50/CEPP:173–80). This makes it possible to derive freedom in the transcendental sense as a condition of morality, thereby providing a warrant for the practical use of one of theoretical reason's transcendental ideas, which could not be given for its speculative use (CPrR, 5:50–6/CEPP:180–5). Moreover, by a similar line of reasoning, Kant attempts to do the same for the ideas of God and the soul, i.e., immortality. Although he retained the connection between the Highest Good and the postulation (for practical purposes) of these ideas, Kant now endeavors to provide a new warrant for their postulation by reconceiving the relation between the Highest Good and the moral law. In the Canon, a warranted hope in the realization of the Highest Good was presented as necessary to provide an incentive to obey the moral law, and the function of the postulation of these ideas was to justify this hope; but now, assuming the reality of the moral law as a fact of reason, Kant maintains that this law yields a duty to strive to promote the Highest Good to the extent to which it is within one's power, and the postulation of these ideas is justified as stating conditions of its realizability (CPrR, 5:110–19/CEPP:228–36).

In light of these considerations, Kant also attempts to resolve an apparent conflict between the outcomes of the speculative and the practical uses of reason by arguing for the priority of the latter (CPrR, 5:119–21/CEPP:236–8). This additional step is needed because in his account of the pure use of practical reason in the second *Critique*, Kant had arrived at results regarding the transcendental ideas that seem to conflict with his account of their speculative use in the Dialectic of the first *Critique*. Whereas in the latter account the result was negative, with these ideas being seen to be grounded in a transcendental illusion and the arguments intended to establish their objectivity dismissed as fallacious, in the second *Critique* they are granted objective validity as necessary postulates of pure practical reason. Moreover, the problem cannot be solved simply by noting that these different assessments pertain to different "standpoints" (theoretical and practical) because they concern different uses of what purports to be *one and the same reason*. In other words, the problem concerns the unity of reason, and this can only be preserved if the two standpoints are somehow ranked with respect to their authority. Kant poses the problem in terms of competing interests of reason: that of speculative reason being "the *cognition* of reason up to the highest a priori principles" (by which Kant appears to mean a cognition of the totality of conditions); while that of the practical use "consists in the determination of the *will* with respect to the final and complete end [i.e., the Highest Good]" (CPrR, 5:120/CEPP:236). The claim is that priority must be given to the practical interest because "all interest is ultimately practical and even that of speculative reason is only conditioned and complete in the practical use of reason alone" (CPrR, 5:121/CEPP:238). Although Kant is not clear about the completeness claim, it seems reasonable to assume that he meant that only the practical use of reason provides the unconditioned, which for its speculative use remains an unattainable desideratum. But his main point is that only the prioritization of the practical over the speculative interests of reason is capable of grounding its unity, which is essential to the coherence of his whole critical project.

Related terms: ***Critique of Pure Reason***, **A priori**, **Canon of pure reason**, **Categorical imperative**, **Categories**, **Cognition**, **Concept**, ***Ens realissimum***, **Faculty**, **Freedom**,

Highest good, **Idea**, **Ideal**, **Intelligence**, **Intelligible**, **Intuition**, **Judgment: power of**, **Knowledge**, **Logic**, **Metaphysics**, **Noumenon**, **Postulates of pure practical reason**, **Practical reason**, **Reason**, **Table of categories**, **Thinking**, **Transcendental idealism**, **Understanding**, ***Wille*** *Henry Allison*

Receptivity (*Rezeptivität*, *Empfänglichkeit*, *receptivitas*) Kant uses *Rezeptivität* as a Latinate synonym of *Empfänglichkeit*, both of which should be translated as "receptivity" in English. (*Empfänglichkeit* is also sometimes translated as "susceptibility.") In general, "receptivity" signifies a passive ability, or disposition, to be affected and thereby receive something. In this general sense, Kant speaks for example of the "receptivity to various and different forms than those of which matter is capable in accordance with that mechanism" (CPJ, 5:411 [1790]/CECPJ:280; cf. OP, 21:500 [1796–1803]). More specifically, Kant uses "receptivity" to characterize an ability of the human mind to be affected, by itself or by external objects, and thereby receive representations broadly understood. "In regard to the state of its representations, my mind is either *active* and exhibits a faculty (*facultas*), or it is *passive* and consists in *receptivity* (*receptivitas*)" (A, 7:140 [1798]/CEAHE:251). This general receptive ability of the human mind comprises two main components: the feeling of pleasure and displeasure, and sensibility. (Kant uses the expression "the feeling of pleasure and displeasure" to refer to one of the three main capacities of our mind, which also include the faculty of cognition and the faculty of desire, e.g., CPJ, 5:198/CECPJ:83.) Kant describes several different ways in which the feeling of pleasure and pain can be affected, a capacity that he characterizes as "a receptivity belonging to inner sense" (CPrR, 5:58 [1788]/CEPP:187; cf. MM, 6:211 [1797]/CEPP:373). For example, pleasure can be aroused by our sense experience of objects, which Kant describes as "pleasure in the agreeable" (CPJ, 5:205–7/CECPJ:91–2; CPrR, 5:22/CEPP:155–6). We also take pleasure in what we judge to be good, be it good as a means to some other end, or good in itself (CPJ, 5:207–9/CECPJ:92–4). Furthermore, we can experience pleasure as a result of being conscious of the conformity of our actions to the moral law. Kant refers to the special kind of receptivity for pleasure of this kind as "moral feeling" (MM, 6:399/CEPP:528; Rel, 6:27 [1793]/CERRT:75–6; CPJ, 5:356/CECPJ:230). The harmonious purposeful play of our cognitive faculties in our perception of, and reflection on, beautiful objects also manifests itself in a feeling of pleasure, a feeling on which our judgments of taste are based (CPJ, 5:217–19, 221–3, 238–9/CECPJ:102–4, 106–8, 122–3).

The faculty of the feeling of pleasure and displeasure supplies us with feelings, which do not purport to refer to objects and are merely subjective representations, i.e., representations that are mere modifications of the subject and do not allow us to cognize objects. By contrast, sensibility supplies us with sensations and, with a little help from the imagination, empirical intuitions, which are objective representations, i.e., representations that refer (or can be worked into representations that refer) to objects. Sensibility, despite also being "a special faculty of receptivity" (OD, 8:218 [1790]/CETP81:308–9), is thus part of our cognitive faculty, but the feeling of pleasure and pain is not.

> If a determination of the feeling of pleasure or displeasure is called sensation, then this expression means something entirely different than if I call the representation of a thing (through sense, as a receptivity belonging to the faculty of cognition) sensation. For in the latter case the representation is related to the object, but in

> the first case it is related solely to the subject, and does not serve for any cognition at all, not even that by which the subject cognizes itself. (CPJ, 5:206/CECPJ:92; cf. A, 7:153/CEAHE:264–5)

Sensibility and the understanding are the two main components of our cognitive faculty. The most important difference between them is that sensibility is essentially passive or receptive, while the understanding is essentially active or spontaneous.

> Our cognition arises from two fundamental sources in the mind, the first of which is the reception of representations (the receptivity of impressions), the second the faculty for cognizing an object by means of these representations (spontaneity of concepts); . . . If we will call the receptivity of our mind to receive representations insofar as it is affected in some way sensibility, then on the contrary the faculty for bringing forth representations itself, or the spontaneity of cognition, is the understanding. (A50–1/B74–5 [1781/7] = CECPR:193)

(Cf. A68/B93 = CECPR:205; A126/CECPR:242; B276–7n./CECPR:327n.; A, 7:134/CEAHE:245–6; LJ, 9:36 [1800]/CELL:546–7.) The essentially passive or receptive nature of sensibility consists in that it can produce sensations and empirical intuitions only in response to being affected by things in themselves (A19–20/B33–4 = CECPR:172–3; A494/B522 = CECPR:512–13; OD, 8:215/CETP81:316–17). This holds not only for sensations and empirical intuitions of outer sense, which represent empirical objects in space, but also for sensations and empirical intuitions of inner sense, which represent the mental states of the (empirical) subject in time and are due to self-affections (B152–3/CECPR:257; cf. B156–7n./CECPR:259n.).

The receptive character of our sensibility makes it intelligible how it is possible for us to have a priori or pure intuitions of space and time that, as representations of the forms of sensibility, are objectively valid, and, thus, how geometry and the pure theory of motion, which are based on our pure intuitions of space and time, can be a priori synthetic sciences that apply to empirical objects.

> Now since the receptivity of the subject to be affected by objects necessarily precedes all intuitions of these objects, it can be understood how the form of all appearances can be given in the mind prior to all actual perceptions, thus a priori, and how as a pure intuition, in which all objects must be determined, it can contain principles of their relations prior to all experience. (A26/B42 = CECPR:177; cf. B41/CECPR:176; A32–3/B49 = CECPR:180; B121–3/CECPR:222–3; Pro 4:282–4 [1783]/CETP81:78–80; OD, 8:221/CETP81:311–12)

That human intuitions originate in a cognitive faculty that is receptive in the sense described is what Kant means when he characterizes these intuitions as *sensible*.

> No alternative remains but to make them [space and time] into subjective forms of our kind of outer as well as inner intuition, which is called sensible because it is not original, i.e., one through which the existence of the object of intuition is itself given (and that, as far as we can have insight, can only pertain to the original being); rather it is dependent on the existence of the object, thus it is possible only insofar as the representational capacity of the subject is affected through that. (B72/CECPR:191; cf. A68/B93 = CECPR:205; B129/CECPR:245; ML1, 28:229–30 [1777–80]/CELM:48–9)

Kant likes to contrast our *sensible* intuition with the *intellectual* intuition of a hypothetical divine intellect or *intellectus archetypus*. Intellectual intuitions share with our sensible intuitions that they are infinitely complex and represent individuals, but they differ from them in not being due to affections but solely depending on the spontaneous activity of the divine mind (B145/CECPR:253; cf. R6041, 18:431 [1783–4]). More generally, Kant regards it as an essential feature of all finite creatures that their mind includes a receptive component, a capacity of receptivity. This is one of the main distinguishing criteria that separate finite creatures from God, who is all spontaneity and thus neither shares our faculty of intuition nor our faculty of the feeling of pleasure and displeasure. "The necessary being cannot be affected by anything outer. Affection is a determination by others; but this only pertains to a being that is passive. The receptivity or ability [*Möglichkeit*] to be affected is only with contingent beings" (ML1, 28:323; cf. MD, 28:639, 699 [1792–3]).

Related terms: **Agreeable**, **Feeling**, ***Intellectus archetypus***, **Intuition**, **Sensation**, **Taste**, **Understanding** *Anja Jauernig*

Reflection (*Reflexion*, *Überlegung*) Reflection is a protean concept in Kant's philosophy. It appears in varied contexts, and is used in related but distinct senses to refer to a certain norm (of judgment and of action) and to a constitutive condition (of the representations that Kant calls "concepts," of virtue, of the judgment of taste, and of a certain power of judging) (for the latter, *see* **Reflective judgment**). In all these contexts, reflection, most broadly, is an act of consciousness that turns upon itself, rather than directly upon objects, and involves the comparison or holding together of either different representations or of representations and their corresponding cognitive powers (A260/B316 [1781/7] = CECPR:366; CPJFI, 20:211 [1789]/CECPJ:15). Reflection is linked with certain functions of the higher cognitive powers, either as constitutive of their functioning or as a corrective norm.

Consider first the role of reflection vis-à-vis concepts. By labeling "a concept a universal . . . or reflected representation (*repraesentatio discursive*)" (LJ, 9:91 [1800]/CELL:589), Kant indicates that reflection is constitutive of concepts. Reflection is responsible for the *universal* nature of concepts, and is thus constitutive of "their form [which is universality]" (ibid.). Accordingly, "this *logical* origin of concepts – the origin as to their mere form – consists in reflection, whereby a representation common to several objects . . . arises" (LJ, 9:94/CELL:592). Since, immediately after so claiming, Kant moves to explain the "*logical* Actus *of comparison*, *reflection*, *and abstraction*" as "the essential and universal conditions for the generation of every concept whatsoever," and uses as examples "a spruce, a willow, and a linden" (ibid.), this "logical act of reflection" is standardly regarded as part of Kant's official account of concept formation. But, first, as a consciousness of commonalities (in a sense yet to be explained), the logical act of reflection is required for a concept to be what it must be if it is a concept – "*repraesentatio per notas communes*" (LJ, 9:91/CELL:589). It thus cannot be *merely* a part of the *generation* of concepts, but must be constitutive of conception as such. Reflection is one of the "acts of the understanding [that] constitute [*ausmachen*] a concept" (LJ, 9:93/CELL:591). As universal representations, concepts are, so to speak, "held together" by reflection, whether they are merely entertained in thought or deployed in judgment. Discursive thinking – thinking according to concepts – presupposes reflection.

This constitutive function of reflection is nonetheless compatible with a formative function – with the formation of the form of a concept. But what concept formation actually consists in,

and thus the role that reflection plays in it, is at best unclear. On a common reading, Kant regards concept formation as a kind of classificatory task. According to this line of thought, when forming a concept, one compares different representations, reflects upon their common contents, and abstracts from their differences. In this process, reflection serves to highlight the commonalities among the contents of otherwise different representations.

Though this reading nicely fits Kant's examples in the passage from the *Jäsche Logic* introduced above, it runs into notorious problems. How can one reflectively note the commonalities among, say, a spruce, a willow, and a linden without *already* having the concept of a tree, a concept which is as yet unformed and thus unavailable prior to the completion of this reflective process? Kant seems to be saddled with a problem of circularity: on this understanding of concept formation, the concept to be generated must be presupposed by the process that supposedly generates it.

There are ways to solve this problem, for example, by attributing to Kant a prediscursive rule or pattern of apprehension: a schema that guides the formation of a concept before the acquisition of the discursive concept at which the process aims. Another solution grounds concept formation in shared, natural inclinations to link representations in certain ways.

Though noncircular, these solutions seem to suffer from traces of empiricism. For, if the relevant schemata and shared inclinations are to ground the unification of representations of, say, branches, trunk, and bark (but not of nests and birds), they must, at the end of the day, involve a *habit* of linking together certain representations in light of their material aspects – they must be based on an imaginative pattern of association that is *prior* to *cognizing* these features as the necessary marks of one concept. But such empiricist traces do not sit well with (a) Kant's understanding of the a priori aspects of cognition (in this case, of the form of concepts, which is to be constituted by this reflection), (b) his understanding of pure general logic – under which the logical act of reflection seems to fall – as abstracting from all empirical conditions that may underlie the use of the understanding (A52–4/B77–8 = CECPR:194), and (c) his remark that "Reflection (*reflexio*) does not have to do with objects themselves, in order to acquire concepts directly from them" (A260/B316 = CECPR:366).

However well the reading of the logical act of reflection as a classification of material elements fits Kant's examples, the text lends itself to another interpretation that does not saddle Kant with the problem of circularity to begin with, and frees him from traces of empiricism. This alternative reading nicely fits Kant's explanation of logical reflection as the manner by which "various representations can be conceived in one consciousness" (LJ, 9:94/CELL:592), and his explanation of reflection in the *Anthropology* as an act of pure understanding, which is distinct from apprehension and responsible for the *cognition* of objects (A, 7:135, 138 [1798]/ CEAHE:246, 249).

On this alternative understanding of the logical act of reflection, rather than tracking what is (*already*) common in different representations, reflection makes commonality possible by unifying representations *in one consciousness*. Reflection allows representations to so much as be *one*. Reflection is an act of unification that is grounded, not in any *given* commonalities (that the mind *finds* in objects), but in being conscious of itself as unifying representations in one and the same consciousness. Reflection, then, like other exercises of the "high" faculties of the mind, is both self-conscious and constituted by its self-consciousness. And by being so, the logical act of reflection provides the *necessary* unity characteristic of the rule-governed generality of any concept.

On this understanding of logical reflection, what is common to the different representations that *necessarily* belong to one concept by virtue of reflection (the marks of the concepts) is not their material elements, but their very belonging to the same conceptual capacity of the understanding, the capacity to (potentially) grasp and judge, say, "treehood" or "substancehood." Reflection thus unifies representations as different exercises of an identical capacity to conceive and to judge, which is a capacity, not to pick up and link together certain objects on the basis of habit, but to *cognize* objects as having certain *necessary* features. In Kant's words, as an act of the understanding, reflection just is "*pure* apperception" (A, 7:135/CEAHE:246), the ground of the "*cognition* of the object" (A, 7:138/CEAHE:249).

In simpler terms, logical reflection is not a psychological process or mechanism that moves the reflecting subject from not having a concept to having a concept, but more akin to an analysis of what it takes to have a concept. As Kant puts it, reflection does not concern objects directly, but turns on the mind's cognitive capacities in order to bring out features that must always be in play, in this case, in an act of conceiving. Rather than acquiring a new concept from material features of representations through a habit, logical reflection makes the form of a concept explicit: it brings to light the form of conceptual abilities as necessary, universal unities.

While this notion of reflection explains how concepts can so much as be general according to a rule (applicable in principle and necessary to more than one representation, i.e., have extension), it does not explain how we come to acquire any specific concept, particularly not empirical concepts. But given the heading of Kant's discussion in the *Jäsche Logic* ("General Logic"), the label of this specific kind of reflection ("logical act of reflection"), and the remark mentioned above according to which reflection does not serve to acquire concepts directly from objects, this seems to pose no threat to Kant's account. As the introductions to the *Critique of the Power of Judgment* indicate, much more, *over and above* the *logical act of reflection*, has to be in place for a full account of our capacity to form any specific empirical concepts.

Though logical reflection is discussed in the CPR too, here it is introduced mainly in order to be distinguished from another variety of reflection: transcendental reflection. While the former concerns only the logical *form* of representations, the latter concerns their *contents*. To reflect not only on the representations' relations among themselves but also on the relations among the objects of these representations (the "things themselves," A262/B318 = CECPR:367), one must determine whether the relevant representations belong to sensibility or to the understanding. Accordingly, whereas logical reflection abstracts "from the cognitive power to which the given representations belong" (A262–3/B318–9 = CECPR:368), transcendental reflection compares representations precisely with their corresponding cognitive power (A261/B317 = CECPR:367). This transcendental variety of reflection is "a duty from which no one can escape if he would judge anything about things a priori" (A263/B319 = CECPR:368), because failing to reflect on the cognitive source of a representation results in grave mistakes in a priori judgments, particularly in metaphysical judgments. This failure results in an "amphiboly": an ambiguous use of the "concepts of reflection" (identity, difference, agreement, opposition, inner, outer, matter, and form). For example, Leibniz mistakenly judged all appearances with identical inner determinations to be subject to the principle of nondiscernibility because he failed to trace appearances back to sensibility. Had he transcendentally, and not merely logically, reflected upon the cognitive source of appearances when using the "concepts of reflection" (in this case, identity and difference), he would have recognized that appearances

with identical inner determinations may still differ in light of their location in space. Thus, transcendental reflection is a *norm* of a priori judgments – it is required in order to either make correct a priori judgments or to correct erroneous ones.

While Kant does not speak of reflection per se in his practical writings, he regards "reflection upon principles and maxims" and "reflective resolution" as necessary aspects of virtue (for example, *überlegte Maximen*, CPrR, 5:118 [1788]/CEPP:235; *überlegter Vorsatz*, MM, 6:380 [1797]/CEPP:513; *überlegte Grundsätze*, MM, 6:383–4/CEPP:516; *überlegte Entschließung*, MM, 6:409/CEPP:536). This practical notion of reflection often goes unnoticed for two main reasons. First, it is difficult to keep the original link to "reflection" in translations to English (hence, these phrases are standardly translated as "considered principles" and "considered resolution"). Second, Kant does not elaborate on this use of the term. He seems to be presupposing the colloquial sense of reflection, suggesting that virtue is grounded in principles and in a resolution that one endorses after proper consideration, or what we colloquially call reflection. Still, it is reasonable to think that aspects of Kant's more technical understanding of reflection do play a role in this practical context too: to hold virtue to be grounded in "reflective principles and maxims" and to consist in "reflective resolution" is to hold it to be grounded in those principles that one recognizes as belonging to a certain cognitive power – *pure* practical reason – and to be unified in one consciousness as those that have a universal form. A certain kind of reflection – that compares representations with their cognitive powers and unifies them in one consciousness – is thus a norm of action and a constitutive aspect of virtue.

A related notion of reflection, which also serves to "hold together" representations and their corresponding cognitive powers (CPJFI, 20:211/CECPJ:15), and by so doing, to play a constitutive role in the life of the mind, is at the heart of Kant's account of the judgment of taste. Reflection plays at least as crucial a role in Kant's aesthetics as it does in his theoretical and practical philosophy. Indeed, Kant not only regards the judgment of taste as an exercise of the *reflecting* power of judgment, but also distinguishes this judgment from other judgments based on pleasure, by labeling it "an aesthetic judgment of reflection" (CPJFI, 20:224/CECPJ:26). The judgment of taste is categorically different both from theoretical and practical judgments and from subjective judgments that are based on private pleasures in being constituted by a certain kind of reflection, indeed by a reflective pleasure. And it differs from other exercises of the *reflecting* power of judgment in being constituted by "*mere* reflection on [the representation of a beautiful object] (*without any intention of acquiring a concept from it*)" (CPJ, 5:190 [1790]/CECPJ:76, my italics). Briefly, the judgment of taste is constituted by reflection upon the relation between a given representation (in the positive case, the representation of a beautiful natural object or a work of art) and the mind's cognitive powers: the judgment of taste is reflective insofar as it compares (or holds together) this representation and the free cognitive engagement of the understanding and the imagination. And it is this particular reflection (which aims to generate no concept) that is constitutive of a distinctive kind of universal pleasure, and through this pleasure, of the judgment of taste. Aesthetic reflection, then, is not merely an act of comparing and holding together, but, by so being, it is the condition of the possibility of a certain kind of judgment, a judgment that is made in and through the pleasure that this reflection constitutes.

Related terms: ***Critique of the Power of Judgment***, ***Critique of Pure Reason***, **A priori**, **Cognition**, **Concept**, **Consciousness**, **Imagination**, **Judgment of taste**, **Logic**, **Reflective judgment**, **Relation**, **Representation**, **Understanding** *Keren Gorodeisky*

Reflective judgment (*die reflektierende Urteilskraft*) "Reflective judgment" (or "reflecting judgment") generally designates a particular "power" (*Kraft*) of judgment. Individual judgments are reflective as examples of the concrete application of this power. Reflective judgment contrasts with another power of judgment, namely, the "determinative" power (*die bestimmende Urteilskraft*), which is similarly exemplified in individual determinative judgments. These two kinds of judgment – reflective and determinative (or "determining" or "determinant") – are related and operate within Kant's philosophy as part of the family of distinctions with which he specifies judgment in general. These include analytic versus synthetic judgment, judgments knowable a priori versus knowable a posteriori, and cognitive versus aesthetic judgment.

In the Introduction to the *Critique of the Power of Judgment*, Kant defines judgment in general as "the faculty of thinking the particular [*das Besondere*] as contained under the universal [*unter dem Allgemeinen*]" (CPJ, 5:179 [1790]/CECPJ:66). He also refers to judgment in general as a power of "subsuming under concepts" (CPJFI, 20:202 [1789]/CECPJ:8) or of "subsuming under rules" (A132/B171 [1781/7] = CECPR:268). These characterizations allow for two ways in which judgments can be constructed: either one begins with a universal and then identifies a particular(s) which is subsumed under it, or one begins with a particular(s) and then identifies a universal under which it can be subsumed. In the first case, the universal determines the particular as an instance of that universal; in the second, one reflects upon a particular, or set of particulars, to identify a universal suitable to it. The first is a determinative judgment; the second, a reflective judgment.

Reflective judgment plays a role in empirical concept formation. In the *Jäsche Logic*, Kant refers to "comparison" (*die Vergleichung*), "reflection" (*die Überlegung*), and "abstraction" (*die Absonderung*) as the three "logical operations of the understanding [which] are the essential and universal conditions for generation of every concept whatsoever" (LJ, 9:94 [1800]/CELL:592). Reflective judgment characterizes the process in general:

> I see, e.g., a spruce, a willow, and a linden. By first comparing these objects with one another I note that they are different from one another in regard to the trunk, the branches, the leaves, etc.; but next I reflect on that which they have in common among themselves, trunk, branches, and leaves themselves, and I abstract from the quantity, the figure, etc., of these; thus I acquire a concept of a tree. (LJ, 9:94–5/CELL:592)

The concepts that issue from reflective judgment are used by other faculties, since "the power of judgment is related solely to the subject and does not produce any concepts of objects for itself alone" (CPJFI, 20:208/CECPJ:12).

At a level of wider comprehension, reflective judgment is fundamental to the construction of our system of empirical knowledge. Determinative judgment operates initially when the a priori knowable categories of the understanding are projected to organize the particulars of sensory experience according to, for example, relationships of substance and accident, and cause and effect. Beyond this structural organization, however, it is necessary further to formulate empirical laws of nature for the sake of understanding how our environment operates in concrete mechanical terms. Reflective judgment serves within this context to organize experience with the aim of formulating empirically based laws in view of nature's assumed purposiveness.

When, from a survey of empirical objects, we either construct or identify universals (e.g., concepts, rules, laws) that express general relationships between those objects, we employ reflective judgment. For such judgments to have any empirical force, it is necessary to assume that nature is itself amenable to the formulation of such generalities and constancies. Specifically, one must assume that "the particular empirical laws ... must be considered in terms of the sort of unity they would have if an understanding (even if not ours) had likewise given them for the sake of our faculty of cognition, in order to make possible a system of experience in accordance with particular laws of nature" (CPJ, 5:180/ CECPJ:67–8). This principle of reflective judgment is the principle of the purposiveness of nature: by assuming that nature is underwritten by a higher intelligence and is thereby structured in a seamlessly rational way, the act of seeking mechanically relevant universals for particulars within the field of experience is given a productive orientation, direction, and support.

Beyond formulating specific natural laws, nature can also be judged in a more explicitly anthropomorphic way, as when asking whether individual natural objects, or nature as a whole, harbor any specific or ultimate purposes. Judgments of this reflective sort require that we consider a set of interrelated objects, or a set of an object's interrelated parts, and construct a purpose relative to that set. The second half of the *Critique of the Power of Judgment* explores the formulation and philosophical significance of these teleological judgments.

Preliminary to the discussion of teleological judgments, the first half of the *Critique of the Power of Judgment* focuses primarily on the pleasurable experience of beauty, which is based on what Kant refers to as aesthetic judgments of reflection. Here, at the outset of the third *Critique*, Kant attends to a formal, as opposed to material, notion of purposiveness, namely, a purposiveness which is apprehended in an object without any further determination. As noted, when making a reflective judgment, a particular is given and a universal is sought for the sake of comprehending that particular. In judgments of pure beauty (i.e., pure judgments of taste), an object is given, but the object's form is reflected upon exclusively and disinterestedly in view of the purpose of cognition in general to secure empirical knowledge.

The result is not a reflective cognitive judgment, which would involve the identification of some specific concept or purpose under which the object is subsumed. The judgment of taste is aesthetic, based on feeling alone. Rather than identifying a specific concept or purpose that is appropriate to the object, the object's form is judged via feeling in reference to its amenability to cognition in general. If the object's form is apprehended as being sufficiently systematic, then when it is "compared" with the cognitive faculties, it stimulates a pleasurable accordance, or harmony, between the faculties of imagination and understanding insofar it renders them well set in anticipation for acquiring empirical knowledge. (Note in this act of comparison, the parallel to transcendental reflection as described in the first *Critique*, A261ff./B317ff. = CECPR:366ff., which concerns the comparison of concepts, rather than objects, to cognitive faculties.) The resulting pleasurable feeling of universal validity signals that nature, through the contingently appearing, impressively systematized object, operates in accord with the principle of the purposiveness of nature and conforms to our cognitive interests. To judge that the object is beautiful is thus to make an aesthetic judgment of reflection from which emanates a feeling of universal validity – one that makes us feel rationally at home in the world.

In sum, reflective judgment operates in a variety of contexts. It is central to empirical concept formation, empirical law formation, teleological judgments of nature, and judgments of beauty

and sublimity, where in the latter case, the object's form is reflected upon, not in relation to the cognitive faculties of understanding and imagination, but in relation to the faculty of reason.

Related terms: **Determining judgment**, **Judgment: power of**, **Judgment of taste**, **Purposiveness**, **Reflection**, **Sublime**, **Teleological judgment** *Robert Wicks*

Refutation of idealism (*Widerlegung des Idealismus*) In the second edition of the *Critique of Pure Reason*, Kant entitles one passage in the chapter on modality the "Refutation of Idealism" (B274–9 [1787]/CECPR:326–9). The "Refutation of Idealism" is thereby included in the considerations on actuality, but it is also a very important passage in its own right, in which Kant aims to refute an idealist position that he attributes to Descartes. The passage is one of the passages that is completely new in the second edition. There is also a discussion of this problematic idealism in the Fourth Paralogism of the first edition (A367–80 [1781]/CECPR:425–31), in which Kant aims to show that this position must be rejected. However, not only does Kant find a new location for this discussion in the second edition, he also develops a new argument. This fact alone leads to many controversial questions concerning Kant's position and the development of this position.

The passage is meant to provide an argument against the form of idealism that, according to Kant, is held by Descartes, namely the claim that there are always doubts possible concerning the existence of outer objects. The argument builds on a premise that Kant presupposes Descartes maintains, namely that there is no doubt possible concerning inner experience. The strategy is then to show that under the presupposition that there is inner experience, there must also be outer objects. Thus, according to Kant's argument, one cannot maintain that there is inner experience and doubt, at the same time, that there are outer objects.

The crucial question concerning the content of Kant's proof and especially concerning Kant's own development from the first to the second edition of the *Critique of Pure Reason* is the following: What kind of outer objects does Kant want to prove exist? Are they appearances, i.e., objects for the outer senses? Or does he want to prove the existence of things in themselves, i.e., of things that are independent of us in all possible respects?

There are some historical facts that an interpretation should consider. The most important one is that a review of the first edition of the *Critique of Pure Reason* (by Christian Garve and Johann Georg Feder in the *Göttingsche Gelehrte Anzeigen* from January 19, 1782) said that Kant's position is not really different from that of Berkeley. We can safely assume that Kant wants to defend his position as not being an idealistic position in Berkeley's sense. This is already obvious from the fact that Kant tries to distance himself from Berkeley (Pro, 4:293 [1783]/CETP81:87–8). This means that Kant's refutation of Descartes's idealism cannot be understood in such a way that would take Kant's own position to be indistinguishable from Berkeley's. However, in the Fourth Paralogism of the first edition, Kant offers a refutation of Descartes's idealism that sounds at least sometimes as if he wants to answer with a "Berkeleyian" move. It is thus very likely that, in reaction to the review, Kant, in the second edition, wants to find a new strategy, a new argument and maybe even a new position in his discussion on Descartes. However, this fact alone does not answer the question of how Kant wants to distance himself from Berkeley. And thus it also does not answer the question of what kind of idealism he now really wants to argue for.

In order to understand the content and the role of the Refutation, one should consider not only the above-mentioned historical facts, but also other writings in which Kant struggled with

the question of how to distance himself from other kinds of "idealism" and with the question of what he wanted to claim with respect to the existence of things in themselves. Of special interest here are the Reflections (especially R5653, 18:306–12 [1785–9]/CENF:281–4; R5654, 18:312–13 [1788–9]/CENF:285–6; R6312, 18:612–13 [1790]/CENF:356–7; R6313–16, 18:613–23 [1790–1]/CENF:358–66) and the *Prolegomena* (Pro, 4:372–80/CETP81:159–67). However, it must be noted that although in the literature of the last decades the discussion of the Refutation has been linked closely to the discussion of Kant's attitude towards things in themselves, one can also distinguish these two things: Kant can have a stronger thesis concerning the existence of things in themselves in the *Prolegomena* and in the second edition of the first *Critique* without arguing for this thesis in the Refutation.

The argument of the Refutation in the second edition consists of three premises and two conclusions:

1. (P1) "I am conscious of my existence as determined in time" (B275/CECPR:327).
2. (P2) "All time-determination presupposes something persistent in perception" (B275/CECPR:327).
3. (P3) "This persisting thing, however, cannot be something in me, since my own existence in time can first be determined only through this persisting thing" (B275/CECPR:327).
4. (C1) "Thus the perception of this persistent thing is possible only through a thing outside me" (B275/CECPR:327).
5. (C2) "Consequently, the determination of my existence in time is possible only by means of the existence of actual things that I perceive outside me" (B275/CECPR:327).

Each of these claims needs interpretation. The third premise (P3) and the first conclusion (C1) seem to be most problematic. Concerning P3, one must take into account that Kant suggests in the Preface that it should be replaced with another one, namely:

(P3*) "But this persisting element cannot be an intuition in me. For all the determining grounds of my existence that can be encountered in me are representations; and as such they themselves need something persisting distinct from them, in relation to which their change, and thus my existence in the time in which they change, can be determined" (Bxxxix/CECPR:121).

However, in both versions, it is not clear what the persistent thing really is and which characteristics it really is supposed to require. Is the contrasting concept inner representation, conceived as something that only exists at one moment in time? Can something in space fulfill this role of being persistent? Most importantly, it is not clear why we should be able to conclude from the fact that we need something persistent (if, in fact, we do) that there are outer objects.

Firstly, it is not clear whether we are looking for something persistent or for the source on account of which we can determine something as being persistent. Secondly, there seem to be several alternative possible candidates for the persistent thing. Why cannot the I be something persistent when we think of it as being distinguishable from representations? Why is it not possible to think of one representation as being persistent? Kant leaves these questions open. Most likely, Kant thought that they were answered in other passages in the *Critique of Pure*

Reason. Or, alternatively, he thought that they were answered by the characteristics of a persistent thing as described in the Refutation, so that these characteristics exclude other candidates. Both of these suggestions can be spelled out.

In following the first suggestion, one has to refer to other passages of the *Critique*, for example to the Analogies or to the Paralogisms, if one wants to explain why candidates other than "outer objects" are excluded. So one could, for example, say that the First Analogy offers the main argument for the claim that we always need objects in space to determine something as being persistent. If we then say with Descartes (according to Kant) that we are able to determine our inner experience so that, for example, one representation is objectively later than another one, we also cannot doubt that there are objects in space that affect us (in an empirical sense) because (according to the First Analogy) this is the presupposition needed for having an objective order in the first place.

In following the second suggestion, one has to show that the characteristics that the persistent thing needs to have are such that they can only be fulfilled if we presuppose that there are independent things that are responsible for the order of representations. One could, for example, argue that the argument in the Refutation itself (or, moreover, together with the passage in the Preface) means that we can only think of something as being persistent if we also think of something as being independent of us. Thus, without the presupposition of the existence of things in themselves, we would never be able to determine something as persistent – be it given to us as an inner or outer representation.

The strategy one prefers is, among other things, dependent on the question of what kind of aim one attributes to Kant: the proof that we need in addition to inner representations outer representations as well, if we are to have an ordered experience, or the proof of the existence of things in themselves.

If the first suggestion (or a similar one) were the correct reconstruction, Kant would in the Refutation be making the point that his concept of an empirical object guided by the categories cannot be understood as being in accordance with Berkeley's philosophy and does provide a good argument against doubts concerning objects in space that affect us. If the second suggestion (or a similar one) were right, Kant would reject Descartes in the second edition by maintaining a position that can prove the existence of things in themselves, and that can, by virtue of this proof, reject Descartes's claim that we can doubt the existence of things. With both readings, one can claim that Kant in the second edition takes the task of refuting a certain kind of idealism more seriously than in the first. Concerning the premises and conclusions, there are many problematic steps in both of the interpretations. These problems make it likely that, either way, Kant does not really have the resources to put forth a strong proof.

Related terms: **Thing in itself**, **Transcendental idealism** *Dina Emundts*

Regress (*Regressus*, *Rückgang*) This term occurs primarily in the Transcendental Dialectic of the *Critique of Pure Reason*, especially in the Antinomy chapter. It refers to a type of syllogism beginning with some cognition that is given as conditioned and inferring back to its condition, or especially to a series of such syllogisms. In addition to the noun "regress" (usually *Regressus* but occasionally *Rückgang* in German), Kant uses the adjective "regressive" (as in regressive synthesis or series) and occasionally the adverb "regressively" (e.g., A416/B444–5 [1781/7] = CECPR:464–5). He also uses "ascent" or "ascending," and more rarely "prosyllogism," as

near synonyms for these terms (e.g., A331/B387–8 = CECPR:404; A409–11/B435–8 = CECPR:461–2).

Although Kant uses "regress" and its cognates primarily in the Antinomy chapter, their meaning depends on his account of reason in the Introduction and First Book of the Transcendental Dialectic. There he explains that

> reason in its logical use seeks the universal condition of its judgment (its conclusion), and the syllogism is nothing but a judgment mediated by the subsumption of its condition under a universal rule (the major premise). Now since this rule is once again exposed to this same attempt of reason, and the condition of its condition thereby has to be sought (by means of a prosyllogism) as far as we may, we see very well that the proper principle of reason in general (in its logical use) is to find the unconditioned for conditioned cognitions of the understanding. (A307/B364 = CECPR:391–2)

Kant distinguishes between series of syllogisms that "can be continued to an indeterminate extent . . . on the side of the conditions (*per prosyllogismos*)" and those that continue "on the side of the conditioned (*per episyllogismos*)." He also calls the former "**ascending series** of syllogisms" and the latter "**descending series**" (A331/B387–8 = CECPR:404). Because reason's principle is to find the unconditioned, Kant explains that "in everything the concern of reason is to ascend from the conditioned synthesis . . . toward the unconditioned" (A333/B390 = CECPR:405). Again:

> We easily see that pure reason has no other aim than the absolute totality of synthesis **on the side of conditions** . . . and that reason has nothing to do with absolute completeness **from the side of conditions**. For it needs only the former series in order to presuppose the whole series of conditions and thereby give it to the understanding a priori. But once a complete (and unconditioned) given cognition exists, then a concept of reason is no longer needed in respect of the progress of the series; for the understanding by itself makes every step downwards from the condition to the **conditioned**. (A336/B393–4 = CECPR:407; see also A409–11/B435–8 = CECPR:461–2)

In the Antinomy chapter, Kant switches terminology, announcing that he

> will call the synthesis of a series on the side of conditions, thus proceeding from the condition proximate to the given appearance toward the more remote conditions, the **regressive** synthesis, and the synthesis proceeding on the side of the conditioned, from its proximate consequence to the more remote ones, the **progressive** synthesis. (A411/B438 = CECPR:462)

Very often he shortens "regressive synthesis" simply to "regress." Since the Antinomy chapter deals uniquely with "absolute totality in the synthesis of appearances," Kant normally uses the term "regress" specifically in reference to series of syllogisms (which are a kind of synthesis) that ascend from given appearances through other appearances that condition them in search of the unconditioned or absolute totality of appearances (A407/B434 = CECPR:460). Thus he often modifies the term as "empirical regress."

Kant's discussion in the Antinomy chapter, particularly in regard to the mathematical antinomies, is largely concerned with whether the regress(es) in the series of appearances should

be conceived as finite, infinite, or indefinite. Initially the options seem to be only that "one can think of this unconditioned either as subsisting merely in the whole series," which is given as infinite; "or else the absolutely unconditioned is only a part of the series," namely "a first [member] in the series," which is thus given as finite (A417–18/B445–6 = CECPR:465). But Kant later argues that this is a false dilemma:

> If one regards the two propositions, "The world is infinite in magnitude," "The world is finite in magnitude," as contradictory opposites, then one assumes that the world (the whole series of appearances) is a thing in itself. For the world remains, even though I may rule out the infinite or finite regress in the series of its appearances. But if I take away this presupposition, or rather this transcendental illusion, and deny that it is a thing in itself, then the contradictory conflict of the two assertions is transformed into a merely dialectical conflict, and because the world does not exist at all (independently of the regressive series of my representations), it exists neither as **an in itself infinite** whole nor as **an in itself finite** whole. It is only in the empirical regress of the series of appearances. (A504–5/B532–3 = CECPR:518)

In order to resolve the antinomies, Kant argues, the principle of reason when applied to the absolute totality of appearances should not be understood as constitutive of the world as a thing in itself, but rather as "a **regulative** principle" or "a principle of the greatest possible continuation and extension of experience," which postulates what should be effected by us in the regress, but **does not anticipate** what is given in itself **in the object** prior to any regress (A509/B537 = CECPR:520). This amounts to saying that we should carry on the empirical regress indefinitely, or "that in the explanation of given appearances (in a regress or ascent), we ought to proceed **as if** the series were in itself infinite, i.e., proceed *in indefinitum*" (A685/B713 = CECPR:613).

Kant also uses *Regressus* to describe the aesthetic estimation of magnitude in his account of the sublime (CPJ, 5:258 [1790]/CECPJ:142; see also CPJ, 5:255/CECPJ:138–9). And he sometimes uses *Rückgang* to mean "regression" or "retrogression," as in "The human race exists either in continual *retrogression* toward wickedness, or in perpetual *progression* toward improvement" (CF, 7:81 [1798]/CERRT:298; see also A, 7:326 [1798]/CEAHE:421).

Related terms: **Antinomy**, **Idea**, **Major premise**, **Minor premise**, **Reason**, **Regulative**, **Synthesis**, **Transcendental dialectic** *Michael Rohlf*

Regulative (*regulativ*) This term is normally used by Kant to modify the noun "principle" (*Princip*) as in "regulative principle" or occasionally the "regulative use" of a principle (e.g., A664/B692 [1781/7] = CECPR:602). Sometimes Kant speaks of a "regulative idea" or a "regulative concept" as interchangeable with a regulative principle (A684/B712 = CECPR:612–3). A regulative principle is a subjective rule or maxim that prescribes a necessary way of conceiving objects in order best to unify and extend our cognition, given the nature of our cognitive faculties. It is opposed to a constitutive principle, which is valid of objects themselves instead of reflecting only our subjective capabilities or "the human point of view" (CPJ, 5:403 [1790]/CECPJ:273). The same principle may be regulative in one respect and constitutive in another, however.

Kant characterizes the following as examples of regulative principles: the dynamical principles of the understanding; the ideas of pure reason, including the transcendental ideas of the soul, the world-whole, and God, as well as the idea of the systematic unity of nature, and the ideas of freedom and an intelligible world; the maxims of both mechanical and final causality in nature; and the moral law.

The term is first introduced in the CPR to contrast the mathematical and dynamical principles of the understanding (A178–80/B221–3 = CECPR:297–8). Kant calls the mathematical principles constitutive because they concern how intuitions and perceptions are generated or constructed by the human mind. By contrast, the dynamical principles concern how we relate these intuitions and perceptions to one another in order to interpret them as referring to existing objects that we do not understand as constructed. "An analogy of experience will therefore be only a rule in accordance with which unity of experience is to arise from perceptions (not as perception itself, as empirical intuition in general), and as a principle it will not be valid of the objects (of the appearances) **constitutively** but merely **regulatively**" (A180/B222–3 = CECPR:298). Later Kant clarifies that although the dynamical principles of the understanding (chiefly the analogies of experience) are "regulative principles of intuition," they "are still constitutive in regard to experience, since they make possible a priori the **concepts** without which there is no experience" (A664/B692 = CECPR:602).

In the Antinomy chapter, the term resurfaces to describe the proper use of the idea of the world-whole: namely, as a "rule of pure reason [that] cannot say **what the object is**, but only **how the empirical regress is to be instituted** so as to attain to the complete concept of the object" (A509–10/B537–8 = CECPR:521). In the Ideal chapter, Kant likewise claims that the idea of God is "nothing other than a **regulative principle** of reason, to regard all combination in the world **as if** it arose from an all-sufficient necessary cause, so as to ground on that cause the rule of a unity that is systematic and necessary according to universal laws: but it is not an assertion of an existence that is necessary in itself" (A619/B647 = CECPR:577). These claims prefigure Kant's extended argument in the Appendix to the Transcendental Dialectic (A642–704/B670–732 = CECPR:590–623) for the conclusion that

> the transcendental ideas are never of constitutive use, so that the concepts of certain objects would thereby be given . . . On the contrary, however, they have an excellent and indispensably necessary regulative use, namely that of directing the understanding to a certain goal respecting which the lines of direction of all its rules converge at one point, which, although it is only an idea (*focus imaginarius*) . . . nonetheless still serves to obtain for these concepts the greatest unity alongside the greatest extension. (A644/B672 = CECPR:591; see also A701–2/B729–30 = CECPR:621–2)

The first section of the Appendix actually argues that the idea of the systematic unity of nature, articulated in a complex of three principles of reason, is regulative in this way. Its second section then argues that each transcendental idea is either a regulative principle itself or "a schema of the regulative principle for the systematic unity of all cognitions of nature" (A674/B702 = CECPR:607; see also A681–2/B709–10 = CECPR:611).

In the CPJ, Kant associates regulative principles with the reflecting power of judgment and constitutive principles with the determining power of judgment (e.g., CPJ, 5:396/CECPJ:267). There he uses the term "regulative" primarily with respect to natural teleology, claiming that it

"is not a principle for the determining but only for the reflecting power of judgment, that it is regulative and not constitutive, and that by its means we acquire only a guideline for considering things in nature . . . and for extending natural science in accordance with another principle, namely that of final causes, yet without harm to the mechanism of nature" (CPJ, 5:379/CECPJ:250–1; see also CPJ, 5:360–1, 416/CECPJ:234, 285). But ultimately Kant claims that both the maxim of mechanical causality and that of final causality are "regulative principles for research [rather than] constitutive principles of the possibility of the objects themselves" (CPJ, 5:387/CECPJ:259). Both the CPR and the CPJ emphasize that such principles, which would conflict with one another if regarded as constitutive of how objects are, nonetheless do not contradict one another if regarded only as regulative of how human beings should research or reflect on them (A666–7/B694–5 = CECPR:603–4; CPJ, 5:387–8/CECPJ:259–60). Thus regulative principles prescribe how "we should conceive all objects in accordance with the subjective conditions for the exercise of our faculties necessarily pertaining to our (i.e., human) nature" when constitutive principles are unavailable (CPJ, 5:403/CECPJ:273).

Sometimes, but more rarely, Kant also uses this term in a moral context. In the CPR, he says that "ideals . . . have **practical** power (as regulative principles) grounding the possibility of the perfection of certain **actions**" (A569/B597 = CECPR:552). In the CPrR, he calls "the concept of freedom a regulative principle of reason" (CPrR, 5:48 [1788]/CEPP:179; see also CPrR, 5:43/CEPP:174–5). In the CPJ, he characterizes "an intelligible world," along with "freedom, as its formal condition," and the moral law as regulative principles (CPJ, 5:404, 453/CECPJ:273–4, 318). He also refers to the concept of the highest good as regulative in one (theoretical) sense but constitutive in another (practical) sense (CPJ, 5:457–8, 453/CECPJ:322, 318).

Related terms: **Determining judgment**, **Idea**, **Ideal**, **Judgment: power of**, **Reason**, **Reflection**, **Reflective judgment**, **Regress**, **Schema**, **Teleology** *Michael Rohlf*

Relation (*Verhältnis*, *Relation*, *respectus*, *relatio*) A relation, both generally in early modern philosophy and specifically in Kant, is one kind of *idea* or *determination* of things, with "idea" being John Locke's expression and "determination" Alexander Gottlieb Baumgarten's. Locke defines relations in contrast to those ideas "that the Mind has of Things, as they are in themselves" (Locke, *Essay on Human Understanding* [EHU], II, xxv, 1 [1690]), and Baumgarten defines them in contrast to those determinations which a thing can be conceived to possess "even when it is not yet considered in a nexus [*etiamsi nondum spectetur in nexu*]" (Baumgarten, *Metaphysica*, §37, 17:35 / *Metaphysics*, ed. Fugate and Hymers, p. 108).

A relation, therefore, is the kind of idea or determination that depends on the thing's being considered together with another thing. It is grasped by the help of a corresponding epistemological activity called comparison. Locke speaks of relations as of the ideas "the Mind . . . gets from their comparison one with another" (EHU II, xxv, 1). Kant sees the "logical origin" (*Ursprung*) of concepts based on comparison, in which the focus is on "how they *relate* to each other in one consciousness" (*wie sie sich zu einander in einem Bewustseyn* verhalten) (R2876, 16:555 [1776–8? 1778–89?], my emphasis).

If relation is what is detected in comparison, the question arises whether what is thus detected subsists *only* in comparison or must be thought of as subsisting independently of comparison. The question suggests a distinction between two kinds of relations. Leibniz calls the first kind

relations "of comparison," the second kind relations "of concourse" (*de concours*) (Gerhardt 1882, 5:129; *New Essays on Human Understanding*, II, xi, 4). The examples given – agreement, resemblance, and sameness for the relations of comparison, cause/effect, part/whole, and position/order for the relations of concourse – illustrate the distinction, which is one between relations subsisting only in and through comparison and those holding independently of actual comparison. Analogously, Kant distinguishes between the "judgment of comparison" (*Urteil der Vergleichung*) and the "judgment of connection" (*Urtheil der Verknüpfung*), later called analytic and synthetic judgments respectively (R3933, 17:353–4 [1769]; cf. R3756, 17:284 [1764–6]; R3899, 17:333 [1766–8? 1769–70? 1769?]).

Leibniz limited, as we have just seen, the range of the notion of comparison by distinguishing relations of *comparison* from relations of *concourse*. A further step would be to again limit the range of the notion of relation, here in such a way that comparison and relation become disconnected, and this step was indeed taken by Kant. When Baumgarten discusses "The same and the different" (*Idem et diversum*) under the heading of "The *relative* predicates of a being" (*Praedicata entis relativa*), Kant finds fault with this classification (Baumgarten, *Metaphysica*, §265, 17:83 / *Metaphysics*, ed. Fugate and Hymers, p. 148, my emphasis):

> He [i.e., Baumgarten] calls them predicates of connection (relation); that is not good. Predicates serve for cognizing identity and diversity, but then no relation [*relation*] is permitted, e.g., two human beings can be quite similar or agree in many features without having the slightest relation to one another. (MMr, 29:838 [1782–3]/ CELM:195; cf. as early as MH, 28:32 [1762–4]).

Kant has, however, a more inclusive notion at his disposal to refer to those relations he does not want to be called "relations," the notion of "respect" in the sense of "regard": "Respect [*respectus*] is either logical: of concepts . . . or real: of things" (R3753, 17:283 [1754–6]). This notion of the "*respectus logicus*" is used in OPA to formulate the thesis that merely comparing logical contents – "posited merely relatively" (*etwas als blos beziehungsweise gesetzt*) – needs to be distinguished from the positioning of a thing as *Dasein* in absolute position (OPA, 2:73 [1763]/ CETP70:119). Terminologically, however, Kant maintains the distinction between relation and comparison even when using the notion of "respect": "The real respect is called relation" (*Der respectus realis heißt relatio*) (MH, 28:32).

In the seventies, the notion of "respect" gains importance in the development of Kant's table of categories: "Only three types of *respectus reales* are possible: 1. that of consequence to ground . . .; 2. that of part to whole; 3. that of *accidens* to substance" (R4493, 17:571 [around 1772]/CENF:140; cf. PE, 29:37 [1778/9]). Two of these three categories, substance and causality, will end up in the table; the relation of part to whole, however, will be replaced by the relation of community (A80/B106 [1781/7] = CECPR:212; cf. R4762, 17:718 [1775–7]; MvS, 28:519 [1785–9]; MVi, 29:1003 [1794–5]/CELM:471).

In his logical writings, not "*Relation*" but "*Verhältnis*" is the preferred word, following Georg Friedrich Meier, who defined judgment as the "representation of a logical relation of some concepts" (*Vorstellung eines logischen Verhältnisses einiger Begriffe*) (*Auszug aus der Vernunftlehre*, §292, 16:624 [1752]; cf. R3037, 16:627 [1769? 1770–1? (1764–8?) 1760–4?]). In an earlier lecture, Kant distinguishes two kinds of relation and two corresponding kinds of judgments:

> Every relation [*Verhältniß*] in judgments is either a relation of connection or a relation of opposition. That judgment by means of which the relation of connection of two judgments with one another is indicated is called a *hypothetical* judgment. That judgment, however, in which the relation of opposition of two judgments is indicated is called a *disjunctive* judgment. (LB, 24:276 [early 1770s]/CELL:22)

The table of judgments then has, in addition to these two kinds of judgments, also categorical ones, but uses the expression "*Relation*." In a lecture explaining the table, he returns to the use of *Verhältnis* with respect to judgments: "In all judgments there is a relation [*Verhältniß*] of predicate to subject; if that is all, then it is categorical, if the relation is ground to consequent, then it is hypothetical, if various judgments are considered as in one whole of cognition, then it is disjunctive" (MMr, 29:769/CELM:177). The judgment, however, is not thought any longer to consist of the relation, but to be based on it. A judgment has become "a relation [*Verhältniß*] that is **objectively valid**" (B142/CECPR:252).

In the CPR, Kant uses the notion of relation to explain body and matter. The distinction between the comparison-based logical relation and the real relation remains operative: "In an object of the pure understanding only that is internal that has no relation (as far as the existence is concerned) to anything that is different from it. The inner determinations of a *substantia phaenomenon* in space, on the contrary, are nothing but relations, and it is itself entirely a sum total of mere relations [*Inbegriff von lauter Relationen*]" (A265/B321 = CECPR:369; cf. R5344, 18:157 [1776–8]; CPR marginalia, 23:34 [R CV E 38 – A235]; MD, 28:685 [1792–3]/CELM:386; MK2, 28:758 [1790–5]/CELM:399–400; OP, 21:422 [1796–1803]).

Related terms: **Analytic and synthetic judgments**, **Categories**, **Comparison**, **Respect**, **Table of categories**, **Table of judgments**

Hanno Birken-Bertsch

Representation (*Vorstellung*) According to Kant, the primitive, central fact about the rational human mind is our power to represent or *vorstellen*, our *Vorstellungskraft* (A, 7:133 [1798]/CEAHE:245), which is to say that (i) our mind has something *X* "to put before" (*stellen . . . vor*) it, (ii) that which puts *X* before our mind is a mental representation (*Vorstellung*), and (iii) that mental representation "is related to something else, which is the object," i.e., the *X* (LB, 24:40 [early 1770s]/CELL:27).

In the well-known *Stufenleiter* ("progression") text (at A320/B376–7 [1781/7] = CECPR:398–9) in the first *Critique*, *conscious objective mental representation* is identified by Kant with "cognition" or *Erkenntnis*. Kant's usage here is virtually equivalent with the broad sense of the term "cognition" in twentieth- and twenty-first-century cognitive psychology.

In turn, Kant grounds his epistemology and his metaphysics alike on the theory of cognition or conscious objective mental representation. This is explicitly stated in his famous letter to Markus Herz on February 21, 1772:

> [I] was then making plans for a work that might perhaps have the title "The Limits of Sense and Reason." . . . As I thought through the theoretical part . . . I noticed that I still lacked something essential, something that in my long metaphysical studies I, as well as others, had failed to pay attention to and that, in fact constitutes the key to the whole secret of hitherto still obscure metaphysics. I asked myself: What is the ground of the reference of that in us which we call "representation" to the object? (C, 10:129–30/CEC:132–3, underscore added)

The basic kinds of mental representation are:

(i) *intuitions* or *Anschauungen* (i.e., sensible, singular, immediate, referential/relational representations) generated by the faculty of *sensibility* or *Sinnlichkeit*, which are either (i.a) empirical and first-order (empirical intuitions), or (i.b) nonempirical/pure and second-order (pure intuitions),

(ii) *concepts* or *Begriffe* (i.e., discursive, general, mediate, attributive/descriptive representations) generated by the faculty of *understanding* or *Verstand*, which in turn are either (ii.a) empirical and first-order (empirical concepts), or (ii.b) nonempirical/pure and second-order (pure concepts),

(iii) *ideas* (i.e., concepts of reason) generated by the faculty of *reason* or *Vernunft*, which are nonempirical/pure, third-order (i.e., concepts of pure concepts), transcendent representations, and

(iv) *imaginational representations* (i.e., sensible but nonreferential representations) generated by the faculty of imagination or *Einbildungskraft*, which are either (iv.a) material pictorial images (*Bilder*) or (iv.b) formal schemata, the latter of which are either (iv.b.1) empirical (empirical schemata) or (iv.b.2) nonempirical/pure (pure or transcendental schemata).

(A140–2/B179–82 = CECPR:273–4; A78/B103 = CECPR:211; A, 7:137–8/CEAHE:248–9)

In the *Critique of the Power of Judgment*, Kant says that there are also "**aesthetic idea**[s]" (CPJ, 5:314 [1790]/CECPJ:192), which are *hybrid* representations, combining the third and fourth basic kinds of representation: they are transcendent representations, like an idea, but also nondiscursive and linguistically inexpressible, to the extent that they are a product of imagination.

According to Kant in the *Anthropology*, there are also *linguistic* representations, but these signify conscious mental representations, and in particular "thoughts" or *Gedanken*, as their meanings (A, 7:192/CEAHE:300), hence linguistic representation is parasitic on conscious mental representation.

Conscious mental representations can be either self-conscious/apperceptive or nonselfconscious/nonapperceptive (A, 7:135–7/CEAHE:246–8). And imaginational representations can be nonconscious (A78/B103 = CECPR:211). The primary cognitive role of consciousness (*Bewußtsein*), as such, is to contribute subjective integrity, or a well-focused and uniquely egocentric organization, to a mental representation (B139/CECPR:250). *Subjective* conscious mental representations are internal or immanent to consciousness – i.e., contained in what Kant calls "inner sense" (A33/B49 = CECPR:163; A, 7:161–2/CEAHE:272–3) – and lack fully determinate form or structure. *Objective* conscious mental representations, by contrast, are determinate ways of referring the mind to any sort of objects (i.e., some topic or target of the mind – what the representation is *about* or *of* or *directed to*), including the self considered as an object, as in empirical self-consciousness, aka empirical "apperception" (B68/CECPR:189).

Every conscious objective mental representation has both (i) a "form" (*Form*) and (ii) a "matter" (*Materie*) or "content" (*Inhalt*, *Inbegriff*) (A6/B9 = CECPR:129; LJ, 9:33 [1800]/CELL:544; C, 11:314 [January 20, 1792]/CEC:399).

The form of an objective conscious mental representation is its *intrinsic structure*. Correspondingly, Kant argues in the Transcendental Aesthetic section (A19–49/B33–73 =

CECPR:172–92) of the first *Critique* that all sensory perceptions have intrinsic *spatial and temporal* form or structure, and he argues in the so-called Metaphysical Deduction sections of the Transcendental Analytic (A64–83/B89–116 = CECPR:201–18; B159/CECPR:261) that all judgments have intrinsic *logical* form or structure.

Materie is qualitative sensory content. *Inhalt* or *Inbegriff* by contrast is *representational content*: this is also what Kant calls the "sense" or *Sinn* of an objective conscious mental representation, and its "meaning" or *Bedeutung* as well (A239–40/B298–9 = CECPR:340–1). The content, sense, or meaning of an objective conscious mental representation is the *information* (*Kenntnis*) (Bix/CECPR:107) that the cognizing mind has about its objects. Since the same object can be represented in different ways, there is a many-to-one relation between mental contents (senses, meanings) and their corresponding objects.

In the B edition of the first *Critique* (e.g., at Bxxvin./CECPR:115n.), Kant also uses the notion of cognition or *Erkenntnis* in an essentially narrower, technical sense, to mean an objective conscious mental representation of an actual or possible *object of experience*: that is, to mean an empirically meaningful or "objectively valid" *judgment of experience*.

As such, and given the truth of Kant's transcendental idealism, the propositional content of an objective conscious mental representation, i.e., the propositional content of a judgment of experience, i.e., the propositional content of a cognition in the narrower, technical sense, is nothing more and nothing less than the object of that representation: *hence for Kant the object of experience is identical to the content of (the judgment of) experience* (B161/CECPR:262; Pro, 4:298 [1783]/CETP81:92; C, 11:314/CEC:399).

This narrower, technical notion of cognition or *Erkenntnis* then directly contrasts with the notion of mere *thinking* or *Denken*, which is conscious conceptual mental representation of any sort of logically self-consistent object whatsoever, whether or not it is an object of actual or possible experience (Bxxvin./CECPR:115n.).

Thus we can *think* things in themselves, via ideas of reason, but we cannot either *cognize* them in Kant's narrow, technical sense or *know* them in any sense.

Related terms: **Cognition**, **Concept**, **Experience**, **Idea**, **Image**, **Imagination**, **Intuition**, **Knowledge**, **Perception**, **Schema**, **Sensation**, **Understanding** *Robert Hanna*

Republic (*Republik*) According to the *Metaphysics of Morals*, the "only constitution that accords with right" is that of a "pure republic" (MM, 6:340 [1797]/CEPP:480). A republic is a state characterized by the sovereignty of the people, the separation of powers, and the rule of law (OCS, 8:289–306 [1793]/CEPP:290–304; TPP, 8:349–53 [1795]/CEPP:322–5; MM, 6:313–18, 338–42/CEPP:456–61, 479–81). The sovereignty of the people requires that the united citizens themselves give the laws to which they are subject. The requirement of the separation of powers, however, means that they should do so through elected representatives. For without representation, the legislative and executive power would be in the same hands, and this would constitute "despotism." Kant writes, "Any true republic is and can be nothing other than a *representative system* of the people, in order to protect its rights in its name, by all the citizens united and acting through their delegates (deputies)" (MM, 6:341/CEPP:481).

Kant regards the republic as the only constitution that fully accords with right because it is the only constitution that is compatible with the innate freedom and equality of each citizen, such that no one is dependent on the arbitrary choice of another. All humans have an innate and equal right to external freedom (MM, 6:237–8/CEPP:393–4). Realizing this right requires that

individuals leave the state of nature to form a state, and more specifically, that they form a republic (and, furthermore, that these republics form a republican international federation, and that they honor cosmopolitan right). Given that all humans have an innate right to freedom, each individual has it while all others also have it, and this requires that there be a law in terms of which the right of each can coexist with the same right of every other human being. The law that makes possible the coexistence of their freedom, however, cannot issue from any particular private group or individual, since this would make some asymmetrically dependent on the arbitrary choice of others. Therefore, Kant argues, the law must be jointly legislated by the united citizens themselves. For only in this way is it possible for the law to bind all individuals without one subset of individuals dominating any other, that is, without violating the freedom and equality of all citizens. In the republic, Kant writes, citizens do not give up their freedom when they subject themselves to common laws and law enforcement; they retain their freedom "undiminished," because their dependence on the laws "arises from [their] own legislating will" (MM, 6:316/CEPP:459).

The reason why individuals ought to leave the state of nature and join into a state, then, is not the imperative of self-preservation or the promise of greater well-being. The basis of the authority of the republican state is neither the fact that being a member in such a state is in the citizens' interest, nor that the citizens consent to membership in the state (or would consent, if rational). Rather, the reason to leave the state of nature and the basis of the authority of the republic is the imperative to establish equal spheres of external freedom under law for all citizens, that is, the imperative to establish a condition of public justice or right (*Recht*).

This is not to say that the republic runs counter to the happiness or self-interest of the citizens; in fact, Kant suggests that in a republic happiness "would follow of itself" (A316/B373 [1781/7] = CECPR:397). He regards the republic as being in line with the self-interest of citizens. This is why there is reason to regard the normative ideal of the "pure republic" as feasible: even mere self-interest can be expected eventually to lead people to form a stable republic (TPP, 8:366/CEPP:335). Once this happens, the emergence of republics also serves the cause of world peace. This is because a political community in which the citizens decide will be less inclined to start a war. Unlike despotic rulers, they have to shoulder the costs of war themselves. As a result, republics naturally tend toward peace (TPP, 8:354–6/CEPP:326–7).

Kant emphasizes that one should distinguish between "republic" and "democracy" (TPP, 8:351–3/CEPP:324–5). On his understanding of the term, "democracy" is what is nowadays often referred to as a "direct" democracy, namely, a nonrepresentative system in which the legislative and executive powers are not in separate hands. This makes a condition of equal freedom impossible: in cases of disagreement, all citizens are to decide the case, but "all" are not really "all," since there is disagreement – "so that all, who are nevertheless not all, decide," and the party that loses is dominated by the one that wins (TPP, 8:352/CEPP:324).

Kant's description of the ideal of the republic in terms of the "human right to freedom" and the self-legislation of "all citizens" masks the fact that he did not actually hold that all members in a republic should have the right to vote or to take active part in the affairs of the republic in other ways. Importantly, he distinguishes between "active" and "passive" citizenship, despite noting that the distinction seems to pose difficulties for his own conception of citizenship (MM, 6:314/CEPP:458). He argues that only economically independent adult males should have active citizenship, assuming that economic dependence compromises one's fitness to vote. While he emphasizes that it should be possible for passive citizens to work their way up to

active citizenship, he simultaneously rules out this possibility for women (MM, 6:314–15/CEPP:458–9).

Kant also makes use of the idea of the republic in the context of his ethical theory. In the *Religion*, he argues that moral agents ought to form a "universal republic based on the laws of virtue" (Rel, 6:98 [1793]/CERRT:133). He explicitly denies, however, that the members of this ethical republic should be conceived as jointly self-legislating; the legislator should be "someone other than the people" (Rel, 6:99/CERRT:133). He writes, "If the commonwealth is to be an *ethical* one, the people, as a people, cannot itself be regarded as legislating" (Rel, 6:98/CERRT:133). He asserts that because the laws of an ethical republic are moral laws, only God can be regarded as the lawgiver of the ethical republic (Rel, 6:98–9/CERRT:133–4).

Before the French Revolution, Kant did not yet advocate the establishment of republics with the separation of powers and active citizenship. Until the early 1790s, he considered the idea of the republic to be a normative criterion that should guide the (autocratic) ruler's legislation (NF, 27:1382–92 [1784]/CELDPP:164–77).

Related terms: **Democracy**, **Despotism**, **Freedom**, **State** *Pauline Kleingeld*

Respect (*Achtung*) Kant uses *Achtung*, the ordinary German word for "attention!" or "caution!", in his moral philosophy in two main senses: for the attitude toward the moral law and specifically for the feeling toward the moral law that is characteristic of morally worthy action; and for more specific feelings toward self and others that are in turn the proximate cause for the fulfillment of specific duties toward self and others, the duties of respect toward oneself and toward others. The distinction between these two senses is indirectly marked by Kant's Latin equivalents for *Achtung*. He uses *reverentia* to name both an attitude toward the moral law and an attitude toward persons, oneself or others (MM, 6:402, 468 [1797]/CEPP:531, 583), but *observantia* only to designate the attitude of respect owed toward other persons (MM, 6:468/CEPP:583). But the difference between the general duty of respect toward the moral law and the specific duties of respect toward oneself and others is clear; for one, the latter are duties of omission and could be fulfilled out of incentives other than respect for the moral law, such as concern for one's own reputation, in which case an agent would earn no moral "demerit" but would nevertheless be "deficient in moral worth" (MM, 6:390/CEPP:521).

Kant's conception of respect for the moral law develops between its brief appearance in the *Groundwork* and its lengthy treatment in the *Critique of Practical Reason* in the chapter entitled "On the Incentives of Pure Practical Reason," although the plural "incentives" in this heading is at odds with the ensuing argument that respect for the moral law is the sole morally worthy incentive. In the First Section of the *Groundwork*, Kant infers from his analysis of the common-sense concept of duty that since "an action from duty is to put aside entirely the influence of inclination and with it every object of the will . . . there is left for the will nothing that could determine it except objectively the *law* and subjectively *pure respect* for this practical law, and so the maxim of complying with such a law even if it infringes upon all my inclinations" (G, 4:400–1 [1785]/CEPP:55–6). In this statement, "pure respect" could be taken to refer to the positive attitude of the will toward the moral law without specifically implying that such an attitude has the phenomenology of a *feeling*. In a footnote, however, Kant says that "It could be objected that I only seek refuge, behind the word *respect*, in an obscure feeling," and his response to this objection is to say that "though respect is a feeling, it is not one *received* by influence; it is, instead, a feeling *self-wrought* by means of a rational concept and therefore specifically different

from all feelings of . . . inclination or fear." But he also says that this feeling "signifies merely consciousness of the *subordination* of my will to a law without the mediation of other influences on my sense" (G, 4:401n./CEPP:56n.). This suggests that in the *Groundwork* Kant's conception of the feeling of respect is epiphenomenal, that is, that it makes one aware of the determination of the will to subordinate inclinations to the moral law but does not itself play any causal role in this determination.

In the more extensive treatment of respect in the *Critique of Practical Reason*, Kant suggests that the feeling of respect does play a causal role in performing moral actions, at least at the phenomenal level. Kant begins his discussion by stating that "What is essential in every determination of the will by the moral law is that, as a free will – and so not only without the cooperation of sensible impulses but even with rejection of all of them . . . – it is determined solely by the law" (CPrR, 5:72 [1788]/CEPP:199). This appears to suggest that no feeling, including that of respect, can play a causal role in determining a morally worthy agent to act in accordance with the moral law. However, Kant next offers a detailed description of the feeling of respect as a negative and painful feeling produced by the moral law striking down self-conceit, but also as "a positive feeling" due to the fact that it is our own "intellectual causality" or "freedom" that is striking down self-conceit (CPrR, 5:73/CEPP:199). He then argues that this complex feeling "deprives self-love of its influence and self-conceit of its illusion," and thereby "the hindrance to pure practical reason is lessened," and a "counterweight" to acting in accordance with the moral law, more specifically to choosing particular maxims in accordance with the moral law, is removed (CPrR, 5:75–6/CEPP:201). A tension in Kant's position may be resolved by supposing that while at the noumenal level, where the will is free, the determination to act in accordance with the moral law is a sheer act of will – in the terms of Kant's *Religion* (1793), the will as the faculty of choice (*Willkür*) chooses to subordinate acting on inclination to acting in accordance with the moral law furnished by the will as pure practical reason (*Wille*) – but that this manifests itself at the phenomenal level, the only level where feelings exist, by the feeling of respect outweighing other feelings – inclination and fear – in the choice of particular maxims leading to actions.

Kant turns to respect as specific feelings and duties to oneself and others in the Doctrine of Virtue of the *Metaphysics of Morals*. In the Introduction to this text, he uses "moral feeling" to designate the general feeling of respect (MM, 6:399–400/CEPP:528–9; cf. CPrR, 5:76/CEPP:201) and then speaks of the more specific feelings of "love of human beings" and "respect for [one's] own being" as more particular "aesthetic preconditions of the mind's susceptibility to concepts of duty," or proximate, phenomenal causes of action (MM, 6:401–3/CEPP:530–1). That is, although Kant does not make this explicit, these "aesthetic preconditions" can be seen as "self-wrought" by the noumenal choice of the moral law but as playing a causal role in our actions at the phenomenal level. With regard to respect for oneself, or as he also calls it "self-esteem," Kant argues not only that this is a necessary condition for the fulfillment of duty in general but also "the basis of certain duties, that is, of certain actions that are consistent with his duty to himself" (MM, 6:403/CEPP:531). In fact, these particular duties are duties of omission, the duties to avoid lying, avarice, and false humility or servility, all of which would be violations of "a human being's duty to himself regarded merely as a moral being" or of "the humanity in his own person" (MM, 6:428–9/CEPP:532); they would place giving in to certain inclinations or fears ahead of preserving and promoting the freedom to set one's own ends that constitutes humanity (MM, 6:387, 392/CEPP:518, 522). In his treatment of our specific duties to others,

Kant then distinguishes between the duties of love toward others, specifically beneficence, gratitude, and sympathy (MM, 6:452/CEPP:571), and the "Duties of Virtue toward Other Human Beings arising from the **Respect** due to them" (MM, 6:462/CEPP:579). The duties of respect towards others are the omission of arrogance, defamation, and ridicule (MM, 5:465/CEPP:581). The violation of these duties would show that one regards oneself more highly than others and in that way fails to show respect for humanity itself in all of its instantiations; indeed, one would then show that one's treatment of oneself was not due to respect for humanity in oneself, for the dignity of humanity is the same in each of its instances, but arose from some other inclination. Kant's claim is that "Every human being has a legitimate claim to respect from his fellow human beings and is *in turn* bound to respect every other" because the "dignity" or "personality" of each requires that "a human being cannot be used merely as a means by any human being (either by others or even by himself)" (MM, 6:462/CEPP:579). To allow oneself to express arrogance or ridicule to others or to defame them would simply be ways of using others to make oneself feel better about oneself, without any regard to their dignity and their own feelings of self-esteem.

Related terms: ***Critique of Practical Reason***, ***Groundwork of the Metaphysics of Morals***, ***Metaphysics of Morals***, **Dignity**, **Feeling**, **Humanity**, **Self-conceit** *Paul Guyer*

Right of nations (or right of states) (*Völkerrecht*) Kant is known as the internationalist and even the cosmopolitan par excellence of the Enlightenment tradition. Interest in Kant's early international political thought predates interest in his mature philosophy of right. In international political theory, Kant was long mistakenly known as both an idealist and a pacifist. This reputation owes much to a superficial reading of *Toward Perpetual Peace* (TPP, 8:341–86 [1795]/CEPP:311–51). Kant there calls for the gradual abolition of standing national armies (TPP, 8:345/CEPP:318–19); moreover, the first appendix to the text contains a sustained critique of political realism (TPP, 8:370–80/CEPP:338–47). Even in *Perpetual Peace*, however, Kant's alternative defense of a moral politics is neither pacifist nor idealist. It is nonetheless true that Kant's early political writings betray a focus on the problem of international peace that is surprising when assessed in light of the robust statism of the social contract tradition, including contemporary contractualist political theory. Nor did Kant's interest in international and cosmopolitan thinking abate in his mature *Metaphysical First Principles of the Doctrine of Right*, published as Part I of the *Metaphysics of Morals* in 1797. However, that text's focus on the state as the site of enforceable rights relations between persons significantly affects Kant's conception of international right. In particular, Kant's late conceptual breakthrough – his insight into the *intrinsically* coercive nature of rights morality (MM, 6:231/CEPP:387–8) – results in a sovereignty dilemma: either rights relations between states are coercible, in which case state sovereignty dissolves and, with it, states themselves, or peaceful relations between states are not coercible, in which case they cannot be conceptualized as rights relations.

Kant's early political-cum-cosmopolitan writings do little to distinguish between domestic and nondomestic political contexts; nor is there evidence of a systematic distinction even between ethics (virtue) and right (law). The early *Idea for a Universal History with a Cosmopolitan Aim* envisages the eventual formation of a juridical association between states that follows essentially the same historical process as that accomplished among individual persons: the hardships associated with man's "unsocial sociability" will drive individuals and

states alike towards forming a "lawful commonwealth" (IUH, 8:25 [1784]/CEAHE:114–15) – both times essentially for similar prudential reasons. In the subsequent essay "On the Common Saying: That May Be Correct in Theory, but It Is of No Use in Practice," Kant cautions against the idea of a single world state. The analogy with individual state entrance is maintained. Just as "universal violence and the distress it produces must eventually make a people decide to submit to the coercion which reason itself prescribes," so "the distress produced by the constant wars in which states try to subjugate or engulf each other must finally lead them, even against their will, to enter into a cosmopolitan constitution" (OCS, 8:310 [1793]/CEPP:307). Noting, however, that such a world state, even if peaceful, may engender the most "fearful despotism," Kant introduces the idea of an international federation of states as a possible alternative (OCS, 8:310/CEPP:307).

The tone of *Toward Perpetual Peace* is more eminently political. States are implicitly acknowledged as types of agents with a distinctively juridical will. While states are like individual agents in that they, too, are prone to conflicts of will, they are unlike natural persons in that they are agents of coercively enforceable right (*Recht*). Thus,

> while natural right allows us to say of men living in a lawless condition that they ought to abandon it, the right of nations does not allow us to say the same of states. For as states, they already have a lawful internal constitution, and have thus outgrown the coercive right of others to subject them to a wider legal constitution in accordance with their conception of right. (TPP, 8:355–6/CEPP:326–8)

The passage acknowledges the juridical function of state sovereignty: states have outgrown others' coercive authority over them precisely because their internal lawful constitutions make possible domestic rights relations between citizens. To exercise coercive authority over states at an international level would deprive states of their juridically necessary state-internal sovereign authority. Again, Kant proposes a federation of states in lieu of a unitary world-state – but now on the more specifically juridical grounds that the dissolution of states into a single "world republic" (TPP, 8:357/CEPP:328) would annul states' capacity to secure rights relations between citizens.

A gulf thus opens up between the possibility of coercively enforceable state-internal rights relations between citizens and the possibility of coercively enforceable international rights relations between states. State-internal rights relations require state sovereignty, yet state sovereignty tells against coercible rights relations internationally. Kant rejects the idea of divided or devolved sovereignty. For him, the curtailment of states' sovereignty would dissolve their juridical agency and with it their very being: a world state would beckon and with it, potentially, the most fearful despotism. But if state sovereignty is to remain in place, such that internal rights relations remain enforceable, enforceable rights relations between states become impossible. We can have either state sovereignty and rights relations between citizens but no justice between states, or we can have a world state with no sovereign divisions between states and hence world peace but at the likely price of the most fearful despotism. This stalemate is surprising not least given Kant's continued commitment in the *Metaphysical First Principles of the Doctrine of Right* to the interdependence between the right of a state, right between nations, and cosmopolitan right (MM, 6:311/CEPP:455). Kant's final position settles on a voluntary congress of states (*Staatenkongress*), whose members retain full sovereign powers, including certain rights of war, and no international coercive authority above them. This congress "can be dissolved at any time"

(MM, 6:351/CEPP:488), so it is not to be confused with a federation of states. In their common search for peace, states will engage with each other on the basis of mutual respect for each other's sovereignty. States now seem to be akin to individual persons in the domain of ethics, who legislate morality each to themselves. The intrinsically coercive morality of right thus dissolves into something akin to ethical self-legislation at the level of international right.

Related terms: **Cosmopolitan**, **Cosmopolitan right**, **History**, **Republic**, **Rights**, **State**

Katrin Flikschuh

Rights (*Rechte*) Kant defines rights as the "(moral) *capacities* for putting others under obligations (i.e., as a lawful basis, *titulum*, for doing so)" (MM, 6:237 [1797]/CEPP:393). If one is justified in claiming a right, one thereby creates a duty for someone else (cf. MM, 6:239/CEPP:395). The main division is between innate and acquired rights. Innate rights are also called "natural rights": "An innate right is that which belongs to everyone by nature, independently of any act that would establish a right" (MM, 6:237/CEPP:393). While there can be many acquired or positive rights, Kant famously says that there is only one innate right: "*Freedom* (independence from being constrained by another's choice), insofar as it can coexist with the freedom of every other in accordance with a universal law, is the only original right belonging to every man" (MM, 6:237/CEPP:393).

In his *Lectures on Ethics*, Kant discusses the license to bind another as "active obligation," and contrasts it with being put under obligation. However, he argues that there is only passive obligation (MoV, 27:508 [1793–4]/CELE:273; cf. MoM2, 29:612 [1785]/CELE:235). The reason obligation is passive is that one can be unconditionally bound to do something only if one is constrained a priori by one's own reason. For if the command came from an external source, e.g., one's parents or society, one would still need something to constrain oneself to follow this prescription. The command would have "to carry with it some interest by way of attraction or constraint" (G, 4:432–3 [1785]/CEPP:82–3). In that case, one would be motivated by a "desire for glory" or fear of the other's "power and vengefulness" (G, 4:443/CEPP:91). An obligation, however, carries with it "absolute necessity" (G, 4:389/CEPP:44); i.e., one should follow it independently of what one wants. Only a priori propositions can yield necessity (cf. B3–4 [1787]/CECPR:137).

The justification of rights therefore cannot lie in an external lawgiving, heteronomy, but only in the autonomy of one's own reason (cf. CPrR, 5:33 [1788]/CEPP:166). The source of any valid command is "Pure reason . . . [, which] gives (to the human being) a universal law which we call the *moral law*" (CPrR, 5:31/CEPP:165). It is a controversial topic whether Kant believes that there is one law for morality and another for legal rights claims. However, Kant seems to believe that law and ethics have a common source: "Within this universal moral law are comprehended both legal and ethical laws" (MoV, 27:526/CELE:288). The reason is that the features of obligation "are common to both parts" (MM, 6:222/CEPP:377), and that duty has to be expressed in a categorical command (cf. G, 4:425/CEPP:76): "The categorical imperative, which as such only affirms what obligation is, is: act upon a maxim that can also hold as a universal law" (MM, 6:225/CEPP:379).

What this means is that a victim can claim a right by reminding the agent of his duty to follow the moral law of his own reason: "the other, having a right to do so, confronts the subject with his duty, i.e., the moral law by which he ought to act" (MoV, 27:521/CELE:283). Even in the case of acquired rights, a claim is only binding if it is in accordance with the universal moral law:

"I can be coerced, for example, by others into payment of debt, albeit only through the idea of binding law" (MoV, 27:523/CELE:285). However, in the legal sphere, this reminder of the agent's duty "cannot be appealed to as an incentive" (MM, 6:232/CEPP:389). The other should pay the debt, but he does not have to do so for the sake of the moral law. But any obligation to others is, in the first instance, a duty to oneself to follow the law of one's own reason, "since the law by virtue of which I regard myself as being under obligation proceeds in every case from my own practical reason" (MM, 6:417–18/CEPP:543). It also means that, according to Kant, rights are dependent upon duties, since the source of any valid claim is "the *moral imperative*, which is a proposition commanding duty, from which the capacity for putting others under obligation, that is, the concept of a right, can afterwards be explicated" (MM, 6:239/CEPP:395).

The content of innate rights follows from the requirement that the supreme law of obligation cannot serve any desires or ends we set because of them, and therefore only universality as the form of law remains (cf. G, 4:420–1/CEPP:73). This general entitlement already contains further ones "which are not really distinct from it" (MM, 6:237/CEPP:393; cf. OCS, 8:290–7 [1793]/CEPP:291–6): (i) the freedom of not being coerced by another's choice, as long as one's freedom can be compatible with everyone else's under universal laws; (ii) equality as not "being bound by others to more than one can in turn bind them" (MM, 6:237–8/CEPP:393–4); (iii) being one's own master; (iv) being beyond reproach as long as one does no wrong; and (v) being "authorized to do to others anything that does not in itself diminish what is theirs" (MM, 6:238/CEPP:394). Since one's innate right follows from an a priori law of one's own reason, one can know this right even in the state of nature (cf. MM, 6:306/CEPP:451), but it needs a state with a civil constitution to secure this right (cf. MM, 6:312/CEPP:456).

Acquired rights concern that which does not belong to one by nature, but is only externally one's own. They require a prior act, such as a contract, that establishes such a right (cf. MM, 6:237/CEPP:393). Kant distinguishes acquired rights as: (i) possession of a thing, (ii) the right against a person for the performance of an act (e.g., payment of debt), or (iii) the right to a person as thing, e.g., as parents have the right to make arrangements for their children (cf. MM, 6:259–60/CEPP:412–13).

Consistent with thinkers of his time, Kant merely talks about negative or protective rights. It is a matter of interpretation whether Kant's philosophy could also justify a positive right to assistance in need (cf. MM, 6:393/CEPP:524).

Related terms: **Autonomy**, **Categorical imperative**, **Dignity**, **Freedom**, **Obligation**

Oliver Sensen

S

Schema (*Schema*) The most important source for this entry – the Schematism chapter of the *Critique of Pure Reason* – is located after the sections on the metaphysical and transcendental deductions. Thus, Kant has already shown *that* the category concepts necessarily relate to appearances. In this context, Kant is primarily interested in the schemata of category concepts.

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Their task is the following: they are supposed to figure in an explanation of how exactly the category concepts can be instantiated in our sensible intuitions of objects at all. The underlying problem is the fact that the categories are "in comparison with empirical (indeed in general sensible) intuitions . . . entirely unhomogeneous" (A137/B176 [1781/7] = CECPR:271). Kant refers to Hume's skeptical concern about causality as evidence for the strict heterogeneity.

In order to bridge the gap, the schema has to be a "third thing, which must stand in homogeneity with the category on the one hand and the appearance on the other, and makes possible the application of the former to the latter" (A138/B177 = CECPR:272). By enabling the application of category concepts, the schemata are "the true and sole conditions for providing them with a relation to objects, thus with *significance*" (A146/B185 = CECPR:276). Given the mediating role of the schemata, they must be "*intellectual* on the one hand and *sensible* on the other" (A138/B177 = CECPR:272). The partly sensible character of the schemata, in turn, allows them to play another, limiting role: they are also the "formal and pure condition of sensibility, to which the use of the concept of understanding is restricted" (A140/B179 = CECPR:273). "Schematism," finally, is Kant's term for the understanding's procedure of dealing with schemata. (Occasionally, Kant also characterizes the schema itself as procedure; CPrR, 5:69 [1788]/CEPP:196.)

The opening passages of the Schematism chapter may give the impression that the task of schemata relates primarily to the category concepts. However, the subsequent multilayered text reveals that schemata also guide us in the application of mathematical and empirical concepts. The schemata enable us to provide or recognize a specimen of these concepts in intuition. Kant's discussion of mathematical and empirical concepts underlines that the main task of the schemata is not to bridge the gap between the a priori and the empirical as the reference to Hume's problem may suggest. The focus is on bridging the gap between two structurally different modes of representing, namely to represent by means of intuitions and to represent by means of concepts. Kant merely wants to indicate that schematizing the category concepts poses special problems.

In what follows, I will first elaborate on the mediating role of the schemata by referring to mathematical and empirical concepts. In a second step, I will take up the schematism of category concepts.

If schemata are meant to mediate between concepts and intuitions, they cannot be either of these. Therefore, Kant argues explicitly that schemata should not be confused with images. Images are also singular representations and thus located at the level of the intuitive. In order to draw a distinction between schemata and images, Kant uses two different types of examples. The first example concerns number concepts. We do have the capacity to exemplify numbers. This holds even though from a certain size onwards we are not in a position to "survey and compare" the corresponding image with the underlying number (A140/B179 = CECPR:273). If the power of imagination accounts for our exemplifying capacity by providing schemata, the latter cannot be identical with images, since in the case of large numbers, we cannot directly grasp an image *as* exemplification. Thus, in the number cases, our exemplifying capacity is rather based on our mastering a procedure, namely the procedure of "successive addition of one (homogeneous) unit to another" (A142/B182 = CECPR:274). In cases that are similar to this one, Kant calls the schema the "representation of a general procedure of the imagination for providing a concept with its image" (A140/B179–80 = CECPR:273). He can refer to a representation, because in cases where the focus is on a homogeneous manifold in intuition, a representation of the procedure can easily be formed.

As a second type of example, Kant refers to the concept of a triangle and the concept "dog." In these cases, the exemplifications may not match each other in any of their individual features; triangles may be right or acute; all dogs are different. Therefore, no image of them can reach the generality of the underlying concept. Similarly, the image cannot be the schema of that concept either. Rather, a schema is needed to relate the concept to the diverse exemplifications. It is important to note that no image can fulfill this task. Suppose we would use a standardized image of a dog in order to apply the concept to its instances. In this case, the pictorial content of the image would not be taken literally; again, a general procedure of applications would have taken over its role. In the light of this remark, we should read Kant's claim that "our power of imagination" can "register the shape of a four-footed animal in general," or that "the *schema* of sensible concepts . . . is . . . as it were a monogram of pure a priori imagination" (A141–2/B180–1 = CECPR:273–4), whereas a monogram is translated elsewhere as a "contour" (A834/B861 = CECPR:692, translation emended) or a "methodological sketch of images according to a principle" (R896, 15:391 [1776–8]). Still, the power of imagination would register the shape "without being restricted to any single particular shape that experience offers me" (A141/B180 = CECPR:273); thus, the schema is nothing one could possibly draw.

Kant does not argue explicitly in a similar way that schemata should not be identified with concepts. He even says that a schema "signifies a rule" (A141/B180 = CECPR:273). However, it is not a discursive rule, but a rule of the power of imagination. It is thus directed towards intuitions. In addition, it is a rule as it is realized in the procedure of the power of imagination. We may not even be in a position to make this rule explicit in conceptual thought. With the dog case (and not the number example) in mind, Kant writes that the schematism "is a hidden art in the depth of the human soul, whose true operations we can divine from nature and lay unveiled before our eyes only with difficulty" (A141/B180–1 = CECPR:273).

Given this understanding of schemata more generally, I want to focus again on Kant's central task: characterizing the schemata of category concepts. According to Kant, the schemata of category concepts are to be understood as "a priori *time-determinations* in accordance with rules" (A145/B184 = CECPR:276). Bear in mind that the category concepts and empirical appearances as presented by intuition are heterogeneous. Thus, referring directly to these intuitions in order to answer the question of how the category concepts can be applied may be question begging. Instead, Kant refers to the forms of intuition. In particular, he refers to the form of inner sense, that is, time. Inner sense is most likely privileged here for two reasons. (1) Whereas only representations of outer objects belong to outer sense, all representations belong to inner sense. (2) Inner sense is the medium of self-affection (B153/CECPR:257). However, as R6359 notes, the form of intuition itself cannot play the mediating role; only its determination can fulfill this task (R6359, 18:686 [1796–8]/CENF:394). The determination is again directly bound to an active process. The time-determination is homogeneous to a category concept insofar as two conditions hold: (1) the underlying procedure incorporates an a priori rule, and (2) it is universal (it shapes all appearances given in time). In so doing, the procedure itself is also present in intuition (see A138–9/B177–8 = CECPR:272). What Kant may have had in mind here is a figurative version of the synthetic procedure performed by the power of imagination. Since the time-determination or transcendental schema allows presenting the entire intuitive sphere as determined by a thoroughgoing pattern, no appearance can exhaust it. Again, the schema should not be confused with an image.

Related terms: **Concept**, **Image**, **Imagination**, **Intuition** *Ulrich Schloesser*

Self-conceit (*Eigendünkel*) In Chapter III of the Analytic of the *Critique of Practical Reason*, Kant distinguishes between two different kinds of self-regard (*Selbstsucht*): self-love (*Selbstliebe*, *Eigenliebe*) and self-conceit (*Eigendünkel*). Self-love is "a predominant *benevolence* toward oneself (*philautia*)," which is "natural and active in us even prior to the moral law," and as such expresses the legitimate interest all finite rational beings have in bringing their inclinations into a "tolerable system, the satisfaction of which is then called . . . happiness" (CPrR, 5:73 [1788]/CEPP:199). Self-conceit, on the other hand, is a "null and quite unwarranted" "satisfaction [*Wohlgefallens*] toward oneself (*arrogantia*)" (CPrR, 5:73/CEPP:199), which rests on a pretension to self-esteem (*Selbstschätzung*) "that precede[s] accord with the moral law" (CPrR, 5:73/CEPP:199). Such a pretension is based on the assumption that our "pathologically determinable self," which is "quite unfit to give universal law through its maxims," actually constitutes "our entire self" (CPrR, 5:74/CEPP:200). Thus, while self-love expresses a natural presumption of worth on the part of the agent, which "pure practical reason merely *infringes upon* [*tut . . . Abbruch*], inasmuch as it only restricts it . . . to the condition of agreement with [the moral] law" (CPrR, 5:73/CEPP:199), self-conceit takes self-love to be "itself lawgiving" and the source of "the unconditional practical principle" (CPrR, 5:74/CEPP:200). Since for Kant "[w]hat is essential to any moral worth of actions is *that the moral law determine the will immediately*" (CPrR, 5:71/CEPP:198), and since self-conceit invests inclinations with absolute value and resorts to feelings as criteria to determine our conduct (CPrR, 5:72–4/CEPP:198–200), restricting its influence is not enough: to gain entry into our will, pure practical reason must first "*strike down* [self-conceit] altogether" (*schlägt sie gar nieder*) (CPrR, 5:73/CEPP:199).

Kant describes this process in terms of "humiliation" (*Demütigung*): a reduction "to nothing" of an agent's "opinion of his moral worth" (CPrR, 5:78/CEPP:203). As becomes clear later in the chapter, self-conceit operates under the assumption that duty and pleasure are interchangeable concepts, and hence that human beings could obey morality gladly (*gerne*) (CPrR, 5:83/CEPP:207). Such an assumption is symptomatic of a "frivolous, high-flown, fantastic cast of mind [*Denkungsart*]," which flatters itself with having "a spontaneous goodness of heart that needs neither spur nor bridle and for which not even a command is necessary" (CPrR, 5:85/CEPP:208). This is the self-aggrandizing illusion (*Wahn*) of possessing a disposition (*Gesinnung*) that follows the law not from duty but "from voluntary liking . . . unbidden . . . and of its own accord" (CPrR, 5:84/CEPP:208). It represents a form of "arrogance" (*arrogantia*, *Arroganz*), according to which "we could ever bring it about that without respect for the law, which is connected with fear or at least apprehension of transgressing it, we of ourselves, like the Deity raised beyond all dependence, could come into possession of *holiness* of will by an accord of will with the pure moral law" (CPrR, 5:82/CEPP:206). The arrogance of self-conceit is thus predicated on the denial of our finitude: "no creature can ever reach this stage of moral disposition" (CPrR, 5:84/CEPP:207), for although human beings "are lawgiving members of a kingdom of morals possible through freedom . . . [, they] are at the same time subjects in it, not its sovereign" (CPrR, 5:82/CEPP:206). Believing oneself immune to the possibility of unlawful inclinations, self-conceit expresses the "egotistical illusion" of possessing "a complete *purity* of dispositions of the will" (CPrR, 5:84/CEPP:208), which can dispense with the struggle for self-mastery and the pain that accompanies the experience of unconditional necessitation. Self-conceit must be humiliated because it rests on a presumption of moral incorrigibility, of a seamless agreement between our subjective and objective grounds for action.

Dispelling this presumption is tantamount to accepting that "the proper moral condition" for a human being is "*virtue*, that is, moral disposition *in conflict*, and not *holiness*" (CPrR, 5:84/CEPP:208). This requires "a sober but wise moral discipline" (CPrR, 5:84/CEPP:208) that sends reason into the path of self-examination and criticism.

> If *enthusiasm* [*Schwärmerei*] in the most general sense is an overstepping of the bounds of human reason undertaken on principles, *moral enthusiasm* is such an overstepping of the bounds that practical pure reason sets to humanity, thereby forbidding us to place the subjective ground of dutiful action – that is, their moral motive – anywhere else than in the law itself. (CPrR, 5:85–6/CEPP:209)

In the *Groundwork of the Metaphysics of Morals*, Kant identifies this tendency with a "natural dialectic," a "propensity [*Hang*] to rationalize [*vernunfteln*] against those strict laws of duty and to cast doubt upon their validity, or at least, upon their purity and strictness, and, where possible, to make them better suited to our wishes and inclinations, that is, to corrupt them at their basis and to destroy all their dignity" (G, 4:405 [1785]/CEPP:59–60). At work here is the same propensity to confuse the subjectively necessary demands of happiness with the objectively necessary demands of duty which Kant attributes to self-conceit. The clash between these demands is analogous to all antinomies and provides a transcendental background to the doctrine of radical evil, which, as Kant explains in the first part of the *Religion*, calls for an "unremitting counteraction against it" (Rel, 6:51 [1793]/CERRT:94). Thus, like in the rest of the critical system, the inner dialectic that self-conceit sets in motion functions to "awaken philosophy from its dogmatic slumber" and force it to undertake "the difficult business of the critique of reason itself" (Pro, 4:338 [1783]/CETP81:129).

Related terms: **Affect**, **Arrogance**, **Character**, **Dignity**, **Discipline**, **Disposition**, **Enthusiasm**, **Evil**, **Inclination**, **Instinct**, **Pleasure**, **Propensity**, **Virtue**, ***Wille***

Pablo Muchnik

Sensation (*Empfindung*) Kant's conception of sensation plays a significant role in motivating his transcendental idealism. In the *Inaugural Dissertation* of 1770, Kant describes sensation as the matter of a sensible representation; it results from the modification of the subject by an object, and is therefore "evidence for the presence of something sensible" (ID, 2:393/CETP70:385). The *form* of a sensible representation, on the other hand, is evidence of a law "inherent in the mind . . . by means of which it coordinates for itself that which is sensed from the presence of the object" (ibid.; see also R3958, 17:366 [1769]/CENF:105; R3961, 17:367 [1769]/CENF:105). This latter claim is taken to follow from the principle that "objects do not strike the senses in virtue of their form" (ID, 2:393/CETP70:385).

In the first *Critique*, Kant defines sensation as "the effect of an object on the capacity for representation, insofar as we are affected by it" (A20/B34 [1781/7] = CECPR:172–3). Colors, tastes, sounds, and warmth are "mere sensations": they are not qualities of things but "mere alterations of our subject" (A29/B45 = CECPR:178). The representation that is "related to the object through sensation" is an empirical intuition; the undetermined object of an empirical intuition is an appearance. While "that in the appearance which corresponds to sensation is its matter," sensations alone are not sufficient for the representation of an object: they must be "ordered and placed in a certain form." Here Kant appeals to a similar principle as in the *Inaugural Dissertation*: since "that within which the sensations can alone be ordered and placed in a certain form cannot itself be in turn sensation," the form of appearance must "lie ready for it

in the mind a priori" (A20/B34 = CECPR:156). This latter claim is elaborated in the Transcendental Aesthetic, where Kant claims that "for certain sensations to be related to something outside me" and "as outside one another . . . in different places," the representation of space must already be their ground (A23/B38 = CECPR:157; see also Pro, 4:306 [1783]/CETP81:100, where Kant tells us that although sensation "is no intuition *containing* space or time," the object corresponding to it is in both space and time). Empirical intuition is thus "of that which, through sensation, is immediately represented as real in space and time" (B147/CECPR:254; see also A581/B609 = CECPR:558; A723/B751 = CECPR:635; MMr, 29:829 [1782–3]/CELM:187; R4674, 17:646 [1773–5]/CENF:160). Although the relation between empirical intuition and perception is not entirely clear (*see* **Perception**), Kant makes similar claims about perception: things in space and time "are only given insofar as they are perceptions," which are "representations accompanied with sensation" (B147/CECPR:254). In this way, sensations are necessary – but not sufficient – conditions for the relation of our representations to real things in space and time.

In the passages just cited, Kant speaks of perceptions and empirical intuitions being "accompanied with" sensation. But elsewhere he makes the stronger claim that perceptions contain sensation. For example, an intuition is said to be empirical "if sensation (which presupposes the actual presence of the object) is contained therein" (A50/B74 = CECPR:193), and in the *Prolegomena*, he tells us that "perception contains, beyond intuition, sensation as well" (Pro, 4:309/CETP81:102). Similarly, in the Anticipations of Perception, he describes perception as empirical consciousness "in which there is at the same time sensation" (B207/CECPR:290).

The status of sensation as "the matter of perception" (A167/B209 = CECPR:291) brings it to the fore in the Anticipations of Perception. Here, Kant tells us that we can cognize a priori that sensations have an intensive magnitude or degree, "corresponding to which all objects of perception, insofar as they contain sensation, must be ascribed an intensive magnitude, i.e., a degree of influence on sense" (B208/CECPR:290). Since what corresponds to the sensation in empirical intuition is reality (sensation "signifies the real in intuitions," Pro, 4:306/CETP81:100), and since every sensation is capable of a diminution "so that it can decrease and thus gradually disappear," "the real in appearance always has a magnitude" (A168/B210 = CECPR:291). Sensations are also invoked in the Postulates of Empirical Thinking: "the postulate for cognizing the **actuality** of things requires **perception**, thus sensation of which one is conscious"; we can cognize the actuality of a thing prior to perceiving it if it is connected with some actual perception (thus sensation) in accordance with the analogies of experience (A225/B272 = CECPR:325).

While empirical intuitions and perceptions are representations which contain or are accompanied with sensation, Kant also describes sensations as themselves representations: "a representation that is referred not to the object, but rather merely to the subject, is called *sensation*" (ML2, 28:547 [1790–1]/CELM:314). In the *Critique of the Power of Judgment*, he notes that the word "sensation" can have a double meaning: the determination of the feeling of pleasure or displeasure may be called "sensation," but this is entirely different from sensation as the representation of a thing through sense, "for in the latter case the representation is related to the object, but in the first case it is related solely to the subject, and does not serve for any cognition at all, not even that by which the subject cognizes itself" (CPJ, 5:206 [1790]/CECPJ:92). For example, "the green color of the meadows belongs to **objective** sensation, as

perception of an object of sense; but its agreeableness belongs to **subjective** sensation, through which no object is represented" (ibid.; see also R4677, 17:658 [1773–5]/CENF:167). To distinguish this latter notion of sensation, "which must always remain subjective," Kant calls it "feeling." This sensation, the feeling of pleasure and displeasure, is merely subjective in the sense that it can never be used for cognition. It is, however, the determining ground of aesthetic judgment: "an aesthetic judgment is that whose determining ground lies in a sensation that is immediately connected with the feeling of pleasure and displeasure" (CPJFI, 20:224 [1789]/CECPJ:26).

Anthropology from a Pragmatic Point of View contains an extensive discussion of the physiology of sensation in §15ff. (A, 7:153ff. [1798]/CEAHE:263ff.).

Related terms: **Anticipations of perception**, **Intuition**, **Outer sense**, **Perception**

Emily Carson

Servility (*Kriecherei*, *falsche Demut*) Servility, according to Kant, is an ethical vice. For the sake of getting ahead, the servile person grovels before others, sucks up to them, fawns over them, showers them with compliments, or allows them to trample on his rights (MM, 6:436 [1797]/CEPP:558–9; MoC, 27:341, 349 [1770s]/CELE:123, 129; cf. P, 9:489 [1803]/CEAHE:476). Servility is the opposite of arrogance, also an ethical vice (MoV, 27:610 [1793–4]/CELE:354). While the arrogant person lowers others by elevating himself, the servile person lowers *himself* by elevating others. Kant condemns this failure of self-respect in the strongest terms. Servility amounts to "throw[ing] oneself away and mak[ing] oneself an object of contempt" – a mere "plaything of the inclinations and hence a thing" rather than a person (MM, 6:420/CEPP:545). Indeed, "one who makes himself a worm cannot complain afterwards if people step on him" (MM, 6:437/CEPP:559; cf. MoV, 27:606–7/CELE:352). Kant's remark is harsh, but the image is fitting. A worm is a *Kriechtier*: it crawls along the ground (*kriecht*). (Perhaps the remark also brings to mind the fate to which God condemns the serpent.)

Kant groups servility together with avarice and lying as a vice contrary to one's duty to oneself *as a moral being* (MM, 6:420, 428/CEPP:545, 552; cf. MoC, 27:348–9/CELE:129; MoV, 27:-606–7/CELE:352; P, 9:489/CEAHE:476). Servility violates the requirement to reject all maxims that are incompatible with "the *dignity* of humanity in [one's] person" (MM, 6:420/CEPP:545). The prohibition against it is inflexible and absolute: "Bowing and scraping before a human being seems in any case to be unworthy of a human being" (MM, 6:437/CEPP:559). Such conduct reflects a fundamental disavowal of one's own dignity; it amounts to forsaking that which elevates a person above the animals and makes him the equal of every other human being. Hence, servility involves a "false humility" (*falsche Demut*) that is contrary to the "love of honor" (*Ehrliebe*) (MM, 6:420/CEPP:545; on *Ehrliebe*, see also MM, 6:464/CEPP:580; MoV, 27:664–8/CELE:398–402; OFBS, 2:227 [1764]/CEAHE:39). This is not to be mistaken for "*true* humility," which involves no such failure of self-respect. A person with true humility feels humble in comparison with what the moral law commands in all "its strictness and holiness" (MM, 6:436/CEPP:558), but not at all in comparison with other human beings (cf. MoC, 27:350/CELE:129; P, 9:491/CEAHE:477–8).

Servility demonstrates a lack of character (MM, 6:420/CEPP:545). More precisely, the servile person lacks "moral character" (A, 7:285 [1798]/CEAHE:384). He has failed to develop a "cast of mind" (*Denkungsart*) structured by "maxims that proceed from reason and morally practical principles" (A, 7:293/CEAHE:391). Judging from Kant's remarks, he believes that

servility thrives in social settings marked by pronounced asymmetries of power and status. This is why it is more common in certain cultures. The Germans, for example, tend to be "servile out of mere pedantry," as evidenced by their "inexhaustible" classifications of social status (A, 7:319/CEAHE:414) and their "forms of address," which mark "with the utmost precision every distinction in rank . . . – the *Du*, *Ihr*, and *Sie*, or *Ew. Wohledeln*, *Hochedeln*, *Hochedelgeborenen*, *Wohlgeborenen (ohe, iam satis est!)*" (MM, 6:437/CEPP:559). For similar reasons, religions that require "kneeling down or prostrating oneself on the ground," whether before heavenly objects or man-made idols, promote servility as well (MM, 6:436–7/CEPP:559; MoV, 27:607/CELE:352). These things may be evidence of a natural propensity (*Hang*) to servility in all human beings (MM, 6:437/CEPP:559), and the propensity may be most prevalent in people afflicted with ambition (*Ehrgeiz*), since the ambitious person is more likely to subordinate his innate dignity to the pursuit of power and status (MM, 6:435/CEPP:558; cf. A, 7:266/CEAHE:367–8).

Related terms: **Arrogance**, **Character**, **Dignity**, **Propensity**, **Respect** *Eric Wilson*

Skepticism (*Skeptizismus*) Near the beginning of the *Prolegomena to Any Future Metaphysics*, Kant attributes his own development from dogmatism in metaphysics to the position of the critical philosophy to the influence on him of "the remembrance of David Hume," meaning by this Hume's skeptical reflections concerning causation (Pro, 4:257–62 [1783]/CETP81:54–9). In the *Critique of Pure Reason*, Kant implies a broader historical counterpart to that autobiographical picture: "The first step in matters of pure reason, marking its infancy, is dogmatic. The . . . second step is skeptical . . . But a third step, such as can be taken only by fully matured judgment . . . is now necessary . . . This is . . . the criticism of reason" (A761/B789 [1781/7] = CECPR:654).

Kant's own preoccupation with skepticism was deep and multifaceted. It involved three quite distinct types of skepticism. (1) *Pyrrhonian skepticism*, a type of skepticism that in the manner of the ancient Pyrrhonists motivates a suspension of judgment (*epochê*) by establishing an equal balance of opposing arguments, or "equipollence" (*isostheneia*), on both sides of any given question. (2) *Humean skepticism*, a double skepticism developed by Hume against (a) the existence of concepts that are not derivable from sensible impressions, and (b) the existence of a knowledge of propositions that are neither true in virtue of logical law alone nor known from experience (i.e., what Kant later called *synthetic a priori* knowledge). Both of these forms of skepticism were applied by Hume to the subject of causation in particular, leading him to an analysis of the concept of causal necessity as deriving merely from the mind's leap of anticipation after experiencing constant conjunction, and to an account of the principle that every event has a cause as an a posteriori principle. (3) *"Veil of perception" skepticism*, a type of skepticism that in the manner of Descartes and the British empiricists questions the legitimacy of inferring from one's own mental representations to the existence/character of a mind-external world.

Kant was mainly concerned with skepticism due to its bearing on *metaphysics*. For this reason, he was especially concerned with Pyrrhonian skepticism (which, as can be seen from his various Logic lectures, he tended to interpret – or perhaps misinterpret – as directed exclusively against metaphysics and its transcendence of experience, rather than against other types of cognition) and Humean skepticism (whose two forms again seemed to him to be especially damaging to metaphysics). His concern with "veil of perception" skepticism (which has no special relation to metaphysics), while real enough, was more superficial.

Kant's preoccupation with these three types of skepticism antedated the period of the three *Critique*s. His concern with *Pyrrhonian skepticism* already became strong in the mid 1760s. In his "Announcement of the Programme of His Lectures for the Winter Semester 1765–1766," he argued that in contrast to other disciplines, metaphysics, in its transcendence of experience, was as yet only a pseudoscience and should be subjected to a "zetetic" method, by which he meant the equipollence method of the Pyrrhonists (Pr, 2:306–7 [1765]/CETP70:292–3). By the time he published *Dreams of a Spirit-Seer* shortly afterwards in 1766, the application of the method to metaphysics had led him to an even deeper despair of the discipline, in effect causing him to give it up (DSS, 2:368/CETP70:354–5). A very similar line of thought later appears prominently in the first edition preface of the *Critique of Pure Reason* (Aviii/CECPR:99).

Kant's concern with *Humean skepticism* mainly emerged in or shortly after 1772. In that year, Kant himself had already raised two rather similar skeptical worries about metaphysics in a letter to Markus Herz, specifically concerning (a) the possibility of concepts referring to objects when they are neither caused by the objects (as in the case of empirical concepts) nor causes of them (as would be the case with a divine "archetypal" intellect), and (b) the possibility of knowing about objects of which one has not had experience. The two corresponding Humean skeptical ideas led him to develop this line of thought further, each playing two roles in tension with each other, on the one hand enabling him to refine his own skeptical worries from the letter while on the other hand also allowing him to glimpse a possibility of answering them on behalf of a sort of metaphysics. The role of refinement lay in complementing his own original worry about whether nonempirical concepts could refer with a worry about whether they could even exist, and in turning his own original worry about the possibility of a priori knowledge into a worry about the possibility of *synthetic* a priori knowledge specifically. The more constructive role arose because he believed that Hume's application of his two skeptical ideas to causation in particular had forced Hume into clear errors (namely, tracing the concept of causal necessity back to a mere mental leap of anticipation in response to the experience of constant conjunction, and classifying the principle that every event has a cause as merely a posteriori), which suggested that, even in their more refined forms, the skeptical worries about metaphysics in question were answerable. Kant later responds to the refined skeptical worries in detail in the *Critique of Pure Reason*, especially in the Metaphysical Deduction, the Transcendental Deduction, and the Analogies of Experience.

Finally, Kant had already shown an interest in *"veil of perception" skepticism* in the "New Elucidation" of 1755, where, after developing various metaphysical principles, towards the end of the work he then applied one of them (the "principle of succession") in order to defeat such skepticism (NE, 1:410–12 /CETP70:37–9). Subsequently, in the *Critique of Pure Reason*, he again shows a concern to defeat this type of skepticism (especially in the second edition, whose preface describes the fact that no one has yet done so as a "scandal of philosophy and of human reason in general," Bxxxix/CECPR:121), and he again attempts to do so by exploiting certain metaphysical theses that he has already established on other grounds elsewhere in the work. These attempts occur in the Fourth Paralogism of the first edition and in the Refutation of Idealism of the second edition.

Kant's response to skepticism within the critical philosophy itself largely depends on a reform of metaphysics that he undertakes there, his establishment of what he calls "metaphysics of nature" (the critical Kant is by no means simply hostile to metaphysics, as is sometimes thought). In particular, his response depends on (i) drawing a careful distinction between, on

the one hand, the sort of concern with *supersensuous* objects (God, world, soul) that had characterized traditional metaphysics, and, on the other hand, a broader sort of *apriority* that characterizes his new metaphysics and which is compatible with an exclusive concern with objects of experience (A764–5/B792–3 = CECPR:656); (ii) reconceiving metaphysics as no longer concerned with things in themselves but instead merely with appearances (A247/B303 = CECPR:345); and (iii) generating a new sort of systematicity in metaphysics to replace what he sees as the failed *mathematical* model of it that had been employed by predecessors such as Wolff, a new sort grounded in the system of logical forms of judgment, from which Kant derives corresponding systems of a priori concepts and synthetic a priori principles (A832–51/B860–79 = CECPR:691–701; Pro, 4:302–3/CETP81:96–7).

Within the *Critique of Pure Reason*, Kant's answer to skepticism exploits this reform of metaphysics and is basically as follows. *Humean skepticism* gets answered in both of its forms not only by pointing to the fact that it leads to evidently false consequences when applied to causation, but also by providing both a *proof* that the a priori concepts in question exist/refer and that the synthetic a priori principles in question are true and an *explanation* of how such concepts can exist/be used to refer and of how such synthetic a priori principles can be known (cf. Kant's distinction between an "objective" and a "subjective" side of the Transcendental Deduction, Axvi–xvii/CECPR:102–3, and his distinction between the "synthetic" and the "analytic" methods, Pro, 4:274–6/CETP81:70–2). Kant's *proofs* take the form of transcendental arguments, i.e., arguments that undertake to show that the existence/reference of the a priori concepts in question and the validity of the synthetic a priori principles in question are conditions of the possibility of experience (our possession of experience being assumed to be something that even a skeptic must concede). These proofs occur in the Transcendental Deduction (for concepts) and in the Principles, especially the Analogies of Experience (for synthetic a priori principles). The *explanations* largely draw on Kant's transcendental idealism: the a priori concepts in question can exist because their origin lies not in sensibility but in the understanding (as is shown by tracing them back to the logical forms of judgment in the Metaphysical Deduction), and they can refer because in a sense they cause their objects (rather as Kant in his letter to Herz had envisaged a divine "archetypal" intellect doing); the synthetic a priori principles in question can be known by us independently of experience, despite their nonanalytic or nontrivial character, because our minds constitute nature in such a way as to conform with them.

Pyrrhonian skepticism then gets answered by building on that answer to Humean skepticism (B19/CECPR:146). For the transcendental idealism that the latter motivates also provides ways of resolving the four Antinomies with their Pyrrhonian "skeptical method": the first two of them by showing that both their thesis and their antithesis can be false because according to transcendental idealism their subject concept, the "world," is strictly speaking empty; the last two of them by showing that both their thesis and their antithesis can be true because one of them can apply to things in themselves while the other applies to appearances (A502–65/B530–93 = CECPR:516–50; Pro, 4:338–48/CETP81:129–38). Moreover, the proofs and explanations of specific metaphysical concepts and principles that Kant had developed in order to defend them against Humean skepticism equally, in his view, defend them against Pyrrhonian skepticism. In addition, Kant invokes the systematicity of his "metaphysics of nature" to show that it contains a complete inventory of metaphysical knowledge, so that any remaining Pyrrhonian disputes must strictly speaking belong outside the discipline of metaphysics (MvS, 28:463–5 [1785–9]).

Finally, *"veil of perception" skepticism* gets answered by drawing on positions that had already been developed in the course of thus defending the new "metaphysics of nature" against Humean and Pyrrhonian skepticism. The Fourth Paralogism of the first edition draws on a version of phenomenalism that had been developed as part of that edition's Transcendental Deduction, in order to argue that one's mental representations constitute a *direct* knowledge of objects. The Refutation of Idealism of the second edition instead draws on the claim of the First Analogy that distinguishing an objective temporal sequence requires positing a permanent substance, in order to argue that one's knowledge of the objective temporal sequence of one's own mental representations likewise requires one to posit something enduring outside oneself.

Related terms: **Belief**, **Critique**, **Dogmatism**, **Metaphysics**, **Reason** *Michael Forster*

Sociability (*Geselligkeit*) In *Idea for a Universal History with a Cosmopolitan Aim*, Kant defines sociability as the human "propensity to enter into society" (IUH, 8:20 [1784]/CEAHE:111; see also CPJ, 5:296–7 [1790]/CECPJ:176). As such, the concept refers to a tendency to actively seek out the company of other human beings and to forge and foster social ties with them (IUH, 8:20–2/CEAHE:111–12; CPJ, 5:355–6/CECPJ:229). The basis of this tendency, Kant explains, lies in human nature: we seek out human company for the satisfaction of physical desires, such as the desire to procreate (Rel, 6:26 [1793]/CERRT:75), but also for the satisfaction of distinctly social desires, such as the desire to gain recognition in the eyes of others (Rel, 6:27/CERRT:75; CBHH, 8:113 [1786]/CEAHE:166).

This "inclination to become socialized" (IUH, 8:21/CEAHE:111), Kant tells us, plays a complex role in human life. Considered only *by itself*, it encourages the formation of meaningful social relationships, such as friendship (MM, 6:471 [1797]/CEPP:586), and helps us to cultivate a beneficial "disposition of reciprocity," which is at the basis of mutual respect and love (MM, 6:473/CEPP:588). Kant therefore explicitly recommends sociability as a trait that should be furthered and strengthened in a young child (P, 9:484 [1803]/CEAHE:472). Considered *in combination* with another feature of human nature, however, namely with the "the unsociable property of willing to direct everything so as to get his own way" (IUH, 8:21/CEAHE:111), sociability expresses itself no longer merely as a tendency to seek association *with* other human beings but also as a tendency to seek superiority *over* them, more specifically: superiority in terms of power, property or honor (IUH, 8:21/CEAHE:111).

It is in this dialectical configuration as a striving for superiority – a configuration Kant calls "unsocial sociability" (IUH, 8:20/CEAHE:111) – that sociability seems much more ambivalent. Unsocial sociability *can* still take the form of healthy competitiveness, which "in itself does not exclude reciprocal love" (Rel, 6:27/CERRT:75), and is the main source of cultural and technological progress in history. Without it, Kant maintains, all natural human talents would "remain eternally hidden in their germs" (IUH, 8:21/CEAHE:112), and humanity would not be motivated to take "the first true steps from crudity towards culture" (IUH, 8:21/CEAHE:111), which ultimately also lay the foundation for genuine moral progress (CBHH, 8:113/CEAHE:166; IUH, 8:21/CEAHE:111). But unsocial sociability *can also* take the form of unhealthy competitiveness, which fosters "ambition, tyranny and greed" (IUH, 8:21/CEAHE:111) and is responsible for much of the toil and discord in human history, at times culminating in what Kant in *Religion within the Boundaries of Mere Reason* calls "diabolical vices," such as envy, ingratitude, or joy in others' misfortunes (Rel, 6:27/CERRT:75).

Related term: **History** *Thimo Heisenberg*

Sovereign (*Souverän*) The sovereign (*Souverän*, *Herrscher*, *Oberherr*, *Staatsgewalt*, *souverain*, *summus imperans*, *summum imperium*) is the highest political authority of a state. Kant's use of the term replicates the ambiguity among modalities of political authority. Political authority is the ability to rule, but this ability can be further defined in three ways: in terms of who actually has *the capacity* to issue directives that *will be* obeyed (authority de facto); in terms of who has *the right* to issue directives that *ought to be* obeyed according to the actual constitution of a civil society (authority *de jure*); and, thirdly, in terms of how authority ought to be distributed by the constitution (ideal of authority; authority *de iustitia*). Kant uses the term "sovereign" in all three senses, at times with confusing results, as in his discussions of political obligation and the right to rebellion, where he makes clear that one ought not to resist de facto authority even when it is illegitimate or unjust (OCS, 8:297–305 [1793]/CEPP:296–303; MM, 6:318–23 [1797]/CEPP:461–6). The capacity, the legal right, and the ideal ought to come together, so that the actually ruling body of a state has the right to rule in accordance with a just constitution.

In terms of the ideal of sovereignty, Kant affirms a variety of republican popular sovereignty where all political authority issues from the people (Me, 25:1201 [1781–2]; NF, 27:1382–4 [1784]/CELDPP:164–7; MM, 6:313, 341/CEPP:457, 481; TPPd, 23:166 [1795]/CELDPP:215–16). The people are the original sovereign, but Kant allows that this sovereignty can be vested in a subset of members of the people such as a monarch or a parliament, who then exercises sovereignty on behalf of the people (MM, 6:338–9/CEPP:478–9). Thus, contrary to Rousseau, Kant does not think that sovereignty is inalienable in the way that mandates direct democracy.

No matter how it is embodied, the sovereign will is the will of the people as a people and of members of the people as citizens – in a word, the general will (MM, 6:313–14/CEPP:456–7; OCS, 8:295/CEPP:295). This general and sovereign will is expressed through legislation directed to the common good, that is, to the creation and maintenance of a rightful condition (MM, 6:318/CEPP:461; OCS, 8:298/CEPP:297; A, 7:331 [1798]/CEAHE:426–7). The sovereign will is limited to what truly serves this good, meaning also that it is bound to respect and protect various basic rights of citizens, including freedom of thought, religion, and the pen (WIE, 8:36–7 [1784]/CEPP:18; MM, 6:327/CEPP:469; OCS, 8:304/CEPP:302).

The legislative authority is supreme. The executive and judicial branches are independent, but their mandate is defined by and limited to the execution and application of existing laws as these are expressed by the legislative branch (MM, 6:313–18/CEPP:457–61).

In light of the preceding, it appears that there are two basic ways that actual political authority may lack legitimacy. It may either be exercised in violation of the society's constitution, or it may be exercised in accordance with a bad (nonrepublican) constitution. For example, the executive authority might usurp legislative authority in violation of the constitution, or it may be granted said authority by a flawed constitution. In either case, the outcome is despotism – a system where political authority does not express the will of the people. Despotism does not, however, remove political obligation, for where a legislative authority exists de facto we ought to obey it (MM, 6:371–2/CEPP:504–5). Thus, a de facto sovereign that lacks sovereignty *de jure* and/or *de iustitia* still creates obligations similar to those of a true republican sovereign.

Related terms: ***Lectures on Natural Right***, ***Metaphysics of Morals***, **Despotism**, **Justice**, **Republic**, **Rights**, **State**, **Tyrant**

Jeppe von Platz

Space (*Raum*) In the Transcendental Aesthetic, Kant inquires into the nature of space, the medium in which we represent objects as outside ourselves and one another, and which is the object of the science of geometry. He asks whether space is itself an actual entity, the existence and features of which are wholly independent of human minds, i.e., a "thing in itself"; a system of relations among such entities; or, finally, a system of relations among only the sorts of things that are (potentially) sensibly perceptible by human cognizers. He rejects the first two possible accounts of space, attributing these positions to his predecessors, including Newton and Leibniz. Kant himself defends the third account, claiming that space is a nonempirical (pure) form of sensibility, that is, an a priori accessible structure that orders and relates the material things that are presented to our senses. (The only other such sensible form is time; space provides the form for outer sense, while time provides the form for inner sense.) As such, space and its parts are represented to us as pure intuitions: according to Kant, space is neither empirical in origin nor the result of conceptual or discursive reasoning, so when we represent it to ourselves, we do so with a pure intuition. Our pure intuition of space delivers consciousness of space as an infinite given magnitude, the parts of which are codified by the science of geometry, and which delimit any and all of the possible finite spatial regions that are occupied by empirically perceptible spatial objects.

From Kant's theory of space as a pure form of sensibility – according to which the a priori representation of space structures empirically given "outer" objects of perception – it follows that, in one sense, space and the objects that take spatial form are mind-independent; however, in a different sense, space and spatial objects are mind-dependent. That is, Kant is both a realist and an idealist about space and spatial objects, albeit in different senses. Suppose that X is *real* only if the existence and features of X are independent of human minds and cognition; X is *ideal* only if the existence and features of X are dependent on human minds and cognition. Now suppose that to take an empirical perspective on the status of the existence and features of some set of things is to assess that status with respect to whether and how such things constitute objects that humans experience via the modalities of sensation. From this perspective, Kant asserts that space and the things that take spatial form are independent of human minds and cognition. That is, Kant is committed to the view that space and the things that take up space are *real* experiential objects of human perception, of which we originally become aware via the faculty of sensibility; moreover, the spatial features of empirically perceptible things are objective and subject to scientific investigation. Accordingly, space and spatial things are codified and described by mathematics and the natural sciences, which deliver objective and systematic cognition of their features. Kant calls this doctrine "empirical realism" about space and its objects.

But Kant also asserts that one can take a different perspective on the status of the existence and features of space and spatial things, one that evaluates whether the existence and features of such things depends in any non- or pre-empirical respect on human minds and cognition. To take such a nonempirical perspective is to assess their status with respect to whether and how such things can become available to human experience in the first place. That is, Kant inquires into the metaphysical and epistemological presuppositions that can account for a human's having an experience of spatial things; he concludes that our physical sense modalities are receptive to given material that is necessarily formed or structured by the a priori representation of space, mentioned above. Kant's position is thus that the empirically real objects that appear to us have their spatial features because of the a priori structure of our own sensible capacity to

perceive them, and so that in a nonempirical sense such objects are *ideal*. From this perspective, Kant is thus claiming that space and the things that take spatial form are dependent on human minds and cognition, inquiry into the power of which is the subject of Kant's "transcendental" or critical philosophy. Kant is ultimately committed to the view that space and the things that take up space are *necessarily* subject to nonempirical transcendental conditions on human cognition, which means that the spatial objects we perceive are in part constituted by our power to perceive them. Kant calls this doctrine "transcendental idealism" about space and its objects.

Because it is Kant's view that space and spatial things can *only* be perceived under such nonempirical conditions, such things are qualified as "appearances" and not "things in themselves." The determinations of space – the relations in which things are spatially ordered and arranged, relative to each other and ourselves – are a priori cognizable by us, and are understood by means of geometry; geometric investigation thus provides insight into what outer objects are really like. But, while the truths of geometry allow us to cognize the spatial facts about the world of such outer objects, they have no purchase on things as they exist in themselves, wholly independent of human cognition, and so apply only to things that are given to our faculty of sensibility, namely "appearances." This is because the science of geometry connects an original pure intuition of space, which is a given feature of human sensibility, to all but *only* the empirically perceptible things that take spatial form; accordingly, geometry does not have the power to codify or describe things that, by their very nature, are determined in abstraction from a human subject, namely "things in themselves." This is what is meant, then, by Kant's claim that space is "nothing other than merely the form of all appearances of outer sense, i.e., the subjective condition of sensibility" (A26/B42 [1781/7] = CECPR:159). Though space provides a necessary structure on the things that can come before our outer sense (appearances), and is thereby a real component of all that we are fit to experience, space is nevertheless ideal in the sense that it cannot be understood to be an entity or apply to entities that exist apart from such possible experience (things in themselves).

Kant's account of space as the form of outer sense, and thus as both empirically real and transcendentally ideal, is a key component of his rejection of the general philosophical accounts of his predecessors. He considers all of his predecessors – rationalists and empiricists alike – to be transcendental realists with respect to space and spatial things. This is because he understands them either to posit space as a substantial entity that exists and has its features wholly independent of the conditions on human subjects or to describe relations among such independent entities. Even Bishop George Berkeley, who is an idealist in an empirical sense, is a realist in a transcendental sense, since he considers the idea of space that humans have ultimately to derive from and depend on the ideas of a divine mind that is distinct from and incommensurate with our own subjectivity. It should thus be clear that Kant's transcendental idealism about space and spatial objects is a radical departure from tradition that helps enable his Copernican revolution in philosophy. Armed with his unique perspective on the ineliminable role of space (and time) in our subjectively conditioned but nevertheless objective perceptual experiences, Kant takes the first step toward a new philosophical account of the relation between subject and object.

Related terms: ***On the Form and Principles of the Sensible and the Intelligible World***, **A priori**, **Inner sense**, **Intelligible**, **Intuition**, **Magnitude**, **Mathematics**, **Object**, **Outer sense**, **Realism**, **Time**, **Transcendental idealism** *Lisa Shabel*

Spirit (*Geist*) "Spirit" has at least two distinct meanings in Kant's philosophy: it refers to a species of thinking, immaterial being; and it also refers to a special ability found in some thinking beings to "[animate] by means of *ideas*" (A, 7:246 [1798]/CEAHE:349).

As a kind of thinking being, spirits are to be distinguished from souls. A spirit is a thinking being that is *not just immaterial but also unembodied*. A soul, by contrast, is a being that is *not material but embodied*: a soul stands "not only in connection but ... also in interaction with a body" (ML1, 28:273 [1777–80]/CELM:85; see also DSS, 2:319–24 [1766]/CETP70:307–12; ML1, 28:277–9/CELM:88–9; MD, 28:671, 683–4 [1792–3]/CELM:372, 385; MK2, 28:754–5 [1790–5]/CELM:396–7; RP, 20:309 [1793/1804]/CETP81:395; MVi, 29:1026–27 [1794–5]/CELM:494). Some but not all souls think, for nonrational animals as well as humans have souls (e.g., ML1, 28:274/CELM:85–6; MMr, 29:906–7 [1782–3]/CELM:272–3).

Kant's interest in spirits can be traced back to the 1760s, when stories of Swedenborg's feats were circulating and captivating audiences. Though Kant was also initially intrigued by these reports (see his 1763 letter to Charlotte von Knobloch, C, 10:43–8/CEC:70–4 and his 1766 letter to Moses Mendelssohn, C, 10:69–73/CEC:89–92), by the time he wrote the colorful *Dreams of a Spirit-Seer* (1766) – a withering attack on Swedenborg's claims – Kant had articulated the skeptical position concerning spirits that he would maintain into the Critical period. On this view, it is impossible for us to know that there are spirits, because it is impossible for us to be acquainted with spirits through experience. The problem is not just that spirits are noncorporeal and so not objects of outer sense, because each of us is acquainted with a particular noncorporeal thinking being through inner sense: viz., our own souls. The problem is rather that so long as my corporeal existence continues, my experience of myself will be of a soul and not a spirit; and once my corporeal existence ends, I cannot say I will experience anything at all (e.g., Pro, 4:335 [1783]/CETP81:126; B415 [1787]/CECPR:449–50; MD, 28:684–5/CELM:385; MK2, 28:755/CELM:397; RP, 20:309/CETP81:395–6). As Kant puts it, "if I ... ask whether the soul is not in itself of a spiritual nature, this question would have no sense at all. For through such a concept I would take away not merely corporeal nature, but all nature whatever, i.e., all predicates of any possible experience" (A684/B712 [1781/7] = CECPR:612–3; see also A96/CECPR:227). Thus, though souls are objects of sense and experience, spirits are not; though I can cognize the existence of souls and indeed my own existence as a soul, I cannot know that spirits exist; *a fortiori*, I cannot know that *I* am a spirit that will continue to exist and think without my body (see DSS, 2:351–2, 370–1 [1766]/CETP70:338–9, 356–7; MV0, 28:444–5 [1784–5]/CELM:291–2; MM, 6:419 [1797]/CEPP:544; but cf. OP, 22:56 [1796–1803]/CEOP:214). Indeed, Kant explicitly states that we are not even licensed to have *opinions* about spirits, since opinions are only warranted for "objects of an at least intrinsically possible experiential cognition (objects of the sensible world)" (CPJ, 5:467 [1790]/CECPJ:331; A822–3/B850–1 = CECPR:686). Thus, Kant explicitly argues that a "strong belief" in aliens would be justified (A825/B853 = CECPR:687; cf. CPJ, 5:467/CECPJ:332), but that an opinion about spirits would be "absurd" (CPJ, 5:467/CECPJ:331; see also R4959, 18:41–2 [1776–8]/CENF:202).

Nevertheless, it would be a mistake to conclude that spirits are *impossible*. For we "can span the entire field of possible things in themselves through mere laws of experience just as little as we can acquire anything for our reason ... outside of experience" (A780/B808 = CECPR:664). The fact that we *cannot* experience spirits does not allow us to conclude that spirits are impossible, and there is nothing contradictory in the mere concept of spirits; thus we cannot establish the

impossibility of spirits (see DSS, 2:323/CETP70:311; ML1, 28:278, 300/CELM:88–9, 105; MV0, 28:447–8/CELM:294–5; ML2, 28:593–4 [1790–91]/CELM:353–4).

This last point carves out space for the claims Kant makes about spirits in his practical philosophy. As Kant notes, theology and pneumatology – both sciences of spirits – are on par theoretically: neither can be "established . . . because their concept exceeds all of our cognitive faculties" (CPJ, 5:473/CECPJ:337; see also CPJ, 5:466/CECPJ:330). But as matters of practical faith, the two doctrines are decidedly *not* on par. We not only can but must postulate the existence of God. For the existence of God is necessary for the realizability of the highest good, and the highest good is the object of practical reason; thus postulating the existence of God answers a need of reason. But the same reasoning that leads us to postulate the existence of God also leads us to postulate our immortality. So why, then, does Kant think that theorizing about the existence of spirits other than God is "impertinent," "empty dreaming" (OOT, 8:137 [1786]/CERRT:11; see also CPJ, 5:467–8/CECPJ:332)? Isn't the belief that I will survive my bodily demise tantamount to the belief that my soul is a spirit? Kant denies this. He argues that I have neither theoretical nor practical grounds for speculating about the form immortality will take – whether, for instance, it involves the resurrection of my old body or not (CF, 7:40 [1798]/CERRT:265; see also DSS, 2:373/CETP70:359; A798–9/B826–7 = CECPR:673–4; MK2, 28:768–70/CELM:407–9; RP, 20:308–9/CETP81:395).

We shift now to the second meaning of "spirit," according to which spirit is not a kind of thinking entity but a quality of some thinking entities. Within this context, too, Kant's usage vacillates. Sometimes "spirit" refers to the faculty in us that engages with ideas; in this sense, spirit is in all of us, and is closely related to reason (cf. AC, 25:16–18 [1772–3]/CELA:20–2; APa, 25:247 [1772–3]/CELA:34; AF, 25:473–5 [1775–6]/CELA:50–1; R823, 15:367 [1776–8]/CENF:506; MD, 28:680/CELM:381; LDW, 24:723 [1792]/CELL:460; OP, 22:55–6/CEOP:214). At other times, "spirit" refers to a particular "talent" of mind; in this sense, spirit is found in only a few of us (e.g., AF, 25:556–7/CELA:115; CPJ, 5:317/CECPJ:194–5).

Those endowed with the gift of spirit have the ability to "arouse an *interest* by means of *ideas*" (A, 7:225/CEAHE:330). Here, Kant is talking about *aesthetic* ideas: sensible products of the imagination that "seek to approximate a presentation of concepts of reason" (CPJ, 5:314/CECPJ:192; cf. A, 7:246/CEAHE:349). Spirit, Kant says, is the gift for "hitting upon the *expression* [*Ausdruck*] for [ideas], through which the subjective disposition of the mind that is thereby produced . . . can be communicated to others" (CPJ, 5:317/CECPJ:194–5; see also CPJ, 5:313–14/CECPJ:192; cf. R933, 15:414 [1776–8]/CENF:514; A, 7:246, 248/CEAHE:349, 351). Though this passage is difficult to interpret, the idea appears to be that someone with spirit can produce a sensible representation that, though at best only imperfectly representative of an idea of reason, nevertheless arouses in spectators a subjective aesthetic response that is commensurate with the idea. Spirit thus makes it possible for otherwise ineffable experiences to be shared; it is a rare and un-teachable talent closely related to, if not identical with, genius (CPJ, 5:317, 351/CECPJ:194–5, 225; R812, 15:361–2 [1776–8]/CENF:503–4; R829, 15:370–1 [1776–8]/CENF:507–8; R932, 15:413 [1776–8]/CENF:514; R1894, 16:151 [1776–8]/CENF:539; APi, 25:782 [1777–8]/CELA:268).

Related terms: **Aesthetic idea**, **Genius**, **Immortality**, **Pneumatology** *Yoon Choi*

State (*Staat*) (The German word *Staat*, in addition to having a specifically political meaning, also signifies "state" in the sense of "condition." For purposes of disambiguation, this entry uses

"state" for the former and "condition" for the latter meaning of the term.) Kant's account of the state is to be found chiefly in his writings on the philosophy of law and political philosophy from the 1790s, which reflect the influence of contemporary political events, especially the French Revolution, while being informed by modern political thought, from Hobbes through Rousseau, as well as by the Continental legal tradition of natural law. In its basic form, the state for Kant is "the union of a multitude of human beings under laws of right" (MM, 6:313 [1797]/CEPP:456). According to Kant, the laws of right (juridical laws) underlying the state and involved in its operation issue from "external lawgiving" (MM, 6:219/CEPP:384; cf. MM, 6:229/CEPP:386) by a political authority under the guise of "public right" (MM, 6:311/CEPP:455) and include the institution of "public lawful external coercion" (MM, 6:312/CEPP:456) designed and fit to prevent and punish transgression.

Kant's juridical perspective on the state is primarily concerned with the purely rational grounds or "metaphysical first principles" (MM, 6:205/CEPP:365) that ideally regulate the state and its lawgiving. The state so conceived is the "state as such" or the "state in idea" (MM, 6:313/CEPP:457). At the terminological level, Kant identifies the state as a "whole" made up of its constituent "members" with the "commonwealth," which is borne by the "common interest" of all that have so united in order to be in a "rightful condition" with respect to each other (MM, 6:311/CEPP:455). For Kant, "the act by which a people forms itself into a state" is the "original contract," which is not to be regarded as a historical fact but as an "idea . . . in terms of which alone we can think of the legitimacy of a state" (MM, 6:315/CEPP:459).

On Kant's construal, only the "civil condition" or "rightful condition" (MM, 6:311/CEPP:455) under the guise of the state is able to secure and assure the prepolitical entitlements – chiefly possessions ("mine or yours") – owned or acquired in the "state [condition] of nature" (MM, 6:312/CEPP:456). For Kant, both entering into a civil condition by establishing a state and striving to lend the latter the "condition in which its constitution conforms most fully to principles of right" are unconditional commands of practical reason, hence a "categorical imperative" (MM, 6:318/CEPP:461). But Kant also insists on the principal distinction between purely juridical obligations or duties imposed by the state, which concern only "external action" and leave questions of motivation outside of legal consideration and public legislation ("legality" or "lawfulness"), and ethical duties, which essentially include the requirement of moral motivation ("morality") and fall outside the purview of the legislative authority of the state (MM, 6:219/CEPP:383).

On Kant's normative account, the founding and forming of a state ("establishment" or "constitution," MM, 6:315/CEPP:459) are to be motivated and informed by the basic entitlement of everyone involved ("innate right") to "freedom," understood as "independence from being constrained by another's choice . . . insofar as it can coexist with the freedom of every other in accordance with a universal law" (MM, 6:237/CEPP:393). Based on the juridical principle of "universal freedom" (MM, 6:232/CEPP:389), each member of a state ("citizen") has three civic attributes: "lawful freedom, the attribute of obeying no other law than that to which he has given his consent," the "civic equality, that of not recognizing among the people any superior with the moral capacity to bind him as a matter of right in a way that he could not in turn bind the other," and "the attribute of civic independence, of owing his existence and preservation to his own rights and powers as a member of the commonwealth, not to the choice of another among the people" (MM, 6:314/CEPP:457–8; cf. OCS, 8:290 [1793]/CEPP:291).

Following the modern political tradition, Kant distinguishes three powers in the state: "the sovereign authority (sovereignty) in the person of the legislator," the "executive authority in the person of the ruler (in conformity to law)," and "the juridical authority . . . in the person of the judge" (MM, 6:313/CEPP:457).

On Kant's normative outlook, the legislative power can lie only with the "united will of the people" (MM 6:313/CEPP:457), with the latter functioning both as "sovereign," when considered unified ("general legislative will," MM, 6:320/CEPP:463), and as "subjects," when considered in singularity and plurality (MM, 6:315/CEPP:459). Kant maintains, on juridical grounds, the personal separation of the legislative power from the executive power in the state (MM, 6:317/CEPP:460), arguing that "a government that was also legislative would have to be called a despotic . . . government" (MM, 6:316/CEPP:460).

Moreover, Kant distinguishes between the "form of a state" (MM, 6:338/CEPP:479; cf. TPP, 8:352 [1795]/CEPP:324 and CF, 7:91 [1798]/CERRT:306), which may be "autocratic [Kant's preferred term for 'monarchical'], aristocratic or democratic" (MM, 6:338/CEPP:479), and the "kind of government" of a state (TPP, 8:352–3/CEPP:324–5; MM, 6:340/CEPP:480) as "the way a state . . . makes use of its plenary power" (TPP, 8:352/CEPP:324). According to Kant, the governmental mode is "either republican or despotic," with the former involving the "separation of the executive power (the government) from the legislative power" (TPP, 8:352/CEPP:324) and the latter consisting in the potentially despotic merging of the two powers into a single person or body.

While Kant rejects political despotism as incompatible with the "right of the people" (CF, 7:86n./CERRT:303n.), he denies that the people can "offer any resistance to the legislative head of a state which would be consistent with right," arguing that a right to revolt or to revolution would involve a "contradiction" and would have to be regarded as "abolishing the entire legal constitution" of the state (MM, 6:320/CEPP:463).

According to Kant, a state satisfying a priori juridical principles ("true republic") can only be a "system representing the people, in order to protect its rights in its name, by all citizens united and acting through their delegates (deputies)" (MM, 6:341/CEPP:481). At the international level, in the sphere of the "right of states" (MM, 6:343/CEPP:482), Kant argues for a "league of nations" (MM, 6:344/CEPP:482) that leaves the "sovereign authority" (MM, 6:344/CEPP:483) with the federally united member states.

Related terms: **Freedom**, **Republic**, **Rights**, **Sovereign** *Günter Zöller*

Sublime (*erhaben*) The German term for the sublime, *das Erhabene*, derives from the verb *erheben*, to raise or lift up. For Kant, "sublime" properly characterizes an "elevated" state of mind – specifically one in which the subject appreciates, and is appropriately attracted to, the supersensible standard of his own rational nature. There are three intersecting contexts in which Kant discusses the sublime: aesthetics, anthropology, and moral psychology.

Kant devoted a section of his 1790 *Critique of the Power of Judgment* to the aesthetic judgment of the sublime (CPJ, 5:244–78/CECPJ:128–59). Here Kant responds to the treatments of the beautiful and the sublime developed in the previous decades, largely from the British philosophical and literary traditions (e.g., Edmund Burke, mentioned explicitly at CPJ, 5:277/CECPJ:158; see also First Introduction to the *Critique of the Power of Judgment* at 20:238 [1789]/CECPJ:38), but also from Continental travelogues, such as Claude-Étienne Savary's *Lettres sur l'Egypte* (mentioned at CPJ, 5:252/CECPJ:135) and Horace Bénédict de

Saussure's *Voyage dans les Alps* (mentioned at CPJ, 5:265, 276/CECPJ:148, 158). What Kant draws from the received view is a conception of the sublime as "*absolutely great*" or "*great beyond all comparison*" (CPJ, 5:248/CECPJ:132). But by Kant's lights, neither the Pyramids nor the Alps are sublime in the strict sense: a physical object can be called "sublime" only by courtesy, if it "awakens a feeling of a supersensible faculty in us" (CPJ, 5:250/CECPJ:134). Only a state of mind can properly be called sublime (CPJ, 5:245–7, 264/CECPJ:128–30, 147). Kant characterizes this state of mind as a "rapidly alternating repulsion from, and attraction to, one and the same object" (CPJ, 5:258/CECPJ:141; see also A, 7:243 [1798]/CEAHE:346; cf. CPJ, 5:245/CECPJ:128–9). Kant then divides his account of the aesthetic judgment of the sublime into those occasioned by the representation of the "absolutely great" in *magnitude*, or "mathematical sublime" (CPJ, 5:248–60/CECPJ:131–43), and those occasioned by the representation of the "absolutely great" in *power*, or "dynamical sublime" (CPJ, 5:260–4/CECPJ:143–8).

The mathematical sublime involves the "aesthetic estimation" of magnitude: this determination is not made through the repeated application of a unit of measure, but is instead taking in the size of something by eye. Although the things that might figure as sublime in this sense – towering peaks, great expanses of ocean, and the like – are not, as a matter of fact, "absolutely large," they can be represented as such if the subject stands at such a distance that she struggles to take in a comprehensive view of the whole thing but just fails. One cannot enjoy a mathematically sublime view of a natural object if one stands so close that there is just a mass spreading into and filling one's peripheral field of vision; at the same time, one cannot stand so far that the whole thing is easily taken in with a single glance. Rather, in the right position, it seems to the subject as if the apprehension (or sensible taking-in) of the object would need to go on infinitely (CPJ, 5:251–2/CECPJ:134–6). But the representation of an infinitely extensive, yet comprehensive, magnitude can only be an idea of reason, i.e., an intellectual representation to which no sensible representation can ever be adequate. In this way, Kant presents the mathematical sublime as a state of mind in which we take pleasure in the failure of sensible representation, because this failure enables us to appreciate the contrasting capacity of reason to conceive the supersensible.

The dynamical sublime involves the representation of absolute greatness of power. Like Burke, Kant claims that we must represent the object as "fearful" without actually feeling fear. For if we felt genuine fear, we would be immediately driven to avoid the threat; and we would not linger over, and enjoy, the representation of its power. But where Burke takes the feeling of the sublime to be rooted in natural instincts of animal self-preservation, for Kant the feeling of the sublime lays bare "a self-preservation of quite another kind than that which can be threatened and endangered by nature outside of us" (CPJ, 5:261–2/CECPJ:145; cf. CPrR, 5:161–2 [1788]/CEPP:269–70). As with Burke, for Kant the repulsive element of the sublime is traced, ultimately, to an appreciation of a physical threat on one's existence; since the subject recognizes that she is in no genuine danger, it is possible to linger over the threatening object. But by Kant's lights, this allows her to recognize that there is something in her that remains unaffected by physical threats on her own existence. The feeling of the sublime is therefore governed by an attraction, again, to our supersensible nature as rational beings – and thus to "the idea of humanity" in ourselves (CPJ, 5:257/CECPJ:141).

Working in the background of Kant's account of the aesthetic judgment of the sublime is his conception of our "vocation" (*Bestimmung*) as rational animals – a topic that Kant addresses in

his anthropological works, and which had been debated in Germany since the publication of Johann Joachim Spalding's 1748 *Betrachtungen über die Bestimmung des Menschen*. Kant understands human nature according to the classic formula, *rational animal*; but he lays particular stress on the idea that our essential rationality is not a given endowment realized through mechanical forces of growth, but rather can only be developed, and in some measure perfected, through our own deliberate efforts. Now, what is characteristic of a rational being is the capacity to set and pursue freely set ends. This is also what makes a rational being subject to imputation or moral responsibility. Thus, even though we appreciate that we are sensible creatures in a sensible world, it must also be the case that, in virtue of our essential rationality, we are not inexorably determined to action by the forces of instinct or any other mechanism of nature. We must, therefore, at least implicitly conceive of ourselves as belonging to a supersensible, or merely intelligible, order of reason. This background helps to explain Kant's repeated references to our "sublime vocation" (CPJ, 5:262, 264/CECPJ:145, 148) and the "sublimity of our moral vocation" (Rel, 6:50 [1793]/CERRT:94; cf. CPrR, 5:117/CEPP:234; MM, 6:437 [1797]/CEPP:559). The sublime is a mixed state of mind, involving elements of attraction and aversion. Our vocation is "sublime" because it involves an attraction to an ideal of rationality that can only be conceived in pure thought – principally the ideal of virtue conceived through the moral law – but also because it involves an element of aversion to this ideal, or to the demands that it places on us, that stems from our animality. Only to the extent that we can sustain an attraction to this ideal can we begin to make good on our sublime "vocation" (see also CPrR, 5:162/CEPP:269–70).

This brings us, finally, to Kant's remarks on the sublime in the context of moral philosophy. The 1764 *Observations on the Feeling of the Beautiful and Sublime* offers a catalogue of putatively "beautiful" and "sublime" characteristics of human beings linked to sex, nationality, and race; but here we can also trace inklings of Kant's mature views linking sublimity to nobility and moral duty (OFBS, 2:217/CEAHE:31; cf. OFBS, 2:221/CEAHE:34 on the sublimity of truthfulness; see also Kant's handwritten Remarks in the *Observations*, ROFBS, 20:1–186, passim [c. 1764–5]/CENF:1–24). In the *Critique of Practical Reason*, Kant denies that morality is like beauty: it is not something pleasant and gentle, something that we can enjoy without any feeling of reluctance or aversion (CPrR, 5:82–4/CEPP:206–8; see also CPJ, 5:271/CECPJ:153). Morality is instead sublime because it requires that we cultivate an attraction to the moral law in spite of inclinations that urge us otherwise. His treatment culminates with a jubilant cry: "*Duty!* Sublime and mighty name that embraces nothing charming or insinuating but requires submission, yet does not seek to move the will by threatening anything that would arouse natural aversion or terror in the mind but only holds forth a law . . . before which all inclinations are dumb, even though they secretly work against it" (CPrR, 5:86/CEPP:209).

It may well be that Kant best sums up his overarching conception of the sublime in the *Anthropology*, where he defines the sublime as "awe-inspiring *greatness* (*magnitude reverenda*) in extent or degree which invites approach (in order to measure our powers against it); but the fear that in comparison with it we will disappear in our own estimation is at the same time a deterrent" (A, 7:243/CEAHE:346). The aesthetic sublime is awe-inspiring admiration for *things* that can be represented as absolutely great, whereas the moral sublime is awe-inspiring feeling associated with valuing rational nature, or humanity, as absolutely or unconditionally *good* (for clues to this distinction, see CPJ, 5:245/CECPJ:129 and CPrR, 5:76–8/CEPP:202–3). The feeling for the sublime in nature moves the mind in similar ways to the feeling for the

sublimity of duty and our moral vocation, but we are capable of the former only through moral cultivation – without it, we would feel only aversion in the face of nature's might (CPJ, 5:265/CECPJ:148). We linger over what figures as absolutely great in nature only to the extent that we have cultivated a practical commitment to the absolutely good in us.

Related terms: **Feeling**, **Respect** *Melissa Merritt*

Subreption (*vitium subreptionis*, *Fehler der Erschleichung*) In legal contexts, to obtain something surreptitiously means to obtain it covertly or, more specifically, by suppressing relevant facts. In philosophy, at least since Joachim Jungius and Christian Wolff, to assert something based on a subreption means to assert it unfoundedly or, more specifically, in taking one for the other it is not, but appears to be.

The career of the concept in Kant's published works starts and reaches its zenith with the *Inaugural Dissertation* of 1770, where Kant bases all methods of metaphysics with respect to the sensitive and the intellectual, the difference of which was the issue of earlier sections, on the avoidance of their confusion: "the confusion of what belongs to the understanding with what is sensitive will be the *metaphysical fallacy of subreption* [*permutatio intellectualium et sensitivorum vitium subreptionis metaphysicum*]" (ID, §24, 2:412/CETP70:408).

The prime case of such a confusion would be the unrestricted application of a sensitive predicate on an intellectual subject. To avoid this, Kant advances a principle of reduction: "*If of any concept of the understanding whatsoever there is predicated generally anything which belongs to the relations of SPACE AND TIME, it must not be asserted objectively; it only denotes the condition, in the absence of which a given concept would not be sensitively cognisable*" (ID, §25, 2:412–3/CETP70:408). The discussion of three classes of subreptic axioms illustrates the point, but also the difficulties of implementing the approach.

Eleven years later, we find Kant adhering to the approach, or to an advanced version thereof. In the Appendix to the Analytic of the CPR, he reiterates the need to distinguish representations according to the cognitive power they are supposed to be objects for in order to avoid "false pretenses [*Erschleichungen*] of the pure understanding" (A268/B324 [1781/7] = CECPR:371). Otherwise "a confusion [*Verwechselung*] of the pure object of the understanding with the appearance" would ensue, albeit referred to as "a transcendental amphiboly" (A270/B326 = CECPR:371). So while an amphiboly in Kant is usually best understood as the double sense of a representation that can be construed both as belonging to the understanding and to sensibility, the mistake it renders possible, i.e., subreption, is included in this *transcendental* amphiboly.

"Amphiboly," however, is part of the official terminology of the CPR in the sense that it figures in headlines and is introduced explicitly, as are "antinomy" and "paralogism." "Subreption" has sunk to the level of the merely operative terminology, used eight times in the first edition.

The occurrences are dispersed over the whole book. The ideality of space and time is not "to be compared with the subreption of sensation," because a subreption in the empirical sense would be a misperception within appearances (A36/B53 = CECPR:164), as in the case of the subreption "through which one reckons water colder than the air and the cellar in summer warmer than in winter" (R242, 15:93 [1769? c. 1771? c. 1772? 1776–8?]). A dualism "that does not count those outer appearances as representations of the subject but rather displaces them, as the sensible intuition that provides them to us, outside us as objects" commits a subreption (A389/CECPR:436). Similarly, to take "the unity in the synthesis of thoughts for a perceived

unity in the subject of these thoughts" is, although quite natural, a "subreption of hypostatized consciousness" (A402/CECPR:442). To take regulative principles of reason for constitutive ones results from a transcendental subreption (A509/B537 = CECPR:521) as the hypostatization of the "idea of the sum total of all reality" (A581–3/B609–11 = CECPR:558–9) and of the "ideal of the highest being" (A619/B647 = CECPR:577). Without any further explanation, Kant claims "all errors of subreption are always to be ascribed to a defect in judgment, never to understanding or to reason" (A643/B671 = CECPR:590; cf. R5059, 18:75 [1776–8]/CENF:208–9). In the "Doctrine of Method," he returns to the earlier suggestion that "**to substitute** that which is subjective in our representations for that which is objective" is a subreption (A791/B819 = CECPR:669).

In later works, Kant applies the concept to mistakes in the perception of "what one *does* as distinguished from what one *feels*" (CPrR, 5:116 [1788]/CEPP:233) and to the misplaced respect for objects inciting the feeling of the sublime due to "the confusion [*Verwechselung*] of a respect for the object instead of for the idea of humanity in our subject" (CPJ, 5:257 [1790]/CECPJ:141, translation emended). As in the CPR, Kant never thematizes subreption, but uses the concept to formulate pivotal points, as again in the "Doctrine of Right" when he calls it a subreption to take "that rightful principle which a court is authorized and indeed bound to adopt for its own use (hence for a subjective purpose)" for "right in itself" (MM, 6:297 [1797]/CEPP:443, translation emended). In the "Doctrine of Virtue," Kant once more speaks of "amphiboly" when referring to a subreption based on an amphiboly through which the object of an obligatory act is taken to be the object of the duty: "He is led to this misunderstanding by mistaking his duty *with regard to* other beings for a duty *to* those beings" (MM, 6:442/CEPP:563).

The concept of subreption stands for a very basic line of thought in Kant's philosophy. It is used most prominently in the ID to formulate the metaphysical method and serves as a fallback concept especially after Johann Georg Feder's critique: "My putative idealism is . . . merely the avoidance of the transcendental *vitii subreptionis* in which one makes one's representations into things" (R5642, 18:279 [1780–3]/CENF:266). In the CPR, he prefers to cast his project in accentuated logical terms such as "paralogism," only to resume in private: "The paralogism of pure reason is properly a transcendental subreption, where our judgment about objects and the unity of consciousness in them is held to be a perception of the unity of the subject" (R5553, 18:223 [1778–9? 1780–3?]/CENF:240).

Related terms: **Amphiboly**, **Transcendental**, **Transcendental dialectic**

Hanno Birken-Bertsch

Substance (*Substanz*) Kant's views on substance evolve over the two decades preceding the 1781 *Critique of Pure Reason*, leading him ever further away from rationalism. One important basic fact about Kant's resulting view on substance from the *Critique* onward is that, unlike the rationalists, Kant does not offer a single, monolithic concept of substance, but instead two distinct concepts of substance. "Substance" for Kant is either (1) the pure category of substance, which is an indeterminate concept that concerns objects in general and noumenal substance, or (2) the schematized category of substance, which is a determinate concept that implies permanence and concerns phenomenal substance.

Kant's pure category of substance is one of the twelve a priori categories of the understanding, which serve, according to Kant, as the conditions of any possible experience. Kant's list of twelve categories overlaps with Aristotle's list of ten categories, but Kant departs from Aristotle

in distinguishing between categories and the pure forms of intuition (of space and time); in offering a transcendental deduction of the validity of the categories; and in identifying these categories systematically (ML1, 28:186 [1777–80] and A80/B106 [1781/7] = CECPR:212–13) rather than "haphazardly" (A81/B106 = CECPR:213). Kant achieves this systematicity by reference to general logic and the twelve logical functions of all possible judgments. Kant tells us that "the understanding is completely exhausted and its capacity entirely measured by these functions [of judgment]," so that it is by these "very same actions" of the understanding, that we can also achieve fundamental concepts of objects in general (A79–80/B105–6 = CECPR:211–12). The function of judgment paralleled by the category of substance, in particular, is the central function of judgment that relates a subject to its predicates, i.e., the categorical relation (A73/B98 = CECPR:208). The parallel category of substance is no longer just one of a subject and its predicates but instead that of subsistence and inhering accidents, or of a subject that must *always* be a subject and never a predicate and of accidents that must *always* be predicates and never a subject. The movement from the categorical relation of subject and predicate to that of substance and accident is thus a movement from "*general* logic" (G, 4:390 [1785]/CEPP:46, emphasis added), which is strictly formal and does not concern objects, to a pure category of "*transcendental* logic," which, despite being pure and not empirical, does concern objects, being "that thinking whereby *objects* are cognized completely a priori" (G, 4:390/CEPP:46, emphasis added). The pure category of substance thus moves beyond the merely general logic talk of a subject and predicate because, among other things, a mere subject of general logic could, in turn, be a predicate of something else, whereas a subject of transcendental logic is *fixed* in its role as subject, so that it must *always* be a subject and *never* an accident, being the substance in which accidents inhere. Despite the *ontological significance* of the pure category of substance, however, it is a concept that has *no empirical use* at all (A348/B406 = CECPR:415), but only a "transcendental use," which is to say that it has "no use at all" (A403/CECPR:443; A345–6/B403–4 = CECPR:413–14; cf. A248/B305 = CECPR:359), for the simple reason that it does not specify any empirical predicates of this subject, i.e., it does not pick out even one predicate from all possible pairs of opposed empirical predicates of a thing, and so does not "determine" the concept of the thing at all. For this reason, through the ontologically significant yet indeterminate and useless "transcendental predicate" of the pure category of substance, we can indeed *think* about things in themselves, but we cannot use this category to *know* things in themselves.

By contrast, the schematized category of substance, as it is used in the Analogies and elsewhere, is the spatiotemporally rendered category of substance, which as such applies to objects in time and space and is what Kant also calls "body" or "matter." In the Transcendental Aesthetic of his *Critique*, after arguing for his transcendental idealist conclusion that the spatiotemporal realm is the realm of appearance rather than of things in themselves, Kant notes that we can accordingly speak of the "real" or of a "thing in itself" in two senses: the *transcendentally* real, or *transcendental* thing in itself; and the *empirically* real, or the *empirical* thing in itself. The transcendentally real, or transcendental thing in itself, is that which is real outside of the spatiotemporal realm of appearance; the empirically real, or empirical thing in itself, by contrast, is that which is real within the spatiotemporal realm of appearance. Kant thus says that the everyday, empirical use of "real" or "thing in itself" is what we use when we call water droplets "real," or a "thing in itself," by contrast with a rainbow, which we call a mere "appearance" in this everyday sense, because the conclusion of the water droplets' existence, as opposed to that of the rainbow, is "valid for every human sense in general" (A45/B62 = CECPR:186). As

Kant makes clear later in the *Critique*, in its Amphiboly chapter, the rationalists – because they never distinguished in kind between understanding and sensibility, as Kant's critical philosophy did – are not in a position to be able to engage in "transcendental reflection" (A261/B317 = CECPR:367), i.e., reflection on whether the concepts of understanding they employ have an empirical use or, by contrast, a pure employment, and so they are not in a position to distinguish the respective empirical and transcendental meanings of concepts, such as the respective meanings of "real." We can see why this is dangerous if we consider Kant's closer examination of the concept of the empirically real in his Analogies chapters, in his treatment of what he calls "phenomenal substance," "*substantia phaenomenon*" (A265/B321 = CECPR:369), "substance (*phaenomenon*)" (A205/B250 = CECPR:313), or "matter" (A277/B333 = CECPR:375). His argument there is that, in order to perceive time, we need to identify something that is real *within appearance*, a *substratum within appearance*, that "represents time in general and in which all change or simultaneity can be perceived" (A181/B225 = CECPR:300). We must identify that within appearance which is permanent and so can play the role of this empirical substratum, or substance, and will indeed apply this predicate of permanence tautologically: "we grant an appearance the name of substance only if we presuppose its existence at all time" (A185/B228 = CECPR:302). Kant notes here, in the First Analogy, just as he does in the *Prolegomena* (Pro, 4:336n. [1783]/CETP81:127n.), that, for example, philosophers have always responded to the question of how much smoke weighs, with the answer that it is the weight of the wood minus the weight of the ashes, thereby simply assuming that "the matter (substance) never disappears but rather only suffers alteration in its form" (A185/B228 = CECPR:302). In the First Analogy, Kant thus finally provides a transcendental basis for this assumption of the permanence of matter – it is necessary for the possibility of the unity of time itself – while at the same time limiting the scope of this assumption to phenomenal substances. As Kant puts it in the *Prolegomena*, "permanence can never be proved of the concept of a substance as a thing in itself, but only for the purpose of experience. This is sufficiently shown in the first Analogy of Experience" (Pro, 4:335/CETP81:126). In the Amphiboly chapter, Kant must therefore remind the rationalists that the substance in appearance is not substance as a thing in itself in the transcendental sense, not even a logically confused version thereof, as they think, but instead mere phenomena with nothing absolutely internal but instead only comparatively internal: "Matter is *substantia phaenomenon*. What pertains to it internally I seek in all parts of space that it occupies and in all effects that it carries out, and which can certainly always be only appearances of outer sense. I therefore have nothing absolutely but only comparatively internal, which itself in turn consists of outer relations" (A277/B333 = CECPR:375).

Kant will always be clear that the transcendentally real substance is the only *true* substance, and that phenomenal substance as such is nothing outside of our perception of it; but despite this, and underscoring the objective and scientific status of the empirically real within his transcendental idealism against the likes of Hume and Berkeley, the *empirically* real, rather than the *transcendentally* real, becomes the default concept of "real" in the *Critique*. Thus in the first edition *Critique*'s Fourth Paralogism, rewritten as the Refutation of Idealism in the second edition in order to put more distance between himself and Berkeley, Kant tells us that

> Every outer perception therefore immediately proves something *real in space*, *or rather is itself the real*; to that extent, empirical realism is beyond doubt, i.e., to our outer intuitions there corresponds something real in space. Of course space itself

> with all its appearances, as representations, is only in me; but in this space the real, or the material of all objects of outer intuition is nevertheless really given, independently of all invention; and it is also impossible that **in this space** anything **outside us** (in the transcendental sense) should be given, since space itself is nothing apart from our sensibility. (A375/CECPR:429, italics added)

At this point it is worth reviewing the evolution of Kant's views on substance in the decades leading to the 1781 *Critique of Pure Reason* and the relationship of his views to those of his rationalist forebears, because this review adds important insights into Kant's accounts of substance in the *Critique* and beyond.

Kant's first departure from rationalist accounts of substance comes with his rejection of the Leibnizian/Wolffian/Baumgartian equation of substance with power. In 1762–4, in Herder's transcription of Kant's lectures on metaphysics, Kant is reported to have said that "The author's [Baumgarten's] definition of power is false: not that which contains the ground but rather the nexus of grounds. Accordingly substance is not a power, but rather has a power. The *respectus* of a substance to its inhering accidents is the real ground [*Realground*], or power: accordingly are the grounds of inherence: real grounds" (MH, 28:25 [1762–4]). Kant will continue to hold this position for the rest of his recorded thought (e.g., OD, 8:224n. [1790]/CETP81:314n.). In Kant's view, substance is thus not a power but instead *has* powers, and powers are nothing more than irreducible relations of a substance to its accidents, or states. Because, in Kant's view, powers and accidents are both mere phenomena, he believes that the rationalists' equation of substance and power has the unacceptable implication of reducing the soul, which Kant understands to be a substance in the basic sense of a thing that has powers, to a mere accident: "Whoever thus says: the soul is power, maintains that the soul is no separate substance, but rather only a power, thus a phenomenon and accident" (ML1, 28:261/CELM:75).

Kant's departure from rationalism on the question of the relation of substance to power has further important implications for Kant's account of substance. Because these rationalists took the soul to be simple but understood the soul as substance to be a mere power, they were forced to conclude that this simple soul must have only one fundamental power, of representation (ML1, 28:261/CELM:75). As a result, they were not in a position to recognize that the soul might have more than one fundamental power, much less three fundamental and irreducible faculties, as Kant argues: the faculties of cognition, feeling, and desire. Even more importantly for their understanding of substance, as we will see, they would not be able to recognize the distinction in kind between our faculties of sensibility and understanding. As a result, they intellectualize the former as a merely logically confused version of the latter.

Because a substance contains the real ground for the existence of its accidents, a substance is not a merely logical subject (as understood in general logic): "The distinction between a logical and real subject is this, that the former contains the logical ground for setting a predicate, the latter the real ground (something else and positive), and thus is the cause, the accidents the effect . . . The first subject is therefore a something, through which the accidents exist" (R4412, 17:536–7 [1771]). A substance is thus what Kant refers to as a "realized" (R4493, 17:572 [1772–5]/CENF:141) logical relationship between a subject and a predicate. Thus we can think of the concept of a triangle, as a subject, and its relation to the concept of three corners, as its predicates, without thinking of this subject as existing and as having powers by means of which its states, or accidents, inhere: "Accident is also an existence, but only as inherence, and

something really positive must be there. Therefore negative predicates are also not accidents, nor are logical predicates, e.g., triangle is not a substance and three corners not an accident" (MMr, 29:769 [1782–3]/CELM:178). It is because a substance has grounds by means of which it has accidents, or states, that a substance also cannot be understood as a mere accident, or state, of another substance, much less a mere predicate. As the cause of its inhering accidents, substance is the "first subject," but Kant also refers to it as the "last subject" because, moving backwards from these accidents, a regress to their source ends with this substance as their cause. Kant consistently warns, however, that we should not understand talk about the inherence of an accident in a substance literally, so that we think of the accident as existing independently in a substance "like a book in a bookcase" (MMr, 29:770/CELM:178; cf. Martin Knutzen, *System of Efficient Causes* [1735], §44; Baumgarten, *Metaphysica*, §194). Instead, accidents are merely the states of a substance, or the way in which the substance exists, so that talk of inherence is a merely logical aid: "the accidents are not particular things, which inhere in the subject, but instead predicates of a subject, i.e., ways in which the subject exists" (R3783, 17:292 [1764–8]). Kant accordingly understands the concept of substance to always imply at least a *relative* sense of permanence: accidents, as states of an underlying substance, can change, and in so doing the accidents, as these mere states, cease to exist, but insofar as these successive accidents are to count as *changes*, it is only insofar as they are successive states of a *constant* underlying substance, though this only implies *relative* permanence because it does not as such rule out that both the accidents and substance could cease to exist, as we will review below (R4054, 17:399 [1769]; R4702, 17:680 [1773–5]; R5454, 18:186 [1776–9]. To the extent that we strip our concept of substance of any reference to its states, what we are left with is a concept of the bare *substantiale* – the substantial – or the substratum. Thus, Kant will accordingly often use "last subject," "first subject," "absolute subject," "substance," "substratum," and the "substantial" closely or interchangeably, as in this example from his Metaphysics L1 from the late 1770s:

> It is this I to which, although it is an absolute subject, all accidents and predicates can be attributed, and which cannot at all be a predicate of other things. Thus the I expresses the *Substantiale*, for that substratum, in which all accidents inhere, is the *substantiale*. This is the only case where we can intuit substance immediately. We can intuit the substratum and the first subject of no thing; but in myself I intuit substance immediately. The I therefore expresses not only substance, but also the *substantiale* itself. Yes, what is yet more, the concept, that we have of all substances generally, we have borrowed from this I. This is the original concept of substance. (ML1, 28:225–6/CELM:45–6)

Importantly, while Kant understands substance as distinct from a merely logical subject (of general logic) and also as distinct from mere accidents, he rejects the position of Descartes and Spinoza that equates substance as such with an *independent* substance, an "*originarie*," or an "*independens*," such as God. At the root of Descartes' and Spinoza's mistake, Kant argues, is the ambiguous concept of "subsistence." As Kant explains in lectures on theology from 1783–4, "the expression *subsistentia* (self-sufficiency) is here fundamentally the whole cause of the difficulties or the apparent contradiction" (ThPö, 28:1104 [1783–4]/CERRT:432) because "the word subsistence obviously has two meanings" (ThDB, 28:1308 [1783–4]). On the one hand, subsistence can be understood as a concept regarding the relationship of cause and effect, with the effect not inhering in the cause as its mere state; on the other hand, it can be understood

as a concept regarding the relationship of substance and accidents, where the accidents inhere in the substance as its states. Kant argues that, as such, a substance itself *can* be an *effect* but it *cannot* be an *accident*. It is accordingly consistent with our own status as substance that we were created by an independent substance, such as God, Kant argues, but inconsistent with our status as substance that we could be a mere accident inhering in God. That we cannot be a mere accident, he argues, is shown in our consciousness of ourselves as substance, with our possession of powers, but this consciousness does not speak against our having been created by God. In Kant's view, it is only because Spinoza followed Descartes in confusing these senses of subsistence and consequently assuming that there can only be one substance (because there can be only one independent substance) that he was forced to accept the view that we are a mere accident inhering in God. Here, in 1783–4, Kant rejects Descartes' and Spinoza's view that any substance must be an independent substance: "This would be the false definition of substance like the one sketched out by the well-meaning Spinoza; for through too great a dependence on Cartesian principles he understood a substance to be a thing which does not need the existence of another" (ThPö, 28:1105/CERRT:433). And here, in 1783–4, we see Kant arguing that substance cannot be an accident but can be an effect, using the example again, as is common for Kant throughout his Critical period, of the soul as substance, where the concept of substance in use is that of noumenal substance, understood in the minimalist sense of something that has powers, not phenomenal substance:

> we have already given another definition of substance, and its correctness is clear because it is not assumed arbitrarily, like Spinoza's, but is derived instead from the concept of a thing itself. This concept of a thing in general, however, teaches us everything real which exists for itself, without being a determination of any other thing, is a substance; consequently all things are substances. For my own self-consciousness testifies that I do not relate all my actions to God as the final subject which is not the predicate of any other thing, and thus the concept of a substance arises when I perceive in myself that I am not the predicate of any further thing. For example, when I think, I am conscious that my I, and not some other thing, thinks in me. Thus I infer that this thinking in me does not inhere in another thing external to me but in myself, and consequently also that I am a substance, i.e., that I exist for myself, without being the predicate of another thing. I myself am a thing and hence also a substance. (ThPö, 28:1041–2/CERRT:381–2)

Finally, and very importantly, Kant's mature distinction between the concept of noumenal substance and the concept of phenomenal substance can be seen emerging in the decade before the *Critique*, and here the concept of permanence plays an important role. First, because in Kant's view we do not inhere as accidents in an independent substance, such as God, God would need to be extramundane, not intramundane (as for Descartes and Spinoza, on Kant's view), and so we cannot assume our permanence as substance through inherence in God, much less assume our immortality (ML1, 28:287/CELM:95–6). Though the concept of substance implies a *relative* permanence, as already mentioned above, so that a substance is permanent relative to its changing accidents, we lack any insight into substance that would establish why it must be permanent in the *absolute* sense, Kant already concludes in 1769, and so this conclusion of permanence is off limits:

> The concept of substance has, outside of the idea of subject also the concept of permanence in that which succeeds one another, and in the unity in this succession, which one for this reason calls changes of the same thing. But because all *accidentia* are variable and the *substantiale* is not at all known, thus is the permanence of the *substantialis* precariously assumed ... Especially when everything is sustained only through the divine power. (R4054, 17:399 [1769])

In another *Reflexion* from the same year, Kant suggests a rationale for assuming the permanence of substance nonetheless, namely, that it is a precondition for philosophizing: "The always lasting duration of substance, i.e., the same age of each with the whole world, cannot as much be proved, as that it must lie at the base of the method of philosophizing" (R4105, 17:416). One year later, Kant likewise explains (anticipating his language in the *Prolegomena*, 4:336n./CETP81:127n.) that

> This postulate [of substance's permanence] is, at the urging of the common understanding, spread abroad through all the schools of the philosophers, not because it has been taken as discovered or demonstrated by a priori argument. It is spread because, if you concede that matter itself is in flux and transitory, there would be nothing left at all which was stable and enduring, which would further advance the explanation of phenomena in accordance with universal and constant laws, and which would, therefore, further advance the use of the understanding. (ID, 2:418–19 [1770]/CETP70:415)

It is Kant's mention in the last quote that permanence is an assumption needed to advance the explanation of *phenomena*, in particular, that points to Kant's developing thesis. Because he distinguished substance from power, in opposition to Leibniz, Wolff, and Baumgarten, and because he accordingly was able to distinguish *in kind* between sensibility and understanding, starting with the 1770 *Inaugural Dissertation*, he was accordingly able to distinguish *in kind* between noumenal substance and phenomenal substance, rather than viewing the latter as a merely logically confused version of the former. The question of the permanence of substance is now asked within a context in which there are two kinds of substance, and it will be *phenomenal* substance, in particular, to which the unproven assumption of permanence is applied. Phenomenal substance, Kant is clear, is not true substance but instead only "comparative substance" or "respective substance." In a note from 1772–3, Kant explains that "The substantiality of parts of a body is only respective; namely each part exists without inhering. In itself however they are not substance, but rather their phenomena" (R4499, 17:574 [1772–3]). In a lecture from the mid 1770s, he likewise explains that "What I perceive in bodies is no substance; for substance is the first subject, in which all inheres ... We can call something *substantial* comparatively, to the extent it is the first substratum under all appearances, and contains the ground of all remaining appearances. This first substratum is *phaenomenon substantiale* ... and this is matter" (MK1, 28:1523). Finally, "A phenomenon, which is a substratum of another phenomenon is not therefore substance but only comparatively. In appearance we cannot recognize something as substance (this is only a concept of apperception), but rather something only appears as the substratum of appearance, to which everything in appearance is attributed" (R5312, 18:150 [1776–8]). It is specifically this phenomenal substance, not noumenal substance, that Kant will argue needs to be assumed to be permanent. Thus Kant asserts in 1775–7 that "Everything permanent in appearance is

substance" (R4765, 17:721/CENF:191), and in 1780–9 that "the soul in transcendental apperception is noumenal substance; therefore no permanence of the same in time; and this can be only for objects in space" (R6001, 18:420–1). Kant's basis for this assumption of the permanence of phenomenal substance is not only that this assumption renders matter stable and enduring so that we can advance "explanations of phenomena in accordance with universal and constant laws" (ID, 2:418–19/CETP70:415), but now also, in anticipation of the Analogies chapter in the *Critique*, that we need the assumption of substance, as well as that of cause and community, in order to unify and organize time and render subjective experience objective. First,

> I would not represent anything as outside me and therefore make appearance into experience (objective) if the representations did not relate to something that is parallel to my I, through which I refer them from myself to another subject … The three relations in the mind therefore require three analogies in appearance, in order to transform the subjective functions of the mind into objective ones and thereby make them into concepts of the understanding which give reality to appearances. (R4675, 17:648 [1774–5]/CENF:161)

Specifically, by having us assume that there are phenomenal substances, causes, and connections, these analogies allow us to determine the objective place of appearances in time, in this manner allowing us to transform appearances into objective experience:

> The analogies of appearance say this much: were I not to determine every relation in time by means of a universal condition of relation in time, I would not be able to refer any appearance to its place. The concepts of substance, ground and whole therefore serve only to refer every reality in appearance to its place, insofar as each represents a function or dimension of time, in which the object that is perceived should be determined and experience be made out of appearance. (R4682, 17:669 [1773–5]/CENF:175)

This brings us back to Kant's Analogies and the account, reviewed at the start of this entry, of Kant's mature distinction between the concept of substance as the concept of phenomenal substance and the concept of substance as the concept of noumenal substance.[1]

Related terms: **Amphiboly**, **Categories**, **Cause**, **Community**, **Effect**, **Ground**, **Logic**, **Power**, **Thing in itself**, **Transcendental logic**

Note

1. This entry draws from my article "Kant's Immediatism, Pre-*Critique*," *Journal of the History of Philosophy* 44(4) (2006): 489–532; and from the chapter "The Paralogisms of Pure Reason," in *The Cambridge Companion to Kant*, ed. Paul Guyer (Cambridge: Cambridge University Press, 2010), pp. 210–44.

Julian Wuerth

Substantial (*substantiale*, *Substantialität*) *See* **Substance**

Suicide (*Selbstmord*) "Suicide" of course refers to the intentional killing of oneself. Kant refers to such killing using many phrases: "taking one's own life" (*sich das Leben zu nehmen*),

"shortening one's own life" (*das Leben abzukürzen*) (both G, 4:422 [1785]/CEPP:73–4), "disposing freely of my life" (*die freie Disposition über mein Leben nehmen*), "ending life at will" (as in *sein Leben willkürlich endigen*) (both CPrR, 5:44 [1788]/CEPP:175). The term most frequently translated directly as "suicide" (e.g., at G, 4:429/CEPP:80) is the German *Selbstmord* (literally "self-murder"), though Kant also uses *Entleibung* (e.g., at MM, 6:421 [1797]/CEPP:546).

Kant most famously discusses suicide in the *Groundwork of the Metaphysics of Morals*, where it serves as one of four examples intended to show that he has correctly formulated his categorical imperative. Suicide (along with lying promises, a blanket refusal to aid others, and overall neglect of one's own talents) is barred when two central formulations of Kant's categorical imperative are applied. May I "make it my principle to shorten my life when its longer duration threatens more troubles than it promises agreeableness" (G, 4:422/CEPP:74)? The "universal imperative of duty," that is, "*act as if the maxim of your action were to become by your will a* **universal law of nature**," says no (G, 4:421/CEPP:73, Kant's emphases). Can suicide "be consistent with the idea of humanity *as an end in itself*" (G, 4:429/CEPP:80, Kant's emphasis)? No: it "makes use of a person *merely as a means*" (G, 4:429/CEPP:80, Kant's emphasis). In the *Critique of Practical Reason*, Kant again cites its handling of suicide as proof positive that his moral imperative is well formulated and that applications will give the right results. Here, it is "obvious" that suicide is ruled out by the categorical imperative's demand to act only on universalizable maxims (CPrR, 5:44/CEPP:175). Suicide also receives extensive discussion in Collins's and Vigilantius's lecture notes on ethics, is discussed in the *Metaphysics of Morals* as part of the ethical duty to self-preserve, and is mentioned in the *Anthropology*.

Kant wrote at a time when European attitudes to suicide were shifting from moralizing condemnation and legal sanction toward compassion and sympathy, both for suicides and their survivors (see Hume, Beccaria, Goethe, Voltaire). Readers today may be even more likely to take issue with Kant's claims, and few are persuaded by Kant's arguments that suicide is "obviously" immoral. Indeed, many argue that at least some suicide is morally permissible, even indicated, by Kant's own lights.

It is a mistake, however, to read Kant's opposition to suicide merely as a poorly thought through nod to an older moral universe. Suicide from despair (the paradigmatic suicide for Kant, and by far the most prevalent type, then and now) constitutes a kind of giving up on oneself that Kant could not countenance. The Stoic who is done with life, finding it a smoky room from which it feels only natural to depart, is urged by Kant to stick it out. Martyrdom and other politically motivated suicides constitute using oneself as a tool or instrument in a way Kant would refuse. Recall the weight Kant attaches to there being an "end in itself" which cannot be traded off against other goods. It is thus most productive to read Kant less as repulsively wagging a finger toward those in the throes of suicidal despair and more as seeking a moral diagnosis of the ills of suicide, which surely, at least in its paradigmatic case, is among the most lamentable things people do.

Related terms: **Categorical imperative**, **Duties to self**, **Humanity**, **Life**, **Respect**

Jennifer K. Uleman

Superstition (*Aberglaube*) The earliest appearance of the term "superstition" (*Aberglaube*) in Kant's published work is in the pre-Critical work *Observations on the Feeling of the*

Beautiful and Sublime (OFBS, 2:250–1 [1764]/CEAHE:57–8). In the later *Anthropology from a Pragmatic Point of View*, Kant interestingly mentions superstition as having a sociopolitical function, namely, in terms of "the auguries and haruspices contrived by the Romans for politically shrewd purposes," "sanctified by the state in order to guide the people in dangerous times" (A, 7:194 [1798]/CEAHE:301–2). In the same work, Kant also associates superstition with dementia (*Wahnsinn*), whereas fanaticism (*Schwärmerei*) is more comparable to insanity (A, 7:203/CEAHE:310). In the *Physical Geography*, superstition is associated, more standardly, with the customs and beliefs of supposedly inferior races and cultures (PG, 9:316, 380 [1802]/CENS:576, 631), and in particular with fetishism, originating in West Africa (PG, 9:415/CENS:661).

However, in *The Conflict of the Faculties*, superstition is defined in its true *critical* technical meaning as "the tendency to put greater trust in what is supposed to be non-natural than in what can be explained by laws of nature, whether in physical or in moral matters" (CF, 7:65 [1798]/CERRT:285). This does not imply a simple naturalism for which only facts exist, because in "What Does It Mean to Orient Oneself in Thinking?" it is stated that the "complete subjection of reason to facts (*Facta*)" is equally tantamount to superstition (OOT, 8:145 [1786]/CERRT:17). Rather, reason is "subject to the *rules* of nature on which the understanding grounds it by means of its own essential law," the denial of which is "superstition" (CPJ, 5:294 [1790]/CECPJ:174, emphasis added). Further, superstition is the eminent prejudice, "since the blindness to which superstition leads, which indeed it even demands as an obligation, is what makes most evident the need to be led by others, hence the condition of a passive reason" (CPJ, 5:294–5/CECPJ:175). Passive reason is precisely the opposite of the principle of enlightenment, the principle namely "to make use of one's own understanding without direction from another" (WIE, 8:35 [1784]/CEPP:17), i.e., to actively "think for oneself" (CPJ, 5:294/CECPJ:174). Therefore, enlightenment is "[l]iberation from superstition" (CPJ, 5:294/CECPJ:174).

In *Religion within the Boundaries of Mere Reason*, "religious superstition" is defined, more particularly, as the "delusion that through religious acts of cult we can achieve anything in the way of justification before God" (Rel, 6:174 [1793]/CERRT:193).

> It is superstitious delusion to want to become well-pleasing to God through actions that any human being can do without even needing to be a good human being (e.g., by the profession of statutory articles of faith, the observance of ecclesiastical practice and discipline, etc.). And it is called superstitious because it is a choosing of merely natural (not moral) means which on their own can have absolutely no effect on something which is not nature (i.e., the ethical good). (Rel, 6:174/CERRT:194)

Similarly, in *Conflict*, Kant states that "if a church commands us to believe . . . a [biblical] dogma, as necessary for salvation, and we obey out of fear, our belief is superstition," for "it is superstition to hold that historical belief is a duty and essential to salvation" (CF, 7:65/CERRT:285).

Related terms: **Belief**, **Dogmatism**, **Enlightenment**, **Enthusiasm**, **Fanaticism**, **Reason**

Dennis Schulting

Sympathy (*Sympathie*, *Mitgefühl*, *Mitleid*, *Mitfreude*, *Theilnehmung*) Kant defines sympathy in his 1797 *Metaphysics of Morals* as follows: "*Sympathetic joy* [*Mitfreude*] and *sympathetic*

sadness [*Mitleid*] (*sympathia moralis*) are sensible feelings of pleasure or displeasure (which are therefore to be called 'aesthetic') at another's state of joy or pain (shared feeling, sympathetic feeling)" (MM, 6:456/CEPP:574–5).

Sympathy is consistently captured by a cluster of related terms throughout Kant's writings. Kant focuses on what he dubs "moral sympathy" (MoV, 27:677 [1793–4]/CELE:409; cf. MoH, 27:65–7 [1762–4]/CELE:30–2; OFBS, 2:218, 222 [1764]/CEAHE:32, 35), where "[o]ne sympathizes with others by means of the power of the imagination" (A, 7:238 [1798]/CEAHE:341). Moral sympathy is "*free*" (MM, 6:456/CEPP:575) in the sense that it signifies "the *capacity* and the *will* to *share in others' feelings*" (MM, 6:456/CEPP:575), and is thus the active participation (*Theilnehmung*) in the feelings of others by means of thought, specifically the imagination but also reason (MoV, 27:677/CELE:409). Kant was likely influenced here by Adam Smith's *The Theory of Moral Sentiments* (3rd ed. 1767), a book he likely read, and which posits a similar link between sympathy and the imagination.

At times Kant states that sympathy is the "sadness . . . about the evil that fate imposes on other human beings," rather than the evil "they do to themselves" (CPJ, 5:276 [1790]/CECPJ:157). Kant says, for example, that we sympathize with someone killed by fate, but not with someone who commits suicide (cf. MoM, 27:1501, 1504 [1782]; MoC, 27:367 [1770s]/CELE:143), meaning we only sympathize with what we judge to be virtuous. In contrast, vice does not inspire sympathy, but implies "antipathy in fundamental principles" (CPJ, 5:276/CECPJ:157; cf. MoH, 27:69; R3160, 16:688 [1752–5/6]; R1167, 15:516 [c.1772–5]).

As for the role of sympathy in Kant's moral philosophy, Kant does seem to view sympathy positively when he claims that torturing animals is forbidden only because doing so "weakens and gradually uproots a natural predisposition that is very serviceable to morality in one's relations with other people" (MM, 6:443/CEPP:564), namely the ability to share in others' sufferings (cf. MoH, 27:85). At the same time, because "there cannot possibly be a duty to increase the ills in the world," Kant argues there cannot be a duty "to share the sufferings (as well the joys) of others" (MM, 6:457/CEPP:575). However, the mere "[active participation] [*Theilnehmung*] in the fate" of others, as an act of thought or the imagination, is a duty, making it also an indirect duty to visit the "poor," "sickrooms or debtors' prisons," and other occasions for such participation (MM, 6:457/CEPP:575).

Sympathy can be an incentive (*Triebfeder*) to action (Rel, 6:30–1 [1793]/CERRT:78; MMr, 28:1279 [1782–3]; ROFBS, 20:36 [1764–5]), but such an action – "however much it conforms with duty, however amiable it may be – still has no true moral worth, but stands on the same footing as other inclinations" (G, 4:398 [1785]/CEPP:53; cf. MM, 6:457/CEPP:575). Indeed, Kant groups sympathy among the "pathological" incentives (CPrR, 5:85 [1788]/CEPP:208; MoM2, 29:626 [1785]/CELE:243–4), and lists three main reasons against counting sympathy as a moral incentive. First, actions caused by sympathy do not universally and consistently lead to virtuous actions (OFBS, 2:217–18, 222/CEAHE:31–2, 35; Rel, 6:30/CERRT:78), and thus like all pathological actions, "it is purely accidental that these actions agree with the law, for the incentives might equally well incite its violation" (Rel, 6:30/CERRT:78). Second, as a pathological incentive, it is based on pleasure, and thus can be too easily overcome by self-interest (OFBS, 2:217/CEAHE:31). And third, even moral sympathy requires the presence of stimuli (MoC,

27:293/CELE:85; MoM, 27:1441; MK2, 28:744 [1790–5]; MM, 6:443, 457/CEPP:564, 575), which means it is a dependent and thus not a free spontaneous incentive. At the same time, Kant does say that sympathy is "one of the impulses that nature has implanted in us to do what the representation of duty alone might not accomplish" (MM, 6:457/CEPP:576), and for this reason, it "seems to be an incentive to good actions" (ThDB, 28:1279 [1783–4]; OFBS, 2:217/CEAHE:31) and thus is among the "adopted virtues" (OFBS, 2:217–18/CEAHE:31).

Related terms: **Feeling**, **Incentive**, **Inclination**, **Pathological**, **Pleasure**, **Virtue**

Michael Walschots

Synthesis (*Synthesis*, *Zusammensetzung*) In *On the Form and Principles of the Sensible and Intelligible World*, otherwise known as the *Inaugural Dissertation*, Kant describes a kind of representational composition process that "operates by the successive addition of part to part, to arrive genetically ... at the concept of a compound," "that is to say, by SYNTHESIS," in contrast to a representational *de*composition process that operates "by means of a regress from the given whole to all its possible parts whatsoever, that is to say, by means of analysis" (ID, 2:387–8 [1770]/CETP70:378, underscore added).

In a corresponding footnote to the same text, Kant further distinguishes between a "qualitative" sense of compositional synthesis and a "quantitative" sense of compositional synthesis, and corresponding to them, qualitative and quantitative senses of decompositional analysis. He then says that in the *Inaugural Dissertation* he is going to use both terms, "synthesis" and "analysis," in the second or *quantitative* sense only, and proceeds to define quantitative synthesis as follows: "it is a progression within a series of things which are coordinate with each other, the progression advancing from a given part, through parts complementary to it, to the whole" (ID, 2:388n./CETP70:378n.).

To make matters even more complicated, however, in the body of the text immediately following the footnote, Kant then distinguishes between analysis and synthesis insofar as they apply, on the one hand, to *discrete*, *finite*, *or denumerably infinite quantities or magnitudes*, and on the other hand, to *continuous*, *nondenumerably infinite* quantities or magnitudes (ID, 2:388/CETP70:378). Where discrete, finite, or denumerably infinite magnitudes or quantities are concerned, "synthesis" is the *progressive* method of systematically *constructing* representational compounds or wholes out of its discrete, finite, or denumerably infinite set of elements or proper parts, but where continuous, nondenumerably infinite quantities or magnitudes are concerned, "synthesis" can be either *regressive* (to an infinitesimal limit) or *progressive* (to a completed, nondenumerable totality as its limit).

This complex quantitative, compositional sense of "synthesis" carries over from the *Inaugural Dissertation* into Kant's metaphysics lectures, into both the A (1781) and B (1787) editions of the *Critique of Pure Reason*, and into the *Prologemena* as well as the *Metaphysical Foundations of Natural Science*.

But in the first *Critique* and throughout the Critical period, Kant also uses "synthesis" in a different sense, to refer to a certain kind of *mental action*. He says that

> the spontaneity of our thought requires that this manifold [of intuition] first be gone through, taken up, and combined in a certain way in order for cognition to be made out of it. I call this action synthesis. By **synthesis** in the most general sense, however,

> I understand the action of putting different representations together with each other and comprehending the manifoldness in one cognition. . . . Synthesis in general is, as we shall subsequently see, the mere effect of the imagination, of a blind though indispensable function of the soul, without which we would have no cognition at all, but of which we are seldom even conscious. (A77–8/B102–3 = CECPR:210–1, underscore added)

The adjective "synthetic" can apply either to synthesis in the complex, quantitative compositional sense, or to synthesis in the mental-action sense.

But perhaps most famously, Kant *also* uses the term "synthetic" in a *logico-semantic sense* to apply to judgments or propositions. This use is most compactly described in the *Prolegomena to Any Future Metaphysics*: "there is . . . a distinction between [judgments] according to their content, by dint of which they are either merely *explicative* and add nothing to the content of the cognition, or *ampliative* and augment the given cognition; the first may be called *analytic* judgments, the second *synthetic*" (Pro, 4: 266 [1783]/CETP81:62, underscore added).

In the *Prolegomena*, Kant also says that "the common principle of all analytic judgments is the principle of contradiction" (Pro, 4:267/CETP81:62), according to which a judgment is analytic if and only if its denial entails a logical and/or conceptual contradiction, but that "[s]ynthetic judgments require a principle other than the principle of contradiction" (Pro, 4:267/CETP81:63), because although all true synthetic judgments must be logically and conceptually self-consistent, i.e., noncontradictory, both their affirmation and their denial alike are also self-consistent or noncontradictory; i.e., their denial does *not* entail a contradiction.

Over and above this partial criterion for a judgment's being synthetic (namely, that its denial does not entail a contradiction), in the first *Critique* Kant also says that "The supreme principle of all synthetic judgments is, therefore: Every object stands under the necessary conditions of the synthetic unity of the manifold of intuition in a possible experience" (A158/B197 = CECPR:283, underscore added).

But the basic point that Kant is making here is much more clearly and distinctly expressed later in the first *Critique*: "If one is to judge synthetically about a concept, then one must go beyond this concept . . . to the intuition in which it is given" (A721/B749 = CECPR:634).

So what Kant is *trying* to say is that a judgment or proposition is synthetic if and only if (i) its denial is logically and conceptually consistent or noncontradictory, and (ii) its meaning and truth are grounded on either empirical or pure intuition. But in any case, this is *not* one of Kant's greatest definitional moments. For it is especially to be noted that he thereby defines "synthetic" in the logico-semantic sense *partially in terms of "synthetic" in the mental-action sense*.

Finally, also in the *Prolegomena*, Kant also uses "synthetic" in yet *another* sense, to refer to a certain kind of presentational, argumentative *method*, especially in transcendental philosophy, whereby a metaphysical line of reasoning starts from a transcendental psychology of cognitive powers and progressively advances to a body of conclusions that follow from this theory, put forward as the best overall explanation of all the metaphysical data. This is opposed to the analytic method, which starts from the conclusions of the same line of reasoning, as given, and then regresses to the premises needed to derive

these conclusions. The philosophical method of the *Critique of Pure Reason* was "synthetic," whereas the philosophical method of the *Prolegomena* is "analytic" (Pro, 4:274–5/CETP81:70).

In the *Critique of Pure Reason* and throughout the Critical period, Kant's primary use of the term "synthesis" is to stand for the spontaneous and goal-directed (hence purposive) mental action of *combining*, *organizing*, and more generally *structuring* representational contents according to a rule. This is *the mental-action sense* of synthesis.

The rule that guides the mental action of synthesis includes a representation of *the end*, *goal*, *purpose*, *or telos* of the mental action, which in turn functions as *an inherent guiding norm* of synthesis. Therefore, all synthesis in this primary, mental-action sense is inherently teleological and normative. Moreover, according to Kant, the mental source of all synthesis in this sense is the "power of imagination" or *Einbildungskraft*. The spontaneous purposiveness of synthesis can be either *sensible* (receptive/first-order conscious and intuitional/desiderative/emotional) or *discursive* (intellectual/apperceptive/self-conscious and conceptual/judgmental/logical). But in either case, the spontaneous purposiveness of synthesis consists in an innate mental "faculty" or "power" of the first-order conscious or apperceptive/self-conscious cognitive or practical subject to respond *actively* and "*from itself*" or *vom Selbst* to representational inputs. Therefore, to the extent that spontaneous, purposive synthesizing activity is inherently active and "from itself," it is also *transcendentally free* and a direct expression of the subject's "power of choice" or *Willkür* (A533–4/B561–2 = CECPR:533).

Synthesis in the Kantian mental-action sense is specifically *rational*, however, only to the extent that it is also *discursive*. This is what Kant calls the "synthesis of the understanding" or *synthesis intellectualis* (aka "intellectual synthesis") in the B or 1787 edition of the first *Critique* (B151/CECPR:256), and it is closely connected with what he had called "the synthesis of recognition in the concept" in the A edition (A103/CECPR:230).

But in rational human animals, sensible synthesis *prepares* representational content for discursive synthesis by adding to it intrinsic spatiotemporal structure – e.g., representations of shape, movement, spatial direction, location, temporal direction or irreversibility, etc. This is what Kant calls the "**figurative**" synthesis or *synthesis speciosa* in the B edition of the first *Critique* (B151/CECPR:256), and it is closely connected with what he had called "the synthesis of apprehension in the intuition" in the A edition (A98/CECPR:228).

By a very unfortunate terminological choice, Kant uses the very same term "synthesis" to refer not only to the spontaneous, purposive mental action of combining, organizing, and more generally structuring representational contents according to a normative rule, but *also* to the complex, *quantitative compositional* sense of synthesis described above.

Another very unfortunate terminological choice made by Kant is to use the adjective "synthetic" in not only the primary and secondary senses of being about mental-action synthesis or quantitative synthesis, but also in the *tertiary* sense of being about judgments or propositions whose meaning and truth-value are necessarily determined by the two logico-semantic properties of (i) being consistently deniable and (ii) being grounded on empirical or pure intuition.

Last but not least, as we also saw above, Kant *also* uses "synthetic" in the methodological sense. But this is fully distinct from the other three senses of "synthetic," because "synthetic" in the mental-action sense, the complex, quantitative compositional sense, and the logico-semantic sense can each be philosophically presented and argued for *either* synthetically *or* analytically in the methodological sense.

Related terms: **Analysis**, **Axioms**, **Concept**, **Discursive**, **Freedom**, **Imagination**, **Intuition**, **Magnitude**, **Synthetic a priori** *Robert Hanna*

Synthetic a priori (*synthetisch a priori*) Every reader of the *Critique of Pure Reason* knows that in the Introduction, Kant glosses his critical philosophical project in that book as a complete and systematic answer to the question, "**How are synthetic a priori judgments possible?**" (B19 [1787]/CECPR:146). And by the end of the Transcendental Aesthetic section, he provides a partial answer to his own question:

> Here we now have one of the required pieces for the solution of the general problem of transcendental philosophy – **how are synthetic a priori propositions possible?** – namely pure a priori intuitions, space and time, in which, if we want to go beyond the given concept in an a priori judgment, we encounter that which is to be discovered a priori and synthetically connected with it, not in the concept but in the intuition that corresponds to it; but on this ground such a judgment never extends beyond the objects of the senses and can hold only for objects of possible experience. (B73/CECPR:192)

Relatedly, in a letter to Karl Reinhold on May 12, 1789, Kant says, "*All synthetic judgments of theoretical cognition are possible only by relating a given concept to an intuition* . . . If the synthetic judgment is experiential, then the underlying intuition must be empirical; if the judgment is synthetic a priori, the intuition must be pure" (C, 11:38/CEC:301; see also OD, 8:245 [1790]/CETP81:331).

In the *Prolegomena to Any Future Metaphysics*, Kant also says that "the common principle of all analytic judgments is the principle of contradiction" (Pro, 4:267 [1783]/CETP81:62), according to which a judgment is analytic if and only if its denial entails a logical and/or conceptual contradiction, but that "[s]ynthetic judgments require a principle other than the principle of contradiction" (Pro, 4:267/CETP81:63), because although all true synthetic judgments must be logically and conceptually self-consistent, i.e., noncontradictory, both their affirmation and their denial alike are also self-consistent or noncontradictory; i.e., their denial does *not* entail a contradiction.

So, in other words, a judgment or proposition is synthetic if and only if (i) its denial is logically and conceptually consistent, and (ii) its meaning and truth are grounded on human sensory intuition. Later, we will see that this grounding is more specifically on human *sensibility* or *Sinnlichkeit*, in the broad sense that includes empirical and pure intuition, imagination (B151/CECPR:256–7), desire, volition, feeling, and emotion.

What about apriority?

For Kant, just as for the empiricists, all cognition "begins with" (*mit* . . . *anfange*) the raw data of sensory impressions. But in a crucial departure from empiricism and towards what might be called a *mitigated rationalism*, Kant also holds that not all cognition "arises from" (*entspringt* . . . *aus*) sensory impressions; so for him, a significant and unique contribution to both the form and the objective representational content of cognition arises from the innate spontaneous cognitive capacities (B1/CECPR:136).

This notion of a cognition's "arising from" either sensory impressions or innate spontaneous cognitive capacities can best be construed as a necessary determination relation such that *X* necessarily determines *Y* if and only if (i) the *X*-features of something are sufficient for its

Y-features, (ii) there cannot be a change in anything's *Y*-features without a corresponding change in its *X*-features, and (iii) the essence of *Y* presupposes the essence of *X*, or otherwise put, the essence of *X* "controls" the essence of *Y*. In short, *X grounds Y*. This allows us to say that a cognition is a posteriori, empirical, or "*dependent on*" *sensory impressions and/or contingent natural objects or facts* if and only if its form and/or semantic content are grounded on sensory impressions and/or contingent natural objects or facts; but a cognition is a priori, nonempirical, or "*absolutely independent of*" *all sensory impressions and/or contingent natural objects or facts* if and only if its form and/or semantic content are not grounded on sensory impressions and/or contingent natural objects or facts but on the contrary are grounded on our innate spontaneous cognitive powers (B2–3/CECPR:136–7).

Applying these notions to judgments or propositions, it follows that a judgment or proposition is a posteriori if and only if its logical form and/or its propositional content are grounded on sensory impressions and/or contingent natural objects or facts. A judgment or proposition is a priori if and only if neither its logical form nor its propositional content is grounded on sensory impressions and/or contingent natural objects or facts, but on the contrary are grounded on our innate spontaneous cognitive powers, whether or not that cognition also contains sensory matter.

Kant also holds that necessarily, a judgment or proposition is a priori if and only if it is necessarily true (Axv [1781]/CECPR:102; B3–4/CECPR:137–8; A76/B101 = CECPR:210).

So what is a synthetic a priori judgment or proposition?

As is the case with all synthetic judgments/propositions, the meaning and truth of a synthetic a priori judgment/proposition is grounded on human sensibility, and in particular, on human sensory intuition. The meaning and truth of synthetic a posteriori judgments/propositions are grounded on *empirical intuitions*, and the meaning and truth of synthetic a priori judgments are grounded on *pure intuitions*, i.e., our a priori formal representations of space and time. Now since according to Kant our a priori formal representations of space and time are both necessary conditions of the possibility of human experience and *also* necessary conditions of the objective validity or empirical meaningfulness of judgments, which in turn confers truth-valuedness upon propositions, it then follows that a synthetic a priori judgment is a necessary proposition that is true in all and only the humanly experienceable possible worlds and truth-valueless otherwise. Less abstractly put, a synthetic a priori judgment is *a necessary truth with a human face*.

Kant explicitly holds that synthetic a priori judgments/propositions really exist in various sciences, including physics and legitimate (i.e., transcendental idealist) metaphysics, and also that there really are some *pure* synthetic a priori judgments/propositions, e.g., in mathematics (B4–5, B14–18/CECPR:137–8, 143–6).

Kant's theory of the synthetic a priori also has a strongly critical, negative component. For although all of the basic judgments/propositions of traditional metaphysics are, *aspirationally*, synthetic a priori judgments (B18/CECPR:145–6), they are ultimately so *only* aspirationally. Hence his famous "critique of pure reason," as applied to classical and especially rationalist metaphysics in the Transcendental Dialectic part of the first *Critique*, is nothing more and nothing less than an investigation of the how meaningful, true synthetic a priori judgments in classical and especially rationalist metaphysics are *humanly impossible*.

Finally, according to Kant, the synthetic a priori extends beyond theoretical philosophy into pure practical philosophy, i.e., into *the metaphysics of morals*. For he holds that "an axiom is an immediate intuitional judgment a priori" (R3135, 16:673 [1775–9]), and that every immediately certain synthetic a priori proposition about "right" (*Recht*) is a pure practical "axiom of right" (MM, 6:250 [1797]/CEPP:404) or "axiom of outer freedom" (MM, 6:267–8/CEPP:429). Axioms of right or outer freedom are sensibly grounded in egoistic or self-interested human empirical desires. So the metaphysics of morals has a "human face" too.

***Related terms*: A priori, Axioms, Concept, Intuition, Logic, Necessity, Transcendental logic, Truth** *Robert Hanna*

System (*System*, *systema*) A system, for Kant, is "the unity of manifold cognitions under one idea" (A832/B860 [1781/7] = CECPR:691; see also ML2, 28:533 [1790–1]/CELM:300; LJ, 9:24 [1800]/CELL:537–8). Since it stands under an idea, it has the form of a whole and is scientific in the strict sense. It is distinguished from an aggregate (*Aggregat*, *farrago*), a rhapsody (*Rhapsodie*), or common cognition (*gemeine Erkenntniß*). "From *knowing* [*Wissen*] comes *science* [*Wissenschaft*], by which is to be understood the sum total of a cognition as a *system*. It is opposed to *common* cognition, i.e., to the sum total of a cognition as a *mere aggregate*" (LJ, 9:72/CELL:575; see also R2703, 16:477 [1764–6?]; R1865, 16:141 [1769–78?]; ML1, 28:196 [1777–80]/CELM:20; LV, 24:813 [early 1780s]/CELL:271; MMr, 29:805 [1782–3]/CELM:159; Pro, 4:322 [1783]/CETP81:114; IUH, 8:29 [1784]/CEAHE:118; ThPö, 28:995, 1056 [1783–4]/CERRT:342, 394; CPJFI, 20:247 [1789]/CECPJ:47; OP, 22:322 [1796–1803]/CEOP:108; MM, 6:357 [1797]/CEPP:493).

The distinction between system and aggregate concerns the *form* of cognition, not its *content* (LV, 24:831/CELL:287; LDW, 24:704 [1792]/CELL:442). Whereas an aggregate is built up by adding parts to parts, either willy-nilly or else in accordance with a method that is extrinsic to the subject matter (LV, 24:831/CELL:287; A66–7/B91–2 = CECPR:204), systematic cognition is ordered according to an antecedent idea of a whole (LJ, 9:72/CELL:575; AF, 25:470 [1775–6]/CELA:47; LH, 114 [early 1780s]/CELL:415; MMr, 29:751/CELM:113; PG, 9:158 [1802]/CENS:446). As a consequence, while the aggregation of cognition may continue indefinitely, its systematization proceeds in an organized and principled manner. Working systematically, we see in advance the gaps that remain in our cognition (LV, 24:831/CELL:287; MMr, 29:803/CELM:157; MM, 6:357/CEPP:493); thus we can direct our inquiry in accordance with a method (*Methode*, *methodus*) – not just a manner (*Manier*, *Art*, *modus*) or style (*Stil*) (CPrR, 5:151 [1788]/CEPP:261; R3323, 16:780 [1764–75?]; R5061, 18:76 [1776–8]; R3401, 16:815 [1776–89]; CPJ, 5:355 [1790]/CECPJ:228–9; LJ, 9:139/CELL:630) – in order to achieve a stable body of cognition, the parts of which mutually complement and hence support one another. Kant likens the system of the sciences to a federation of states: "Within this federation, each state becomes productive and well-ordered within, each is a center to which the rest refer, and no state can grow at the expense of another" (OPM, 15:953 [1786]/CEAHE:191). Indeed, the elements of a system of cognition are not merely its parts, but its members, just like organs of an animal body (LH, 87–8/CELL:382; A833/B861 = CECPR:691), and a systematic constitution of a whole is contrasted with a mechanical one (CPJFI, 20:236, 247/CECPJ:36–7, 47; CPJ, 5:408–9/CECPJ:277–8; cf. OPA, 2:143–4 [1763]/CETP70:184).

Reason is the cognitive faculty which aims to bring scattered cognitions to the unity of a system (A645/B673 = CECPR:591–2; A680/B708 = CECPR:610–11; AM, 25:1298 [1784–5]/CELA:411). On the one hand, this aim can burden us with a prejudice in favor of the systematic (A652/B680 = CECPR:595–6; see also LB, 24:189–90 [early 1770s]/CELL:150; LDW, 24:741/CELL:476), a prejudice which has been especially harmful in metaphysics, where an interminable battle between competing systems of metaphysics has arisen (Avii–viii/CECPR:99) without any clear sense of how we might adjudicate this dispute.

Yet even here reason shows its remarkable ability to discipline itself. For, in fact, all prior "systems" of metaphysics lacked the basis in a principle by which alone a genuine system of metaphysics can arise. Thus around 1780, Kant can still say, "All of metaphysics is nothing but an aggregate and a rhapsody, for we have never yet had the idea of a whole, of how far the human being can go via reason" (LV, 24:891/CELL:337; cf. MMr, 29:805–6/CELM:159). Only by first attending to the claims to objective validity on the part of the *subjective* sources of cognition can we give in advance the (heretofore missing) principle of the division of the entire scope of metaphysics (see G, 4:387 [1785]/CEPP:43). No such principle can be gleaned directly from the objects of inquiry; rather, it must be projected in advance by reason as a logical principle (A647–8/B675–6 = CECPR:592–3; A651/B679 = CECPR:595; MNS, 4:472 [1786]/CETP81:187; Bxii–xv/CECPR:108–9; OP, 22:299/CEOP:103). It falls to *critique* to delimit the scope of objective cognition permitted by the subjective sources of cognition, and hence a truly systematic metaphysics is only possible in the wake of that critique. In this way critique – and only critique – can truly give rise to a system, and hence to science (MMr, 29:784/CELM:138–9; CPJFI, 20:248/CECPJ:47; cf. A841/B869 = CECPR:696; C, 10:341 [1783]/CEC:198–9). Such a system will itself inherit the form of a whole from the systematicity of the subjective sources of cognition. Thus the table of categories, derived within the scope of Kant's critical project, can and must serve as "the schema for completeness of a metaphysical system" (MNS, 4:474/CETP81:188; LH, 116/CELL:420; A64–5/B89–90 = CECPR:201; Pro, 4:306, 325/CETP81:99–100, 117; C, 10:494 [1787]/CEC:263; on the connection between the tabular method and systematicity, see LB, 24:292/CELL:237).

While both the metaphysics of nature and the metaphysics of morals must be systematic, the determinate explanations of the natural world which permit genuine insight into the nature of things will be merely mechanical (see A691–2/B719–20 = CECPR:616; CPJ, 5:410/CECPJ:279). Things stand differently, however, with respect to the cognition of the moral world. Since moral principles "command that these actions ought to happen, they must also be able to happen, and there must therefore be possible a special kind of systematic unity, namely the moral, whereas the systematic unity of nature *in accordance with speculative principles of reason* could not be proved" (A807/B835 = CECPR:678). Thus while the speculative principles of reason determine no systematic unity in their objects, the practical principles of reason presuppose it. "Morality, however, is an absolutely necessary system of *all ends*, and it is just this agreement with the idea of a system of all ends which is the *ground of the morality of an action*" (ThPö, 28:1075 [1783–4]/CERRT:409; cf. MM, 6:381/CEPP:513). For this reason, the principle of morality can be represented by the concept of a kingdom (*Reich*) of ends, i.e., "the systematic union of various rational beings through common laws" (G, 4:433/CEPP:83).

Related terms: **Architectonic**, **Critique**, **Doctrine**, **Idea**, **Reason** *Garrett Bredeson*

T

Table of categories (*Tafel der Kategorien*) Kant's central purpose in the Transcendental Analytic of the *Critique of Pure Reason* is to establish that his categories have "objective validity" by demonstrating the special status (officially, the synthetic a priori nature) of the principle associated with each category. The exact nature of this status can be debated, but the focus here will be on how Kant identifies the categories.

Kant undertakes to discover the categories in a passage that he calls "the **Metaphysical Deduction**" (B159 [1787]/CECPR:261) and that commonly goes by that name. His procedure is to extract each category from one of the forms of judgment in his table of judgments (A79/B95 [1781/7] = CECPR:206; *see* **Table of judgments**). The outcome is the table of categories, which arranges the categories in such a way that their positions match the positions of the corresponding forms of judgment in the table of judgments. Here is this table (I have added the corresponding forms of judgment in brackets):

1.
Of Quantity
Unity [universal]
Plurality [particular]
Totality [singular]

2.
Of Quality
Reality [affirmative]
Negation [negative]
Limitation [infinite]

3.
Relation
Of Inherence and Subsistence
(*substantia et accidens*) [categorical]
Of Causality and Dependence
(cause and effect) [hypothetical]
Of Community
(reciprocity between agent and
patient) [disjunctive]

4.
Modality
Possibility – Impossibility [Problematic]
Existence – Non-existence [Assertoric]
Necessity – Contingency [Apodictic]

Hartnack offers the following explanations of how the derivations of the categories of quantity work. The universal judgment, "all A's are B's," gathers into *one* class all the things that are As, thus using Unity. The particular judgment, "Some S is P," neither places all S's into one class nor refers to a single S, and the concept needed to designate S's without targeting either all S's or any single S is Plurality. The singular judgment, "This S is P," is about S as a whole: "John is tall," is not just about John's neck or nose, but about John as a whole; thus it uses Totality (Hartnack 1967, 38–9).

Unlike Hartnack, several commentators (e.g., Paton, Allison, Bennett) hold that Kant should have derived Totality from the universal and Unity from the singular forms of

judgment (thus switching the places of "Unity" and "Totality" in the table). Paton explains what he regards as a "slip" on Kant's part as follows. Kant remarks that "the third category in each class always arises from the combination of the second category with the third" (B110/CECPR:215). But then, it seems that Unity rather than Totality should be listed as the third category of quantity, because "**allness** (totality) is plurality considered as a unity" (B111/CECPR:215). On the other hand, in listing the forms of judgment, Kant followed the traditional order, which goes from universal to particular and, by extension, to singular (Paton 1936, 44n.1). Notice that if Kant had listed the forms of judgment in the opposite order, then they would have more naturally matched the listed order of categories, and the sense of his remark about the third category would be preserved; only the traditional order for listing the judgment forms would be lost. It does not seem crucial to decide which reading conforms to Kant's real intentions, because he associates all three categories of quantity with only a single principle (with the plural name, "Axioms of Intuition").

For Quality, the transition from the forms of judgment to the categories seems obvious: "In an affirmative judgment we assert . . . that this *S* with its property *P* is a reality. In a negative judgment . . . what is denied is that this *S* with its property *P* is a reality. The categories corresponding to affirmative and negative judgments are therefore respectively *reality* and *negation*" (Hartnack 1967, 40). The infinite judgment, "S is non-P," asserts that S belongs in the class of everything that is non-P, but also limits the complementary class, P, by excluding S from it. So the corresponding category is Limitation.

For Relation, Kant claims that from the categorical form of judgment, one can derive the category of Inherence and Subsistence, which we may call simply "Substance." As Bennett points out, "it is just not true that the only task of categorical judgments is to attribute properties to substances" (Bennett 1966, 92). The judgment "red is a color" says that the property *red* is included within the more general property *color*; it does not attribute the property *color* to a substance. Kant could reply that this judgment is analytic, and that his claim holds for synthetic judgments. For example, the judgment "my car is red" attributes the property *red* to my car.

So must synthetic categorical judgments employ the concept of substance? That depends on what concept of substance is at issue. Aristotle defined substance as that which has or bears properties but cannot be "had" or borne by anything else, and Kant refers to "substance, meaning something which can exist as subject but never as predicate" (B149/CECPR:256; cf. A147/B186 = CECPR:277; B289/CECPR:334). But the notion of a bearer of properties has been interpreted in two main ways: (1) sometimes it means simply what we would ordinarily call "a thing," like an apple; (2) often it has a more theoretically loaded sense, on which it means a *component of a thing* that is distinct from each of the thing's properties, and from *all* of its properties taken collectively. On this interpretation, call it "the substance theory," one must not equate "substance" with "thing," for the theory is an analysis of what a thing is.

Which of these two concepts of substance does Kant think can be derived from the categorical form of judgment? In the section of the *Critique* on substance, the First Analogy, Kant emphasizes that substance is what remains the same while only its properties change (A183/B227 = CECPR:301). This inevitably suggests the traditional argument for the substance theory, according to which we can make sense of a thing T changing from a state A to a state B, as opposed to T's

ceasing to exist and something else beginning to exist in its place, only if we accept that T is composed partly of something that continues to exist even if all of its states change.

In light, then, of Kant's apparent commitment to the substance theory, the question becomes whether one can derive the category of substance, taken in that sense, from the categorical form of judgment. I argue elsewhere that the only notion of substance that is so derivable is the one on which a "substance" is simply what we call "a thing" – a thing which, furthermore, could be merely a collection of co-instantiated properties (Dicker 2004, 74–6).

From the hypothetical form of judgment, Kant derives the category of Causality. But not all hypothetical judgments involve the causal relation: the judgment "if Einstein was a physicist and the Eiffel Tower is in Paris, then the Eiffel Tower is in Paris" is hypothetical, but it does not use the concept of causality. Kant might reply, plausibly, that when a hypothetical judgment is *synthetic*, then it does employ the concept of causality.

The last category of relation, "Community," means causal reciprocity. Kant thinks he can derive it from disjunction in the "exclusive" sense, on which "*p or q*" means that at least one of the statements is true but not both. Evidently he reasons that since *p* and *q* must have opposite truth-values, the truth of *p* depends on the truth of *q* and vice versa; therefore, anything that *p* refers to must causally affect anything that *q* refers to and vice versa. This derivation seems flawed. First, not every exclusive "or" statement employs the concept of causality. The statement "either X is moving or X is not moving" is just an instance of the law of excluded middle. One might suggest that Kant's view is plausible for synthetic judgments. The truth of the statement "either X is moving in a straight line or X is moving in a circle" seems to involve causality. But this does not show that the events reported by those statements are causally interdependent in the required sense, since these events, far from producing each other, mutually exclude each other. Indeed, this example points to a crucial disanalogy between exclusive disjunction and reciprocal causation. As Henry Allison says, "In ... an exclusive disjunction, the assertion of one element entails the negation of the others, while in the case of the pure concept, the assertion of one element entails the assertion of the others" (Allison 1983, 127).

In the case of modality, the transition from the forms of judgment to the categories seems obvious: of course the problematic judgment, "possibly *p*," uses the concept of *possibility*, and the apodictic judgment, "necessarily *p*," uses the concept of *necessity*. As for the assertoric judgment, "*p*," it asserts the *existence* of the state of things reported by *p*. What is not trivial, however, is the way Kant interprets Possibility, Existence, and Necessity when he sets out their corresponding principles, the three Postulates of Empirical Thought, since Kant's Postulates attempt to spell out what is meant by saying that anything is possible, actual, or necessary within the empirical world, rather than in a logical or a metaphysical sense.

Related terms: ***Critique of Pure Reason***, **Accident**, **Assertoric**, **Axioms**, **Causality**, **Cause**, **Community**, **Effect**, **Existence**, **Metaphysical deduction**, **Metaphysics**, **Modality**, **Necessity**, **Possibility**, **Reality**, **Relation**, **Substance**, **Synthetic a priori**, **Table of judgments**, **Table of principles**, **Transcendental analytic** *Georges Dicker*

Table of judgments (*[Tafel] Von der logischen Funktion des Verstandes in Urteilen*) The first task that Kant undertakes in the Transcendental Analytic of the *Critique of Pure Reason* is to discover the pure concepts or categories (A69–70/B94–5 [1781/7] = CECPR:206). In accordance with a label that Kant himself uses in a later passage, the procedure by which he discovers

them is commonly called the "Metaphysical Deduction" (B159/CECPR:261). The table of judgments (hereafter referred to as TJ) is the opening stage of that procedure.

The fundamental idea of the Metaphysical Deduction is that the categories can be extracted from the basic logical forms of judgment, so that we can discover the categories by inventorying those forms (A69/B94 = CECPR:206; A79/B105 = CECPR:212). This idea rests on the point that concepts are used primarily within propositions or, in Kant's idiom, in making judgments. As he puts it, "Now the understanding can make no other use of these concepts than that of judging by means of them" (A68/B93 = CECPR:205). Take for example the concept "horse." When is that concept used – when does it come to life? Kant's answer is: When someone makes a judgment about horses, like "all horses are herbivorous." Following up on this clue, he thinks that in order to discover the pure concepts, he need only survey the basic logical forms of judgments.

A judgment has both a content and a logical form. The judgment that all horses are herbivorous has the concepts "horse" and "herbivorous" as its content. But it also has something that remains when we abstract from that content, namely, its logical form, "All A's are B's." This remainder, Kant thinks, also consists of a concept, namely the concept of unity, presumably because the judgment "all A's are B's" gathers into *one* class all the things that are A's. (Several commentators have said, plausibly, that the pure concept invoked by "all A's are B's" should be totality rather than unity; I here ignore this point, but *see* **Table of categories**.) Now the concepts that constitute the content of the judgment that all horses are herbivorous are empirical ones. But what about the concept that makes for this judgment's logical form? That concept, Kant thinks, is not derived from experience; it is a pure or a priori concept. Generalizing from this example, one can grasp Kant's idea that by studying the various possible logical forms of judgments, we can discover what pure concepts there are.

The TJ exhibits Kant's classification of the logical forms of judgment; it looks like this (A70/B95 = CECPR:206):

1.
Quantity of Judgments
Universal
Particular
Singular

2.
Quality
Affirmative
Negative
Infinite

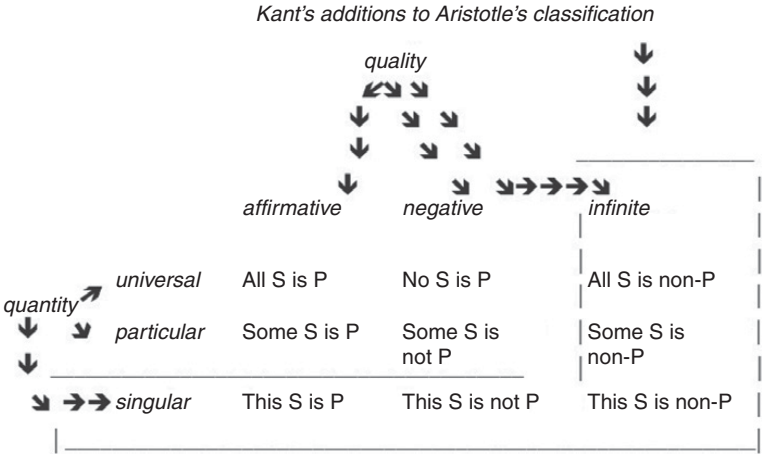
3.
Relation
Categorical
Hypothetical
Disjunctive

4.
Modality
Problematic
Assertoric
Apodeictic

Kant intends this table to convey his view that (a) every judgment has four different characteristics: a quantity, a quality, a relation, and a modality, and that (b) each of these

characteristics can be instantiated in one of three different ways: the quantity of a judgment can be universal, particular, or singular; its quality can be affirmative, negative, or infinite; its relation can be categorical, hypothetical, or disjunctive; its modality can be problematic, assertoric, or apodictic. Thus, every judgment must have a form that is one of the three instantiations of each of the four characteristics; for example, the form of "all politicians are liars" is universal, affirmative, categorical, and assertoric.

The characteristics of quantity and quality are based on the logic of Aristotle. In terms of the figure below, Aristotle offered the classification of propositions shown outside the L-on-its-side box; Kant added the elements shown inside that box.



To illustrate the quantity of a judgment, suppose one makes a judgment about philosophers. Then it can be about all philosophers (e.g., "all philosophers are humans"), making it universal, or it can be about some philosophers (e.g., "some philosophers are women"), making it particular. However, it can also be about a particular philosopher, as in the judgment "Socrates is wise." Aristotle and his followers treated such a singular judgment as a special case of the universal, i.e., as saying that all members of the one-member class, Socrates, are wise – that "All 'Socrateses' are wise." They did so because in determining what logical inferences can be drawn from a proposition of the form "All S is P," it makes no difference whether the class of S's contains many members or only one member. Kant approved of this simplification in the context of formal logic, but he held that in inventorying judgments with a view to determining what pure concepts they involve, the singular judgment deserves its own place (A71/B96 = CECPR:207).

To illustrate the quality of a judgment, suppose one makes a judgment about Socrates. Then it can affirm something about Socrates (e.g., "Socrates is mortal"), making it affirmative; or it can deny something about Socrates (e.g., "Socrates is not jealous"), making it negative. (Notice that these two judgments also happen to be singular ones; this begins to illustrate Kant's point that every judgment must have a form that instantiates *each* of the four characteristics.) Kant, however, again modifies Aristotle's scheme, by adding a third instantiation of "quality," i.e., the infinite, to cover cases of "the logical affirmation made in

a judgment by means of a merely negative predicate" (A72/B97 = CECPR: 207). Kant's example of an infinite judgment is "the soul is nonmortal." Kant notes that the logical form of such a judgment is an affirmation – the judgment says that something *is* such and such – but insists that it should be distinguished from an affirmative judgment. His reason appears to be essentially this. The affirmative judgment "the soul is immortal," if true, can convey knowledge about the soul's nature. By contrast, the infinite judgment "the soul is nonmortal" only places the soul in the same class as all undying things, including rocks, dirt, fire, ice, air, lead, and so on. It does not differentiate the soul from any of those things, and thus could be known "without the concept of the soul growing in the least or being affirmatively determined" (A73/B98 = CECPR:207).

As the TJ shows, Kant holds that every judgment must also have a relation: it must be categorical, or hypothetical, or disjunctive. In a categorical judgment, the relation is between subject and predicate. In a hypothetical judgment, such as "if there is lightning, then there will be thunder," the relation is between ground and consequence. There is a major difference between the subject-predicate relation and the ground-consequence relation: the subject-predicate relation links two terms or concepts, whereas the ground-consequence relation links two complete judgments (A73/B98 = CECPR:208). Kant also points out that a hypothetical judgment does not assert that its antecedent is true nor that its consequent is true; it only asserts that if its antecedent is true, then its consequent is true (A73/B98–9 = CECPR:208).

A disjunctive judgment also asserts a relation between two (or more) complete judgments; its basic logical form is "*p* or *q*." In modern logic, such a judgment is taken to mean that at least one of the judgments separated by "or" is true, as in "only works by either Mozart or Beethoven are on tonight's program." But in Kant's system, such a judgment is taken to mean that one and only one of the judgments separated by "or" is true, as in "Alice's favorite composer is either Mozart or Beethoven."

The fourth formal characteristic of judgments, modality, differs from the others in that it does not affect the content of a judgment (A74/B99–100 = CECPR:209). This is because the modality of a judgment concerns only the attitude taken toward the judgment's content. For example, if the thought "there is extraterrestrial life" were embedded in a judgment, that judgment might be "possibly, there is extraterrestrial life," making it "problematic"; or it might be "there really is extraterrestrial life," making it "assertoric"; or it might be "necessarily, there is extraterrestrial life," making it "apodictic." But whichever of these it is, the content of the judgment – *there is extraterrestrial life* – remains the same; only the attitude toward that content varies. This way of understanding modality contrasts with the now prevalent "possible worlds" view of it (*see* **Table of principles**).

Most contemporary philosophers regard TJ as being deeply flawed because Kant assumed that the logic of his day was "finished and complete" (Bviii/CECPR:106), but in the twentieth century, logic underwent an explosive development that showed that there is a multitude of judgment forms that cannot fit into TJ. However, the weaknesses of TJ arguably do not greatly damage Kant's position. For later in the Transcendental Analytic, Kant seeks to prove the applicability of the specific categories by arguing that they are necessary conditions of experience. If those arguments are successful, then they also show *what* these specific categories are, thus rendering the Metaphysical Deduction otiose.

Related terms: ***Critique of Pure Reason***, **A priori**, **Assertoric**, **Categories**, **Concept**, **Logic**, **Metaphysical deduction**, **Modality**, **Necessity**, **Problematic**, **Table of categories**, **Table of principles**, **Transcendental analytic**, **Understanding** *Georges Dicker*

Table of principles (*Tafel der Grundsätze*) Kant holds that to show that a category has "objective validity" is, ultimately, to demonstrate the special status (officially, the synthetic a priori status) of the principle associated with the category. The exact nature of this status can be debated, but the focus here will be on the content of each principle and its relation to the category(ies) associated with it.

Kant provides a simple table of these principles, as follows (A161/B200 [1781/7] = CECPR:285; I have added the names of the corresponding categories in brackets).

1.
Axioms
of Intuition.
[Quantity: Unity, Plurality, Totality]

2.
Anticipations
of Perception.
[Quality: Reality, Negation,
Limitation]

3.
Analogies
of Experience.
[Relation: Substance, Cause,
Community (Reciprocity)]

4.
Postulates
of Empirical Thinking
in General.
[Modality: Possibility – Impossibility,
Existence – Nonexistence, Necessity – Contingency]

Kant's table belies the complexity of his project in two ways. First, Kant seeks to prove three different principles only for the categories of relation: the First Analogy for Substance, the Second Analogy for Cause, the Third Analogy for Community. For the categories of quantity and quality, Kant seeks to prove only one principle for each group of categories, despite giving a plural name to each of those two principles. Second, for the categories of modality, there is a postulate for each category, but the postulates are merely definitions of possibility, actuality, and necessity.

The principle of the Axioms of Intuition is, essentially, that all appearances are extensive magnitudes (A162/B201 = CECPR:286). An extensive magnitude is one that something has by virtue of having parts that are prior to the whole. Kant's proof of the principle is that since space and time are extensive magnitudes, and all appearances are in time and many are also in space, it follows that all appearances are extensive magnitudes. This principle makes it possible to apply mathematics to appearances, for it makes measurement possible. Notably, we cannot measure any spatial extent unless we use some unit of measurement, but this presupposes that space is divisible into equal portions that correspond to the unit of measurement. The parts are prior to the whole in the sense that no dimension can be assigned to the whole (or to any portion thereof) unless we have *first* determined what part of the whole corresponds to our unit of measurement. Thus, from the epistemological point of view of the Axioms of Intuition, the parts of space are prior to the

whole (A162/B203 = CECPR:287), even though from the metaphysical point of view of the Transcendental Aesthetic, the whole of space is prior to its parts (A24/B39 = CECPR:175), since space cannot be assembled from or disassembled into parts (like a bookcase or a car).

Kant has been criticized for what may appear to be the arbitrary association of the axioms of intuition with the categories of quantity, for his principle seems to have nothing to do with the judgment forms from which those categories were extracted. Instead, it pertains to questions like "How large is X?" and "How long did Y last?" (Bennett 1966, 165). It ensures that such questions, when asked about spatiotemporal objects, always have an answer. This may be correct, but it seems unrelated to Kant's table of judgments and to the categories.

Kant can be defended against this criticism. The categories of quantity are invoked by the universal, particular, and singular forms of judgment; they are applied when what modern logic calls "quantification" is used. But abstract logical notions like "all" and "some" can be applied to experience only if experienced items can be individuated and counted; otherwise the notions of unity ("allness"), particularity ("someness"), and singularity ("thisness") would be abstractions that could never get a foothold in experience. However, we can individuate and count items of experience only if they are located in space and time: we can differentiate between, say, two otherwise identical coins only if they exist in different places or at different times. But that in turn requires that space and time be divisible into "parts," i.e., units of extension and units of time; it requires that they be extensive magnitudes.

For the categories of quality, Kant again provides a single principle with a plural name: "Anticipations of Perception." Its clearest formulation is: "in all appearances sensation, and the *real* which corresponds to it in the object . . ., has an *intensive magnitude*, that is, a degree" (A166/B207 = CECPR:290). For example, a sound has a certain degree of loudness; a patch of color is more or less saturated. The principle of the Anticipations gives additional support to Kant's view that mathematics can be applied to empirical objects; for intensive magnitudes like loudness, saturation, and temperature can be measured, though Kant evidently holds that they differ from extensive magnitudes in not having parts (A168/B210 = CECPR:291). As Guyer says, "5 feet of plank are literally part of my 8–foot bookshelf . . . but 60 degrees of heat are not literally *part* of today's temperature of 90 degrees" (Guyer 1987, 198–9).

Kant does not ascribe intensive magnitude to "appearances" as such, but rather to *sensation* and to "the *real* which corresponds to [sensation] in the object." He says, "All objects of perception, insofar as they contain sensation, must be ascribed an intensive magnitude, i.e., a degree of influence on sense" (B208/CECPR:290). So Kant's principle is embedded within a causal theory of perception; it says that the intensive magnitude of our sensations depends on the intensive magnitude of the qualities of the "real" objects that cause those sensations. Thus, a detailed treatment of the principle would lead, among other things, to questions about its compatibility/incompatibility with transcendental idealism.

To relate the Anticipations of Perception to the categories of quality, we can think of a very intense sensation (and its objective correlate) as having a high degree of reality, of a less intense sensation (and its objective correlate) as having a limited degree of reality, and of the absence of sensation as a lack of reality. This gives some empirical meaning to the categories of reality, limitation, and negation (see A168/B210 = CECPR:291). What remains difficult to see is how these concepts, so interpreted, relate to their corresponding judgment forms. Why, for

example, should the affirmative judgment that S is P relate to a more intense sensation or quality than the infinite judgment that S is non-P?

For the categories of relation, which are generally regarded as the most important ones, Kant provides three principles, which I here *paraphrase*: the First Analogy, which states that in the empirical world substance persists and its quantum does not change; the Second Analogy, which states that every observable event must have a cause; the Third Analogy, which states that all substances that exist simultaneously causally interact. Although questions can be raised about both the completeness of Kant's table of judgments (*see* **Table of judgments**) and the extraction of the categories from that table (*see* **Table of categories**), the association of each category of relation with its corresponding principle is quite intuitive. The big question about the Analogies is how Kant proves them and whether his proofs succeed.

Only a sketch of his overall argument can be given here (based on Dicker 2004, 84–193). Kant's justification for each of the three principles is that its truth is a necessary condition of experience. However, by the time Kant reaches the Analogies in the *Critique*, he thinks he has established that experience has both a subjective and an objective time-order. The subjective time-order is the one in which our perceptions occur. The objective time-order is the one in which we take the objects of our perceptions to exist. In the Analogies, Kant argues that we could not determine the position of things or events in the objective time-order, and therefore could not really make the distinction between the two time-orders, unless each of his three principles were true (A176/B219 = CECPR:296; A182–4/B224–7 = CECPR:299–301; A189–95/B234–40 = CECPR:305–8; A211–16/B256–63 = CECPR:316–20). Both the argument that is supposed to establish that we must make this distinction (the Transcendental Deduction of the categories), and the arguments that are supposed to show that this in turn requires the truth of the three principles (the proofs of each Analogy), are extraordinarily deep and notoriously difficult ones that continue to receive intensive critical discussion.

For the categories of modality, Kant provides three "Postulates." The first states that x is possible if and only if x conforms to the forms of intuition (space and time) and to the categories; the second states that x is actual if and only if x is actually perceived or is caused by something that is perceived; the third states that x is necessary if and only if x is governed by causal laws. These postulates are only definitions, but they are not definitions of possibility or necessity in the broadest sense (now commonly understood in terms of "possible worlds"); rather, they attempt to explain what it is for anything to be possible, real, or necessary within the actual, natural world – to define "real" possibility and necessity – and to do so against the background of the Analogies. This combination ensures that whatever is actual is necessary; Kant argues, more dubiously, that whatever is possible is actual (A231/B284 = CECPR:331). Kant also seems to conflate conformity to the first Postulate with conformity to all the laws of nature. This seems mistaken, but it has the merit of emphasizing that certain things that are not logically impossible remain impossible in a very strong sense; Kant instances clairvoyance and mental telepathy (A222/B270 = CECPR:324).

Related terms: ***Critique of Pure Reason***, **A priori**, **Analogies of experience**, **Anticipations of perception**, **Appearance**, **Axioms**, **Categories**, **Causality**, **Cause**, **Community**, **Effect**, **Experience**, **Intuition**, **Magnitude**, **Mathematics**, **Metaphysics**, **Modality**, **Necessity**, **Perception**, **Possibility**, **Postulates of empirical thinking in general**, **Postulates of pure practical reason**, **Relation**, **Sensation**, **Space**, **Substance**, **Synthetic a priori**, **Table of**

categories, **Table of judgments**, **Time**, **Transcendental aesthetic**, **Transcendental deduction**, **Transcendental deduction of the categories**, **Transcendental idealism** *Georges Dicker*

Taste (*Geschmack*) Kant uses "taste" in four senses. He distinguishes three of them in his *Anthropology*. Here he first states that "*Taste*, in the proper sense of the term, is . . . the property of an organ (the tongue, palate, and throat) to be specifically affected by certain dissolved matter in food or drink," while in a second, originally figurative sense, "the word *taste* is also taken for a sensible faculty of judgment, by which I choose not merely for myself, according to sensation, but also according to a certain rule which is represented as valid for everyone." In other words, taste in this sense is an ability to judge that a preference is intersubjectively valid rather than strictly personal. But the "rule" that a certain preference is more than merely personal "can be *empirical*, in which case, however, it can make no claim to true universality or, consequently, to necessity either," for "there is also a taste that savors, whose rule must be grounded a priori, because it proclaims *necessity* and consequently also validity for everyone as to how the representation of an object is to be judged in relation to the feeling of pleasure or displeasure . . . And one could call this taste *rationalizing* taste" (A, 7:239–40 [1798]/CEAHE:342–3). Examples of more than merely personal preference but still not strictly necessary and universal taste would be the rule that soup should precede solid food, which holds for Kant and for Germans generally but not, according to Kant, for the English, or the supposed taste of the French for wit and beauty and of Spaniards for the serious and sublime (OFBS, 2:243–4 [1764]/CEAHE:52–3), while the judgment that a (particular) flower or sunset is beautiful would, in Kant's view, be valid for any human being, and thus a judgment made by "rationalizing" rather than "empirical" taste – although it would not be a strictly *rational* judgment, because on Kant's theory it would not be made by subsuming the object under a determinate concept in virtue of some mark that the object presents. A fourth sense of taste that Kant almost but not quite explicitly recognizes would be a pattern of individual preference that is not merely gustatory, such as a preference for chocolate over vanilla, but that still does not make any claim to universal validity: Kant notices that individuals might have particular manners of expressing themselves (A, 7:133/CEAHE:244) but should also note that individuals may have patterns of preference, say for the sound of the pianoforte over that of the harpsichord or for Classical over Baroque music or for nonfiction over fiction, that are more than just responses to individual objects or works, thus are patterns of preference, but make no claim to universal validity, whether empirical or rationalizing.

Kant should recognize this last sense of taste, because his formulation of what he calls the "antinomy of taste" makes as much sense as a contrast between personal and more universal patterns of preference as it does as a contrast between merely personal and more universal judgments about particular objects. The antinomy of taste is stated only in the Dialectic of the Aesthetic Power of Judgment at the end of the "Critique of the Aesthetic Power of Judgment," the first half of the *Critique of the Power of Judgment* and Kant's most mature and detailed analysis of aesthetic judgment, but it restates the puzzle that has framed Kant's theory throughout the work. The antinomy, which reflects Hume's contrast in "Of the Standard of Taste" (1757) between two "species of common sense," is the apparent conflict between the assumption that "There is no disputing about taste" because "Everyone has his own taste," on the one hand, and, on the other, the fact that "It is possible to argue about taste," or, more fully, between the "thesis" that "The judgment of taste is not based on concepts, for otherwise it would be possible

to dispute about (decide by means of proofs)" and the "antithesis" that "The judgment of taste is based on concepts, for otherwise, despite its variety, it would not even be possible to argue about it (to lay claim to the necessary assent of others to this judgment)" (CPJ, 5:338–9 [1790]/CECPJ:214–15). Kant presents this antinomy as if it is raising a new issue, but the problem is the same as that raised in the Analytic of the Beautiful and in the sections setting up the Deduction of Judgments of Taste. In the former, Kant's question is how can a judgment that is subjective in the sense of being based on one's own feeling of pleasure in an object (CPJ, 5:203/CECPJ:89) nevertheless claim "subjectively universal validity" (CPJ, 5:215/CECPJ:100), that is, validity for all potential experiencers of the object whose experience of the object is not distorted by some interest or other defect. In the latter, the issue is framed as an apparent conflict between two "peculiarities" of the judgment of taste. On the one hand, "The judgment of taste determines its object with regard to satisfaction (as beauty) with a claim to the assent of **everyone**, as if it were objective" (CPJ, 5:281/CECPJ:162); on the other, "The judgment of taste is not determinable by grounds of proof at all, just as if it were merely **subjective**" (CPJ, 5:284/CECPJ:164). But the tension is the same in each case, and could just as well apply to disputes over the merits of genres, styles, and so on as to disputes over the beauty of particular objects.

The form of the resolution of the apparent conflict is also the same in each case: Kant argues that judgments of taste are based on something *cognitive* but not *determinate*. In the "Resolution of the antinomy of taste," he argues that judgments of taste are based on a concept "of a general ground for the subjective purposiveness of nature for the power of judgment" or of the "supersensible substratum of humanity" (CPJ, 5:340/CECPJ:216); in the Analytic of the Beautiful and the Deduction, he argues that the problem is solved by the recognition that judgments of taste are grounded not on determinate concepts of objects but on the free play of imagination and understanding (e.g., CPJ, 5:219, 287/CECPJ:104, 167). In both cases, such a foundation makes it impossible to *prove* a judgment of taste by a straightforward subsumption of its object under a determinate concept, but still reasonable to *discuss* or *argue* about matters of taste.

Kant's paradigmatic example of a judgment of taste is the judgment that a particular object is beautiful; further details of his analysis of the judgment of taste can be found in the entry "Beautiful." One further point to be noted, however, is that although Kant considers judgments about the sublime to be *aesthetic* judgments that can be analyzed in terms of the same four moments of quality, quantity, relation, and modality as judgments of beauty, he does not call them judgments of *taste* but contrasts them to the latter (CPJ, 5:247/CECPJ:130–1). His reason for this distinction seems to be his claim that judgments of the sublime are not really about their apparent objects in nature at all but about our own state of mind, because the feeling of sublimity is a response to something so vast or powerful as to be apparently formless: "We can say no more than that the object serves for the presentation of a sublimity that can be found in the mind," namely the power of our own reason as felt in this experience; "for what is properly sublime cannot be contained in any sensible form, but concerns only ideas of reason, which ... are provoked and called to mind precisely by this inadequacy" (CPJ, 5:245/CECPJ:129). Thus, Kant classifies judgments of the sublime as aesthetic judgments but not judgments of taste, although that might be argued to be itself a verbal matter of taste.

Related terms: ***Anthropology from a Pragmatic Point of View***, ***Critique of the Power of Judgment***, **Lectures on Anthropology**, ***Observations on the Feeling of the Beautiful and Sublime***, **Aesthetic**, **Beautiful**, **Genius**, **Judgment: power of** *Paul Guyer*

Teleological judgment (*teleologisches Urteil*, *teleologische Beurteilung*, *teleologische Urteilskraft*) Kant reserves the term "teleological" for judgments that employ the concept of an end with respect to living beings or natural organisms. Kant's "Critique of the Teleological Power of Judgment," the second part of the CPJ (1790), follows the pattern of division into an analytic, in which Kant identifies the distinguishing features of teleological judgments and their epistemological basis, and a dialectic, which exposes the antinomy to which they give rise and presents its unique solution, whereby limits are also set to the kind of cognition possible in this sphere. The extensive appendix that follows, entitled a "Methodology," integrates and elaborates these results from the point of view of Kant's system as a whole (*see* **Teleology**).

Several basic distinctions are employed by Kant in his preliminary analysis of teleological judgment. (1) Between "formal" and "material" purposiveness. Formal purposiveness involves no cognition of any real existent: it is exemplified by the circle, which proves purposive for the solution of problems in geometry. Material purposiveness is reserved for "**real**" existing objects (CPJ, 5:362–5 /CECPJ:235–7). (2) Between "internal" and "relative" (or "external") purposiveness. The purposiveness of an object is relative when it is determined by some other object, and internal when the end in question is determined by the object itself (CPJ, 5:367–9/ CECPJ:239–41). Judging the relative purposiveness of natural objects involves simple consideration of how "the things in the world are useful to one another" and raises no philosophical difficulties. An internally purposive object, by contrast, is one that we understand to be self-generated in the problematic sense of being produced out of the concept which it instantiates, but that we do not conceive in the manner of a machine (where the cause of the object's conformity to a concept is prior and independent of the object itself): rather we judge that "the manifold in a thing is good for this thing itself" (CPJ, 5:374/CECPJ:246; CPJFI, 20:437 [1789]/CECPJ:304).

Kant introduces further distinctions in the course of differentiating teleological judgments from their aesthetic counterparts. (3) Between "subjective" and "objective" purposiveness, where the former is grounded either on states of feeling or directly on our cognition's need for systematicity, and the latter on the application of determinate concepts (CPJ, 5:359–60/ CECPJ:233). (4) Between (indeterminate) "purposiveness" (*Zweckmäßigkeit*) and (determinate) "purposes" (*Zwecke*) (CPJ, 5:220/CECPJ:105), which are related as "dutifulness" (*Pflichtmäßigkeit*) is related to "duties" (*Pflichten*) and "lawfulness" (*Gesetzmäßigkeit*) to "laws" (*Gesetze*). An object is *zweckmäßig* to the extent that its form shows it to be of a kind suitable for realizing some determinate *Zweck*.

The type of judgment with which Kant is occupied in the Critique of the Teleological Power of Judgment is (1) material, (2) internal, (3) objective, and (4) ascribes determinate *Zwecke* to objects. The observable indices for such internally purposive objects in the organic realm comprise (i) the self-propagation of species, (ii) the self-maintenance of individual organisms that we conceive as growth, and (iii) the reciprocal independence of their parts (CPJ, 5:371/ CECPJ:243). Kant describes the structure of such "**organized** and **self-organizing** being" provisionally as a matter of being "**cause and effect of itself**" (CPJ, 5:370/CECPJ:243), and,

more fully, as being such that each part is conceived as if it (a) "exists only **through** all the others, thus as if existing **for the sake of the others** and **on account of** the whole," and (b) "**produces** the other parts (consequently each produces the others reciprocally)" (CPJ, 5:373–4/CECPJ:245). Kant terms such entities "natural ends," *Naturzwecke* (CPJ, 5:193/CECPJ:78).

We can understand the "entirely unique lawlikeness" (CPJ, 5:539/CECPJ:233) of natural ends – which is not found in the mechanical view of nature and of which we can form no "experiential concept" (CPJFI, 20:235/CECPJ:36) – only "in **analogy** with causality according to ends," i.e., our own practical reason, "as if they were products of a cause whose causality could only be determined through a **representation** of the object" (CPJ, 5:360–1/CECPJ:234; CPJFI, 20:232/CECPJ:34). We can do so, however, only on the condition that we recognize that the analogy is "remote" (CPJ, 5:375/CECPJ:246–7), and that natural ends exhibit "a special kind of causality" (CPJ, 5:359/CECPJ:233), which (like freedom) "can be conceived without contradiction but cannot be comprehended" (CPJ, 5:371/CECPJ:243). From this it follows that teleological judgments cannot be regarded as strictly explanatory (CPJ, 5:360, 437/CECPJ:234, 304). Their grounds, like those of judgments of taste, lie exclusively in our power of reflective judgment. (These theses are stated succinctly in Kant's earlier UTP, 8:180–3 [1788]/CEAHE:215–17.)

The apprehension of such self-organization in natural beings supplies all that is either needed or possible by way of a transcendental deduction of teleological judgment: insofar as we take natural ends to manifest reason within the sphere of understanding, their existence (and our judgment of them) cannot be validated as a condition of possible experience. Yet the fact that they testify to the "objective reality" of the concept of an end (CPJ, 5:376/CECPJ:247) invites us to suppose that we have been supplied with a "hint" concerning nature's supersensible substrate (CPJ, 5:390/CECPJ:261). One aim of Kant's Dialectic is accordingly to show that no such insight concerning the constitutive "internal possibility" of natural ends is available. Kant's argument here is that none of the possible systems that pretend to account for our judgments of natural ends are coherent and adequate (CPJ, 5:389–95/CECPJ:261–6), and that both (a) the concept of a natural end, and (b) their inexplicability, are consequences of the discursive character of our cognition (CPJ, 5:395–410/CECPJ:266–79). Kant thereby protects his claim, made in the Introduction, that teleological judgment, in parallel with the judgment of taste, is merely reflective (CPJ, 5:194/CECPJ:80; CPJFI, 20:219–21/CECPJ:22–4).

The other, connected aim of the Dialectic is to unify teleological judgment with mechanical explanation of nature, which – since organisms are first and foremost sensible appearances and physical entities – teleology can neither supplant nor limit, and with which it may seem to compete (CPJ, 5:386–8/CECPJ:258–60). This is achieved by the postulation of a common supersensible ground of both orders, which remain distinct, but in relation to which mechanism can be regarded as ultimately subordinate (CPJ, 5:410–55/CECPJ:279–84).

Related terms: ***Critique of the Power of Judgment***, **End**, **Judgment: power of**, **Life**, **Mechanism**, **Organism**, **Purposiveness**, **Reflective judgment**, **Teleology**

Sebastian Gardner

Teleology (*Teleologie*) Insofar as teleology comprises the theory of ends or purposes, Kant's treatment of the topic embraces several spheres of his thought, including morality, political theory and rational agency in general, aesthetics (insofar as the beautiful involves an attribution of purposiveness), philosophy of history (to the extent that human development can be viewed as purposive, again a notion that Kant endorses), theology (insofar as grounds can be found for

regarding the world as God's creation), and the unity of our rational faculty as a whole (which Kant interprets in teleological terms). What Kant calls *Teleologie*, however, is restricted to consideration of a subset of natural objects, namely organisms, following Wolff, who had employed it to designate the sector of philosophy concerned with the putative intentions of things in nature. Kant's theory of teleology is provided in full in the second part of the CPJ (1790), the "Critique of the Teleological Power of Judgment."

In the CPR, the concept of an end is not included among the intuitive or categorial conditions of possible experience – for which reason there cannot be, importantly, an a posteriori proof of God's existence – and the CPR remains all but silent on the question of what is to be made of natural organisms; Kant there discusses purposiveness only as a corollary of the systematic unity of cognitions demanded by reason, with emphasis on its strictly regulative significance (A686–95/B714–23 [1781/7] = CECPR:614–18; A826/B854 = CECPR:688). In the context of practical reason, concepts of ends are employed only as required for the rational determination of one's will, i.e., in consequence of what practical principles and incentives are taken up (G, 4:439–40 [1785]/CEPP:88–9; G, 4:428–30/CEPP:78–81; CPrR, 5:40–1 [1788]/CEPP:172–3). And on Kant's account, judgments of taste, which in any case rest on grounds of feeling, presuppose mere indeterminate purposiveness (*Zweckmäßigkeit*), but no concept of an actual perfection or determinate end (*Zweck*) (CPJ, 5:219–22, 226–9/CECPJ:105–7, 111–13). In none of these contexts, then, is any claim made, independently of the powers of desire and feeling, to objective cognition of an entity as inherently purposive. Hence Kant's restriction of *Teleologie*: only in application to living beings does employment of the concept of an end make a claim to knowledge that demands special treatment, supplementary to what is contained in his other critiques.

Such a claim is made, on Kant's account, only when some phenomenon in nature is thought of as a "**natural end**," *Naturzweck*, an "organized being" (CPJ, 5:193/CECPJ:78). Organisms are "**natural forms that are purposive in themselves**" (CPJFI, 20:218 [1789]/CECPJ:21). Teleology is accordingly equivalent to "the **theory of physical ends** (the theory of the judging [*Beurtheilung*] of the things in the world as natural ends)" (CPJFI, 20:249/CECPJ:48).

Kant's task in the second part of the CPJ is to establish that such judgments are warranted, *contra* those (such as Spinoza) who reject purposiveness in nature as illusory, and that this is so despite the fact that they lack the kind of robust grounds for determining the properties of natural objects defined in the CPR and elaborated in MNS, and consequently cannot be taken as affording cognition of nature in the plain sense supposed either by ordinary human understanding, or by philosophers from Aristotle down to the majority of his contemporaries, who suppose organic nature (if not nature in general) to give proof of intelligent design. (Kant himself, in his pre-Critical writings, had affirmed the special difficulty of a mechanistic explanation of organisms though not endorsed the specific inference to a divine author; see UNH, 1:230 [1755]/CENS:200–1; OPA, 2:114–15 [1763]/CETP70:156–7.)

The major line of argument that Kant employs in his endeavor to validate teleological judgment on a critical, nontranscendent basis turns on the distinctive mereological and functional properties exhibited by living beings, a species of order that necessarily appears contingent in relation to (and hence cannot be explained in terms of) the laws governing mechanical nature. Explicating this order – the task of an Analytic – proves however relatively straightforward, in comparison with the difficulty that then presents itself – addressed in the Dialectic – of reconciling teleology with mechanism (*see* **Teleological**

judgment). While denying that teleological judgments as such constitute a proper doctrinal part of natural science (CPJ, 5:416–17/CECPJ:285–6), Kant regards his account as offering sufficient warrant and motivation for biological science in a qualified form (CPJ, 5:418–24/CECPJ:286–93).

In the Appendix to the Critique of Teleological Judgment, Kant introduces an additional teleological conception of nature, whereby it is represented as morally purposive (CPJ, 5:443–5, 475–85/CECPJ:309–11, 338–46). Kant's "moral teleology" is an extension of his concept of what he calls the "relative" purposiveness of organisms – their utility for one another – but it rests not only on the grounds that lead us to conceive of certain natural phenomena as inherently organic, but in addition on grounds of practical reason. Our moral cognition of the supersensible entitles us to extrapolate certain "postulates of pure practical reason," propositions that are theoretical in form but justified by their contribution to the fulfilment of our moral vocation. Kant argues accordingly that reason's interest in systematic totality in the sphere of teleology – which leads it to demand not merely an "ultimate end" (*letzte Zweck*) of nature but also a "final end" (*Endzweck*), something that cannot be found within nature itself – is justifiably fulfilled by identifying man qua noumenon, i.e., qua subject to the moral law, as nature's final end (CPJ, 5:434–45/CECPJ:301–11). Kant thereby vindicates "the teleological view of the world" that is natural to human reason – the view that "nothing is in vain" and that "everything **in nature** is good for something" – on the grounds that substitute knowledge of the moral law for the (groundless) "physicotheological" claim to knowledge of the determinate properties of a higher intelligence that creates the world (CPJ, 5:437–8/CECPJ:304–5).

This view of nature segues into the account that Kant gives in diverse texts of the manner in which the various dimensions of human beings considered as *natural* beings – their empirical constitution, their relation to organic and inorganic nature, and the manner in which social life develops, i.e., all that Kant allows a posteriori psychology and the human sciences to comprehend – can be regarded as teleological in character and as directed ultimately to a moral end (IUH, 8:15–31 [1784]/CEAHE:107–20; RHe, 8:43–66 [1785]/CEAHE:121–42; CBHH, 8:125–30 [1786]/CEAHE:160–75; UTP, 8:158–83 [1788]/CEAHE:195–217; CPJ, 5:430–4/CECPJ:297–301; OCS, 8:307–13 [1793]/CEPP:304–9; Rel, 6:26–7 [1793]/CERRT:74–5; RP, 20:306–8 [1793/1804]/CETP81:393–4; TPP, 8:360–8 [1795]/CEPP:331–7; CF, 7:79–92 [1798]/CERRT:297–307; A, 7:321–33 [1798]/CEAHE:416–29; in several of these places Kant is arguing in opposition to Herder's naturalization of teleology).

Although concepts of purposiveness pervade Kant's philosophy, the formal place of teleology in Kant's system is circumscribed. Kant describes it as interstitial and subordinate (CPJFI, 20:239–47/CECPJ:39–46; CPJ, 5:194, 417/CECPJ:80, 286; RP, 20:293–4/CETP81:382). The a priori grounds that teleological judgment of nature presupposes do not include the (transcendentally crucial) "special principle" of the faculty of judgment, viz., the "formal" purposiveness of nature for our cognition, which it is reserved for the critique of aesthetic judgment to reveal. Rather, teleology employs simply "the principle of reason" in combination with the understanding (CPJFI, 20:243–4/CECPJ:43), albeit in a manner different from that in which reason regulates empirical knowledge in general as explained in the CPR. The difference lies in teleology's consideration of nature as a "technical purposiveness," as "purposive in its products," as if nature were *art*, in Kant's broad sense of *die Kunst überhaupt* as "doing" that does not merely have an effect but also results in a "**work** (*opus*)" (CPJ, 5:303/CECPJ:182). Teleology does not therefore

lie at the same foundational level as the critique of aesthetic judgment: though it too evinces a "transition from understanding to reason," it does not deepen our understanding of the fundamental constitution of our rational powers (CPJFI, 20:243–7, 178–9/CECPJ:43–6, 66; CPJ, 5:169, 194/CECPJ:57, 80).

The critique of teleological judgment nonetheless contributes to the CPJ's broader aim of mediating the "gulf" (*Kluft*) between the two discrete domains of our legislation, viz., freedom and nature (CPJ, 5:175/CECPJ:63). Teleology, like the aesthetic, exhibits both theoretical and practical aspects. Because teleology is disengaged from the will, it remains "essentially distinct from practical purposiveness" (CPJFI, 20:243/CECPJ:43) and "belongs to the theoretical part of philosophy" (CPJ, 5:194/CECPJ:80). As such, it evidences our commitment to the attainability in principle of systematic knowledge of nature: organic nature exhibits the type of self-comprehending lawfulness sought in natural science, in which particularity and universality are unified (CPJ, 5:404/CECPJ:274). At the same time, because conceiving nature teleologically involves thinking of natural objects in terms of how they "**ought to be**" (CPJFI, 20:240–1/CECPJ:40–1), it points to the identity of "is" and "ought" that would characterize the cognition of an intuitive intellect (CPJ, 5:402–4/CECPJ:272–4). Of special importance in this regard is the supersensible ground of the unity of the mechanical and teleological orders of nature, which, Kant argues, we are obliged to at least *think* in order to secure their reconciliation (CPJ, 5:410–15/CECPJ:279–84), but which only an intuitive intellect, for whom mechanism and teleology would be undifferentiated, would be able to cognize (CPJ, 5:404–6/CECPJ:274–5). Teleology thus brings to light – as aesthetic judgment cannot, its grounds being merely subjective – an *objective* ("logical" and "material") sense in which nature may be regarded as conducive to our moral purposes.

***Related terms*: *Critique of the Power of Judgment*, End, Judgment: power of, Judgment of taste, Mechanism, Organism, Purposiveness, Reflective judgment, Teleological judgment**

Sebastian Gardner

Temperament (*Temperament*) From his 1764 *Observations on the Feeling of the Beautiful and Sublime* to his 1798 *Anthropology from a Pragmatic Point of View*, Kant distinguishes between four human temperaments: sanguine, melancholic, choleric, and phlegmatic. They are divided into temperaments of feeling, which have strong but superficial feelings (sanguine and melancholic), and temperaments of passivity, which have deeply rooted but more discreet sensations (choleric and phlegmatic) (A, 7:286–7 [1798]/CEAHE:385; AF, 25:636–7 [1775–6]/CELA:181–2). The sanguine is light-blooded: he "is carefree and of good cheer; he attributes a great importance to each thing for the moment, and the next moment may not give it another thought"; the melancholic is heavy-blooded: he "attributes a great importance to all things that concern himself"; the choleric is hot-blooded: he "is *hot-tempered*, flares up quickly like straw-fire"; finally, the phlegmatic is cold-blooded: he has a "propensity to inactivity" (A, 7:288–90/CEAHE:386–7; OFBS, 2:220–4 [1764]/CEAHE:33–6; AM, 25:1370–6 [1784–5]/CELA:467–72; AF, 25:636–48/CELA:181–92; Me, 25:1158–69 [1781–2]/CELA:296–305).

Temperaments are defined as one of the "the effects of nature on man" (A, 7:119/CEAHE:231): "what nature makes of the human being … belongs to temperament (where the subject is for the most part passive)" (A, 7:292/CEAHE:390). They can be considered either physiologically, in terms of their physical constitution and complexion, or psychologically, in terms of "the proportion of sensible feelings and desires" (AF, 25:636/CELA:181). As "the sum

total of incentives" (AM, 25:1370/CELA:467), temperament must be distinguished from natural aptitude and character: "natural aptitude has more (subjectively) to do with the *feeling* of pleasure or displeasure"; it is a passive feeling, whilst temperament has to do "(objectively) with the *faculty of desire*" (A, 7:286/CEAHE:384). However, both natural aptitude and temperament belong to sensibility, whilst character belongs to the mode of thinking: "The first two predispositions indicate what can be made of the human being; the last (moral) predisposition indicates what he is prepared to make of himself" (A, 7:285–6/CEAHE:384).

Some temperaments seem to be naturally more oriented towards virtue than others. Early on, the melancholic is celebrated as the virtuous temperament par excellence (OFBS, 2:219/CEAHE:33), whilst Kant eventually comes to commend the phlegmatic as the temperament that can serve as a substitute for wisdom (A, 7:290/CEAHE:388). However, insofar as they are sensuous incentives that originate from the faculty of desire, they cannot lead to virtue, which stems from character: "Good-naturedness, when it is based on temperament, is not moral" (AM, 25:1333/CELA:438; G, 4:393 [1785]/CEPP:49; A, 7:288/CEAHE:386–7; AF, 25:636/CELA:181). Kant concludes that "A human being can therefore have an unfortunate temperament, but yet [have] a good will, which is a basis for good character" (AF, 25:649/CELA:192).

Related terms: **Character**, **Incentive**, **Natural aptitude** *Alix Cohen*

Theology (*Theologie*) Rational theology, as opposed to revealed or biblical theology, is the philosophical doctrine of God. In Kant's time, it was a branch of special metaphysics. Kant engaged with rational theology from the pre-Critical essays *The Only Possible Argument in Support of a Demonstration of the Existence of God* and *Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality* until his late paper "On a Recently Prominent Tone of Superiority in Philosophy." From 1770 to 1796 he regularly dealt with theology in his *Lectures on Metaphysics*, and from 1783 to 1787 he taught courses specifically in rational theology (published in 1817 as *Lectures on the Philosophical Doctrine of Religion*). The chapter on the ideal of pure reason in the Transcendental Dialectic of the first *Critique* contains an extensive criticism of all speculative theology, which for Kant is subdivided into transcendental theology, on the one hand, and natural theology, on the other. The former "thinks its object . . . through pure reason, by means of sheer transcendental concepts," and comprises both ontotheology and cosmotheology, whereas the latter thinks God "through a concept which it borrows from nature (the nature of our soul) as the highest intelligence," and besides physico-theology contains also moral theology, or ethicotheology (A631/B659 [1781/7] = CECPR:583–4).

The pre-Critical Kant developed an original version of what he later called "ontotheology." After clarifying that existence (*Dasein*) is "not a predicate or a determination of a thing," but "the absolute positing of a thing" (OPA, 1:72–3 [1763]/CETP70:117–19), Kant goes on to define God as "an absolutely necessary being" that contains "the ultimate real ground of all that can be thought" (OPA, 2:82–3/CETP70:127). Kant's argument, an attempt of which can already be found in his earlier "A New Elucidation of the First Principles of Metaphysical Cognition" (NE, 1:395–6 [1755]/CETP70:15–7), runs roughly as follows. Anything is possible if its determinations do not contradict each other, as for example in the concept of a fiery body (as distinguished from the concept of a quadrangular triangle). Something that can be thought (*Denkliches*) may exist or may not exist. However, in order to be a possible thing at all, a material element has to be given, namely a set of predicates. If nothing real was posited, all possibility would be canceled. Hence the necessary being exists, not because its nonexistence is

self-contradictory, but because "its non-existence eliminates the material element and all the data of all that can be thought" (OPA, 2:82/CETP70:127).

In the first *Critique*, Kant abandons ontotheology, though his conception of the transcendental ideal as "a sum total of all possible predicates in general" (A573/B601 = CECPR:554) comes rather close to the pre-Critical notion of a real ground of all possibility. Instead of proving God's existence, Kant's new objective is to defeat the arguments of rational theology. To this end, he distinguishes three kinds of proofs, called "ontological," "cosmological," and "physico-theological" respectively (A591/B619 = CECPR:563). The ontological proof, as Kant sees it, presupposes existence to be among the predicates that make up the concept of "a *thing in itself* which is thoroughly determined" (A576/B604 = CECPR:556). Kant, incidentally, never puts into question the Leibnizian principle of thoroughgoing determination, which claims that to every subject, from each possible pair of contradictory predicates, one must apply. He further assumes that one of the opposed determinations is an affirmation of reality (*Realität*) or thinghood (*Sachheit*), whereas the other is a mere negation. Since the transcendental ideal is conceived as the union of all possible predicates or realities, it is designated the most real being (*ens realissimum*). Now if existence were among those positings, the most real thing could be proved to exist a priori. Against such an inference, Kant points out that "being is obviously not a real predicate" (A598/B626 = CECPR:567). To say that something exists does not change its determinations, as is illustrated by the famous example of a hundred actual dollars that "do not contain the least bit more than a hundred possible ones" (A599/B627 = CECPR:567).

Kant's objections against cosmotheology are manifold. The cosmological proof of God's existence conceals "an entire nest of dialectical presumptions" (A609/B637 = CECPR:572). The main fault consists in employing the transcendental principle of causality beyond the realm of space and time. Kant mentions Leibniz, who inferred God's existence from the contingency of the world. Since everything that exists, but could also not exist, requires a cause for its existence, and since an infinite series of subordinated causes would be incomplete, there has to be an absolutely necessary being (*ens necessarium*). The alleged completion of the series, though, does not suffice to determine the concept of God. In particular, there is nothing to prevent us from counting also limited beings as necessary (cf. A588/B616 = CECPR:562). Traditional rational theology therefore falls back on the idea of the *ens realissimum* and claims the necessary being to be the most real being, unduly supporting the cosmological with the ontological argument.

Physico-theology, according to Kant, is "the attempt of reason to infer from the ends of nature (which can be cognized only empirically) to the supreme cause of nature and its properties" (CPJ, 5:436 [1790]/CECPJ:303). While the young Kant recognized the "hand of God" in the mechanical order of the universe (UNH, 1:331 [1755]/CENS:280), he was already critical with respect to the physico-theological method insofar as it explained contingent arrangements of nature by the intentions of a divine will (cf. OPA, 2:119/CETP70:161). Although Kant later deems the physico-theological proof "the most appropriate to common human reason" (A623/B651 = CECPR:579), he still criticizes the "analogy with human art," according to which God would have to be considered not as a creator but only as a highest architect of the world (A627/B655 = CECPR:581; cf. OPA, 2:122–3/CETP70:164). In order to arrive at a determinate concept of God, speculative reason again must have recourse to the ontological proof, to which physico-theology "serves only as an introduction" (A625/B653 = CECPR:580).

In the first *Critique*, Kant hints at moral theology as a possible means to provide objective reality for the idea of God (A641/B669 = CECPR:589; A814/B842 = CECPR:682). In the second

Critique, he postulates the existence of God as an assumption of "pure rational belief" (CPrR, 5:126 [1788]/CEPP:241). In the third *Critique*, finally, Kant comes back to physico-theology, declaring it usable "only as a preparation (propaedeutic)" for ethicotheology (CPJ, 5:442/CECPJ:308). The latter infers from the moral ends of human beings to a moral author of the world (*Welturheber*; CPJ, 5:450/CECPJ:316). Its backbone is moral teleology, "which concerns the relation of our own causality to ends and even to a final end that must be aimed at by us in the world" (CPJ, 5:447/CECPJ:313). God is thought of as a supreme principle that guarantees the harmony between moral legislation and the physical order. Ethicotheology thus yields a "moral proof" for the existence of God, or rather shows that if an agent's "moral thinking is to be consistent, he *must include*" the assumption that God exists "among the maxims of his practical reason" (CPJ, 5:451n./CECPJ:316n.). The late Kant goes so far as to call this his moral theology "practico-dogmatic knowledge of the super-sensible" (RP, 20:295 [1793/1804]/CETP81:383).

Related terms: ***Ens realissimum***, **God**, **Ideal**, **Metaphysics** *Georg Sans*

Thing in itself (*Ding an sich selbst*) By "thing in itself" or "things in themselves" (*Ding/Dinge an sich*; also commonly *Sache/Gegenstand/Object*), Kant understands things as they are independent of the forms of intuition (space and time) and of thought (categories qua functions for unifying sensible contents); things not as they appear but as they really are; absolute reality. The critical philosophy presents things in themselves as supersensible and unknowable via theoretical reason. They furnish the matter of experience by "affecting" the mind, and their nonspatiotemporal character is "indubitably certain." They are not objects for a sensible intuition such as ours, but only for an intellectual intuition, or an intuitive understanding, such as God possesses ("noumena in the positive sense"). Practical or moral reason alone allows a positive determination, even a kind of knowledge, of things in themselves: "the categories applied to the intelligible can indeed ground practical-dogmatic knowledge [*Erkenntnisse*], namely when they are directed towards freedom and determine the subject only in relation to this" (R5552, 18:221 [1778–9? 1780–3?]/CENF:239). It is contested whether Kant wavers between a realist conception of things in themselves and another as pure construction of thought, even fiction.

In his early writings, Kant presents reality as knowable by pure intellect; he characterizes absolute reality as an interactionist version of the monadology. According to the *Inaugural Dissertation*, "things which are thought sensitively are representations of things *as they appear*, while things which are intellectual are representations of things *as they are*" (ID, 2:392 [1770]/CETP70:384). For the *Critique of Pure Reason*,

> concepts and principles assumed a priori are to be arranged so that the same objects can be considered from two different sides, on the one side as objects of the senses and the understanding for experience, on the other side as objects merely thought for isolated reason striving to transcend the bounds of experience. If we now find there is agreement with the principle of pure reason when things are considered from this twofold standpoint, but that an unavoidable conflict of reason with itself arises with a single standpoint, then the experiment decides for the correctness of that distinction. (Bxviii–xixn. [1787]/CECPR:111n.)

The critical philosophy denies theoretical knowledge of objects except insofar as these are objects of sensible experience; nevertheless, it should "be well noted, that even if we cannot

cognize these same objects as things in themselves, we must at least be able to *think* them as things in themselves. For otherwise there would follow the absurd proposition that there is an appearance without anything that appears" (Bxxvi–xxvii/CECPR:115). Absence of contradiction proves only the logical possibility of the concept of the thing in itself; for its objective reality more is required: "this 'more' need not be sought in theoretical sources of cognition; it may also lie in practical ones" (Bxxvin./CECPR:115n.). Kant often offers a "two-aspect" characterization of the thing in itself–appearance distinction: "The object should be taken in a twofold meaning, namely as appearance or as thing in itself" (Bxxvii/CECPR:116). This characterization has been held to support a deflationary view of things in themselves as mere modes of considering empirical objects. Two-aspect formulations are, however, typically employed in contexts emphasizing the critical philosophy's key distinction between the self as it appears and as it is in itself. They can be read as an appropriate expression of its claim that "behind the appearances," as Kant puts it, in a "world of understanding containing the ground of the world of sense," the self that appears as fully determined is in fact free (G, 4:451, 453–4, 459 [1785]/CEPP:98, 100, 104–5).

The "object in itself" in an empirical sense is distinct from the thing in itself; the former is "that which in universal experience and all different positions relative to the senses is always determined thus and not otherwise in intuition" (A45/B63 [1781/7] = CECPR:187). Empirical objects, no matter how carefully analyzed, do not furnish representations of things as they are in themselves. They are "sensory intuitions, i.e., appearances, whose possibility rests on the relation of certain things, unknown in themselves, to something else, namely our sensibility" (Pro, 4:286 [1783]/CETP81:82).

Historically, the doctrine of the thing in itself has been a lightning rod for Kant's philosophy. Criticism has focused particularly on its combination of a strong unknowability thesis with striking metaphysical characterizations of the thing in itself. The *Critique* opens with the assertion that intuition is possible for us, "only insofar as the object is *given* to us; but this in turn, is possible only if it *affects* the mind in a certain way" (A19/B33 = CECPR:155, emphasis added). Kant identifies the thing in itself as the ultimate source of this affection:

> It is the *Critique*'s consistent claim ... that this ground of the matter of sensible representations does not lie in things as objects of the senses, but in something supersensible which underlies the former [*was jenen zum Grunde liegt*], and of which we can have no knowledge [*Erkenntniß*]. It [the *Critique*] claims: the objects, as things in themselves, give the matter for empirical intuitions (they contain the ground to determine the faculty of representation in accordance with its sensible nature), but they are not this matter. (OD, 8:215 [1790]/CETP81:306–7)

Things in themselves are also presented as outside of space and time:

> We have wanted to say that all our intuition is nothing but the representation of appearance; that the things that we intuit are not in themselves what we intuit them to be, nor are their relations so constituted in themselves as they appear to us, and that if we remove our own subject or even only the subjective constitution of the senses in general, then all constitution, all relation of objects in space and

> time, indeed space and time would disappear, and as appearances they cannot exist in themselves, but only in us. What may be the case with objects in themselves and abstracted from all this receptivity of our sensibility remains entirely unknown to us. (A42/B59 = CECPR:185)

This last conclusion, Kant insists, is something "against which not the least ground of uncertainty can be raised"; it is "no mere hypothesis," but it is "demonstrated truth" (Pro, 4:289/CETP81:84; RP, 20:268 [1793/1804]/CETP81:360; Bxxiii/CECPR:113–14).

According to his philosophical theology, God's creation of the world is not directed to empirical objects but to things in themselves: "One should not say: God created the appearances, but rather things that we do not know, to which a corresponding sensibility is instituted in us" (R5981, 18:414–15 [1780–9]; CPrR, 5:102 [1788]/CEPP:221–2).

Aside from tensions with the unknowability doctrine, such claims have been charged with flouting strictures on the use of the categories. Kant's official position here is that the "unschematized" categories – the categories viewed in abstraction from spatiotemporal conditions of their empirical applicability – allow us to coherently think (*denken*), if not theoretically *cognize* (*erkennen*), things beyond the bounds of possible experience (A88/B120 = CECPR:221–2; B166–7/CECPR:264–5; A254/B309 = CECPR:362). Passages suggesting a more austere restriction typically concern "determinate" theoretical employment of the categories (tantamount to claims of theoretical justification); alternatively, they concern the categories in the narrow sense of functions for combining given manifolds.

Responding to Moses Mendelssohn's challenge that we can ask no further what a thing is "in itself" beyond what "it does or suffers," Kant denies that empirical causes and effects will suffice:

> To be sure, if we were to know [*kennten*] effects of a thing that could indeed *be properties of the thing in itself*, then we would not be allowed to ask anymore what the thing is outside of these properties; for then it is exactly that which is given through those properties. But now one will demand that I indicate such properties and effective forces, so that one could distinguish them and through them the things in themselves from mere appearances. *My answer is: this has already long since been done, and by you yourselves.* Consider only how you bring about the concept of God as highest intelligence. You think in it nothing but *true* reality, i.e., something not only opposed to negations … but also and primarily opposed to realities in the appearance (*realitas Phaenomenon*) … Now diminish all these realities (understanding, will, blessedness, might, etc.) in terms of degree, they will still remain the same in terms of kind (quality), and you will have properties of the things in themselves that you can apply to other things outside of God. You cannot think of any others, and everything else is only reality in the appearance … by which you never think a thing in itself. To be sure, it seems strange that we are only able properly to determine our concepts of the things in themselves by first reducing all reality to the concept of God and only afterward are to apply the concept as it holds in that case also to other things as things in themselves. Yet that is merely the means of separating everything sensible and of what pertains to the appearance from what can be considered through the understanding as belonging to things in themselves. … the question: what objects might

> be as things in themselves cannot at all be considered meaningless. (RJ, 8:154 [1786]/CEAHE:180–1; cf. AC, 25:34 [1772–3]/CELA:329–30)

An important theme is the need of reason to advance to things in themselves: "It is true: we cannot provide, beyond all possible experience, any determinate concept of what things in themselves may be. But we are nevertheless not free to hold back entirely in the face of inquiries about those things; for experience never fully satisfies reason" (Pro, 4:351/CETP81:141).

> We should, then, think for ourselves an immaterial being, an intelligible world, and a highest of all beings (all noumena), because only in these things, as things in themselves, does reason find completion and satisfaction ... we should think such things for ourselves because the appearances actually do relate to something distinct from them (and so entirely heterogeneous), in that appearances always presuppose a thing in itself, and so provide notice of such a thing, whether or not it can be cognized more closely. (Pro, 4:354–5/CETP81:144)

The critical philosophy does not think that this need of reason proves the real existence of the objects thought; however, it regards it equally as a non sequitur to infer that such objects are *non*existent, mere fictions. Neither is it safe to assume that Kant's attitude to the existence of things in themselves is exhausted by his own theory of demands of reason. Late writings contained in the *Opus postumum* suggest a view of the thing in itself as a mere construction of thought (cf. OP, 22:27 [1796–1803]; OP, 22:414–15/CEOP:180–1); however, the texts are obscure and other readings are possible.

Related terms: ***On the Form and Principles of the Sensible and the Intelligible World***, **Appearance**, **Apperception**, **Consciousness**, **Noumenon**, **Object**, **Perception**, **Realism**, **Space**, **Time**

Desmond Hogan

Thinking (*Denken*) "Thinking" (*denken*), for Kant, is an activity done by the mental "capacity" (*Vermögen*) that he calls our "understanding" (*Verstand*) (A51/B75 [1781/7] = CECPR:193). Not all understandings think; God's understanding, for example, would not be a "capacity for thinking but a capacity for intuiting" (ThPö, 28:1017 [1783–4]/CERRT:361). Not all of our mental capacities engage in thinking: for example, our own human capacity for intuiting – what Kant calls our "sensibility" (*Sinnlichkeit*) and which incorporates our "senses" (*Sinne*) and also our "power of imagination" (*Einbildungskraft*) (A, 7:153 [1798]/CEAHE:265) – "cannot think anything" (A51/B75 = CECPR:193–4). For similar reasons, "animals" (*Tiere*) whose minds contain only sense or imagination, and so are without any understanding whatsoever, also cannot think (A, 7:127/CEAHE:239).

Still, the understanding, as "the capacity for thinking" (A68/B93 = CECPR:205), is itself grouped together with the senses and the imagination insofar as all three are capacities for bringing about "representations" (*Vorstellungen*) in the mind: the senses bring about "sensation" (*Empfindung*) and "intuition" (*Anschauung*) (A19/B33 = CECPR:155); the imagination, "images" (*Bilder*) (A120/CECPR:239); the understanding, "concepts" (*Begriffe*), "judgments" (*Urteile*), and "inferences" (*Schlüsse*) (A130/B169 = CECPR:267), grouped generally under the heading of "thinking" (A131/B170 = CECPR:267).

Thinking contrasts with the activity of the senses insofar as thinking arises out of the "spontaneity" of the human mind (A51/B75 = CECPR:193), as part of its own "self-activity" (*Selbsttätigkeit*) (B130/CECPR:245). Because our senses are a type of "receptivity," they act only when they are "affected in some way" (A51/B75 = CECPR:193). Even so, thinking is not the only form of spontaneity our minds are capable of. On the one hand, Kant also ascribes a lower kind of spontaneity to the imagination and its acts of "synthesis" (B151–2/CECPR:256–7; B162n./CECPR:262n.); on the other, he also ascribes a higher kind of spontaneity to "reason" (*Vernunft*) (G, 4:452 [1785]/CEPP:99), a spontaneity that is more "absolute" and that is characteristic of "transcendental freedom" (A446/B474 = CECPR:484; CPrR, 5:101 [1788]/CEPP:221).

Thinking is distinguished from the mere synthesis of the imagination insofar as thinking is an act that involves not just synthesis (which might be "blind," A78/B103 = CECPR:211), but also a "consciousness" (*Bewußtsein*) of a "unity" in a synthesis of representations. As Kant also puts it, thinking involves the consciousness of something that is "the very same" across several representations, and so involves a "concept" (*Begriff*) essentially (A103/CECPR:230–1; Pro, 4:304 [1783]/CETP81:98). When this unity is represented merely as a unity, Kant describes the mental act as one of "apperception" or the consciousness of representations that are "in" me (B132/CECPR:246–7). When the unity, by contrast, is represented as a "necessary" unity, as being the unity that it is because of the way the "object" that the unified representations themselves represent (rather than simply because of some subjective disposition), then the thinking is not merely a consciousness of representations, but takes the form of "cognizing" (*erkennen*) an object (A106/CECPR:232).

The spontaneity of mere thinking is also distinguished from the higher spontaneity involved in reason (and perhaps also in the "power of judgment" [*Urteilskraft*]) insofar as in mere thinking the understanding "proceeds unintentionally, in accordance with its nature" (CPJ, 5:187 [1790]/CECPJ:73), and "while the understanding acts merely according to its own laws, its effect (the judgment) must necessarily agree with these laws" (A294/B350 = CECPR:384). The mere happening of thinking via the unintentional (though spontaneous) activity of the understanding contrasts with what Kant calls "the freedom to think [*Freiheit zu denken*] without which there is no reason" (RSc, 8:14 [1783]/CEPP:10). The latter comprises not just the spontaneity or self-activity involved in bringing forth thoughts or judgments out of oneself, but also the further capacity to "determine one's judgment according to objective grounds that are always valid" (RSc, 8:14/CEPP:10). This latter activity is not the mere having of thought but rather the "holding" a thought "to be true" (*Fürwahrhalten*) (A820/B848 = CECPR:684–5), which is a task of reason (CPJ, 5:467–8/CECPJ:331–2).

Restricting ourselves to thinking as an act of understanding: Kant also identifies a kind of thinking in which each of us can be conscious, not of our *representations*, nor of other *objects* (by way of representing a unity in a synthesis of representations), but rather of *our own* "*self*," and indeed, not "as I appear to myself" through representations, though also not "*as* I am in myself," but only "*that* I am" (B157/CECPR:259). This is what Kant calls "original apperception" or "self-consciousness" (B132/CECPR:246); it is also this self-consciousness via thinking that gives rise to the "pure consciousness of the activity that constitutes thinking" itself (A, 7:141/CEAHE:251), what Kant calls "pure apperception," which "produces the representation *I think*" (B132/CECPR:246).

Strikingly, Kant differentiates both the thinking that expresses this original self-consciousness, and also that which expresses pure apperception, not just from the act of "intuiting" oneself but also from that of "cognizing" oneself (B157–8/CECPR:259–60). More generally, Kant holds that "I do not cognize any object merely by the fact that I think" (not even myself); rather, I must take the further step of "determining [*bestimmen*] a given intuition with regard to the unity of consciousness" (B406/CECPR:445). That is, for cognizing to arise, even self-cognition from self-consciousness via thinking by the understanding, thinking must be "united" with intuiting (A51/B75 = CECPR:193–4); "cognizing" as "the determining of objects" is something that, over and above thinking, "requires intuition" (B166n./CECPR:264n.). Thinking itself, by contrast, is not "limited by the conditions of our sensory intuition," but instead "has an unbounded field" (B166n./CECPR:264n.) – or rather a field bound only by the principle of contradiction: "I can think whatever I like, as long as I do not contradict myself, i.e., as long as my concept is a possible thought" (Bxxvin./CECPR:115n.).

The distinction between conditions for thinking and conditions for cognizing sets the stage for Kant's Transcendental Deduction. There Kant takes up the task of showing a priori that the "subjective conditions of *thinking*" do in fact have "objective validity," in the sense that the conditions for thinking also function as "conditions of the possibility of all *cognition* of objects" (A89–90/B122 = CECPR:222, emphasis mine). In the B edition, Kant begins by arguing that it is a necessary condition on all of "my" representations that it be possible for me to at least think them – i.e., "to be able to accompany" them with "the I think" – at least if they are not to be "nothing for me" (B131–2/CECPR:246). Nevertheless, Kant also recognizes that our minds are capable of receiving representations prior to thinking of them, or even becoming "conscious" of them (A, 7:135/CEAHE:246); we can "be given" an intuition, for example, "prior to all thinking" (B132/CECPR:246). A key task of the Deduction, therefore, is to show that all the representations we receive from sense are necessarily such that we could at least in principle *think* of them. Even so, this will not suffice to show that, in *thinking* (becoming conscious) of these *representations*, we can also come to *cognize objects* through such thoughts; recall that "to think of an object and to cognize an object are not one and the same" (B146/CECPR:254).

The prior task of disclosing the universal and necessary conditions of thinking itself (the "absolutely necessary rules of thinking") is undertaken by the science of *logic* – in fact, by its most "elementary" part (A52/B76 = CECPR:194). To accomplish this, logic "abstracts" from all the possible "contents" of acts of the understanding, and all "the differences of its objects," and "has to do with nothing but the mere form of thinking" (A54/B78 = CECPR:195). Previous logicians have demonstrated that acts of thinking can be divided into four basic types: conceiving, judging, inferring, and ordering. Conceiving consists in "the representation of the universal as such," via a "concept"; judging in "representing the particular as contained under the universal" (what Kant also calls "subsumption"), via a judgment or proposition; inferring, "the derivation [*Ableitung*] of the particular from the universal," via a syllogism (LDW, 24:703–4 [1792]/CELL:441–2; CPJFI, 20:201 [1789]/CECPJ:7–8); and ordering or "arranging," "the combination of thoughts" so as to give them "scientific form" ("architectonic") and bring them into a "system," according to a "method" (LDW, 24:779/CELL:511; A832/B860 = CECPR:691; LJ, 9:139 [1800]/CELL:630).

As each type of thinking involves concepts essentially, thinking is thus always intimately connected with the representation of "universality" (*Allgemeinheit*), in the sense of involving "the representation of what is common [*gemein*] to several objects" (LJ, 9:91/CELL:589) – as Kant also puts it, the representation of "a mark [*Merkmal*] that can be common to several things" (A320/B377 = CECPR:399). In fact, Kant holds that thinking always bears only a "mediate" relation to objects or things, "by way of" first immediately representing a common mark (A320/B377 = CECPR:399), and then only secondly being able to be used as a "predicate" in a judgment to assert of the object represented by the subject-term in the judgment that it is one of the things that bears this mark. Judgment itself therefore is equally "mediate" in its representational relation to objects, as involving "the representation of a representation of an object" (A68/B93 = CECPR:205). In a syllogism, thinking is even further "mediated" from objects since it is now representing judgments as ordered in a ground-consequent or condition-conditioned relationship; there is "no immediate relation to objects" in these thoughts, "only an immediate relation to judgments" themselves (A306–7/B363 = CECPR:391).

Because in no case does thinking itself involve any immediate relation to an object (rather than to a mark), no amount of analysis of what is already thought "in" a given concept or judgment can ever give any object to the mind immediately, let alone prove its existence or reality. In fact, according to Kant, the "being," "existence," "reality," etc. of an object simply "is not the *concept* of something that could add to the concept of a thing" (A598/B626 = CECPR:567), nor is it something that one could find "in" any concept: "in the *mere concept* of a thing no mark of its existence can be encountered at all" (A225/B272 = CECPR:325). From this Kant concludes that "every existential proposition is synthetic" (A598/B626 = CECPR:566); no existential proposition can be demonstrated from thoughts, concepts, or the principles of logic alone; "nobody can dare to judge of objects and to assert anything about them merely with logic" (A60/B85 = CECPR:198).

Related terms: **Concept**, **Judgment: power of**, **Logic**, **Reason**, **Representation**, **Understanding**

Clinton Tolley

Time (*Zeit*) Kant does not extensively discuss time in any work prior to 1770. In the 1764 *Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality*, Kant claims we have "no real definition" of time. The concept of time serves as his example of the "confused" concepts that philosophers are "given" and must make "complete, determinate, and distinct" (INTM, 2:283–4/CETP70:256). Kant is most concerned to contrast this process of refining concepts, by means of analysis, with the synthetic method characteristic of mathematics. In the 1766 *Dreams of a Spirit-Seer*, Kant asserts that the mathematical representation of time is a line (DSS, 2:339/CETP70:326). This claim recurs in later work (ID, 2:401n. [1770]/CETP70:394n.; A33/B50 [1781/7] = CECPR:180; B156/CECPR:259; and MNS, as discussed below).

The 1770 *On the Form and Principles of the Sensible and Intelligible World* (aka the *Inaugural Dissertation*) prefigures the Critical view of time as having no reality outside of our sensibility, of which it is a form. More precisely, in the *Inaugural Dissertation*, time is a "principle of the form of the sensible world," which "contains the ground of the universal connection, in virtue of which all substances and their states belong to the same" world (ID, 2:399/CETP70:391). The form of the sensible world is the coordination itself (ID, 2:390/CETP70:380), by which the substances are connected. In addition to identifying time as a formal principle of the sensible world, Kant argues for the following six theses concerning time:

(1) The idea of time does not arise from but is presupposed by the senses.

(2) The idea of time is singular and not general.

(3) The idea of time is an intuition.

(4) Time is a continuous magnitude.

(5) Time is "not something objective and real," but "rather the subjective condition which is necessary, in virtue of the nature of the human mind, for the coordinating of all sensible things in accordance with a fixed law" (ID, 2:400/CETP70:393).

(6) Insofar as time "belongs to the immutable law of sensible things as such, [time] is in the highest degree true" (ID, 2:401/CETP70:395).

Kant's argument for (1) incorporates one of his two characteristic objections to the Leibnizian view of time. This is that the definition of time "in terms of the series of actual things which exist one *after* the other" is circular, since the relation of coming after must be understood as existence at different times (ID, 2:399/CETP70:392). Kant's other characteristic objection (e.g., MMr, 29:830 [1782–3]/CELM:188) is that the Leibnizian view "completely neglects *simultaneity*, the most important corollary of time" (ID, 2:401/CETP70:394).

It is a premise of Kant's argument for (2) that "no time is thought of except as a part of the same one boundless time" (ID, 2:399/CETP70:392). Elsewhere, Kant describes the property (of time) that "all given times are parts of a larger time" as the "infinity" of time (R4756, 17:699 [1775–7]/CENF:181). Kant argues for (4) by showing that "any part of time whatever is itself a time" (ID, 2:399/CETP70:392), and in the same Reflection, R4756, this property is described as the "continuity" of time.

In the *Critique of Pure Reason*, it is a main result of the Transcendental Aesthetic (which concerns sensibility's contributions to cognition) that time is a form of intuition. Here, time is specifically the form of "inner sense, i.e., of the intuition of our self and our inner state" (A33/B49 = CECPR:180), whereas in the *Inaugural Dissertation*, time was the subjective condition necessary for coordinating *all* sensible things with respect to simultaneity and succession (ID, 2:400/CETP70:393).

In the *Critique*, Kant claims that time cannot be "an empirical concept that is somehow drawn from an experience" because it is presupposed by the representation of things as simultaneous or successive (B46/CECPR:178), which was also a premise in the *Inaugural Dissertation*'s argument for (1). He also argues that time cannot be removed "in regard to appearances in general," although the appearances can be removed from time (B46/CECPR:178–9); these prospects were not broached in the *Inaugural Dissertation*. As in the earlier work, Kant argues that time must be an intuition because "it can only be given through a single object," and because it is represented as infinite; here, "the infinitude of time signifies nothing more than that every determinate magnitude of time is only possible through limitations of a single time grounding it" (B47/CECPR:179).

In the *Critique*, Kant's argument for the ideality of time involves showing that its representation gives rise to synthetic a priori knowledge. This knowledge consists in "apodictic principles of relations in time, or axioms of time in general," such as that time has only one dimension (B47/CECPR:179), and in the "general theory of motion" (B49/CECPR:180). (In the *Inaugural Dissertation*, Kant adverts to the axioms of time in his argument for (6), ID, 2:401–2/

CETP70:395, and "pure mechanics" is designated as the science that deals with time, ID, 2:397/CETP70:390.) While asserting that time "is merely a subjective condition of our (human) intuition" and nothing outside the subject, Kant also claims that it "is necessarily objective in regard to all appearances, thus also in regard to all things that can come before us in experience" (B51/CECPR:181). These correspond to theses (5) and (6) of the *Inaugural Dissertation*. It is more explicit in the *Inaugural Dissertation* than in the *Critique* that the realist views to which Kant opposes his own are Newtonian and Leibnizian (ID, 2:400/CETP70:394).

Kant's assertion of the ideality of time in the *Inaugural Dissertation* provoked the objection, from correspondents Johann Heinrich Lambert and Moses Mendelssohn, that time must be as real as the subject whose states undergo alteration in time (C, 10:107 [October 13, 1770]/CEC:116; C, 10:115–16 [December 25, 1770]/CEC:124). As Kant explains in the *Critique*, the solution to this difficulty is to apply the distinction between appearance and thing in itself to the self (A37–8/B54–5 = CECPR:182–3; B153/CECPR:257). Accordingly, the subject whose states succeed in time can have the same ideal status as time itself.

The view of time set out in the Transcendental Aesthetic supplies premises for arguments in the Transcendental Analytic (which identifies the understanding's contributions to experience). At the beginning of the A-Deduction, Kant claims that it is a ground for "everything that follows" that all representations, as "modifications of the mind," belong to inner sense and are thus subjected to time, its "formal condition" (A99/CECPR:222). The point in Kant's argument to which this condition (on representations) is most clearly relevant is the "threefold synthesis," which explains how representations or impressions at different moments of time are surveyed and taken together, then reproduced with consciousness of their sameness. The argument of the B-Deduction appears not to depend in the same way on this condition (which Kant does not explicitly put forward). Rather, Kant seems mainly concerned to explain how time as a whole (B160–1/CECPR:261–2) and determinate intervals of time (B154–6/CECPR:258–9) can be represented as unities.

Thesis (4) from the *Inaugural Dissertation*, that time is a continuous magnitude, appears in the *Critique* as a premise for the Anticipations of Perception (A169/B211 = CECPR:292). The claim that time does not "consist in smallest parts," which Kant takes to express the continuity of time, also appears in the Second Analogy (A209/B254 = CECPR:315). As in the *Inaugural Dissertation*, Kant infers the continuity of alteration from the continuity of time.

For Kant's account of how the categories structure experience, it is important that time, as the form of inner sense, is also the "formal condition" of "all connection [*Verknüpfung*] of representations" (A138/B177 = CECPR:272; A99/CECPR:222). In the Transcendental Deduction, "connection" refers to a manner in which sensible representations are put together by the imagination (B164/CECPR:263), which has its "inner ground" in the unity of pure apperception (A116, A122/CECPR:237, 240). Experience itself is constituted by the "thoroughgoing" and lawlike connection of perceptions (A107, A130/CECPR:233, 244; B161/CECPR:262). A goal of the System of Principles is to show that perceptions can be thus connected, in accordance with the form of time, only through the necessary application of the categories.

Kant claims at the beginning of the Analogies of Experience that persistence, succession, and simultaneity are the "three *modi* of time" (A177/B220 = CECPR:296). Since he claims shortly thereafter that "simultaneity is not a *modus* for time itself," nor can succession be ascribed to time itself (A183/B226 = CECPR:300), his point is better expressed as that persistence, succession, and simultaneity are *modi* in which perceptions are combined with regard to existence

(A179/B222 = CECPR:297). Each of the Analogies argues that appearances can be objectively represented as existing in one of these relationships only by applying the categories of relation.

The Axioms of Intuition and the Antinomy of Pure Reason might be thought to further specify the formal properties of time. But in fact the Axioms give conditions on representing "determinate" times (B202/CECPR:287), i.e., bounded intervals of time, while the Antinomy concerns "the world," i.e., the "mathematical whole of all appearances and the totality of their synthesis" in time and space (A418/B446 = CECPR:465).

In *Metaphysical Foundations of Natural Science*, Kant asserts that because time has only one dimension, mathematics is not applicable (to the extent required of science) to the phenomena of inner sense. Thus applying mathematics to these phenomena would not increase our scientific cognition of nature, any more than a theory of the straight line extends "the whole of geometry" (MNS, 4:471 [1786]/CETP81:186).

***Related terms*: *On the Form and Principles of the Sensible and the Intelligible World*, Categories, Inner sense, Intuition, Magnitude, Space, Synthesis** *Katherine Dunlop*

Transcendent (*transzendent*) Transcendent or "extravagant" (*überschwenglich*) is any principle, concept, inference, or proposition that originates from pure reason in such a way that it can have no employment at all with respect to experience and so can be provided with absolutely no sense or meaning (see A562/B590 [1781/7] = CECPR:548). In the *Critique of Pure Reason* (CPR), immanent principles, which stay "wholly and completely within the limits of possible experience," are contrasted with transcendent principles, which "would fly beyond these boundaries" (A295–6/B352 = CECPR:385). But as Kant further explains, by the transcendent "I do not understand the **transcendental** use or misuse of categories, which is a mere mistake of the faculty of judgment when it is not properly checked by criticism . . . ; rather, I mean principles that actually incite us to tear down all those boundary posts and to lay claim to a wholly new territory that recognizes no demarcations anywhere" (A296/B352 = CECPR:385–6; this seems to be contradicted by Pro, 4:315 [1783]/CETP81:108). So while the transcendental use of the categories merely "reaches out beyond the boundaries of experience," a transcendent principle "takes away these limits" and "bids us to overstep them" (A296/B353 = CECPR:386).

Transcendent principles arise from the more basic principle "that when the conditioned is given then so is the whole series of conditions subordinated one to the other, which is itself unconditioned, also given (i.e., contained in the object and its connection," A307–8/B364 = CECPR:391–2). As Kant explains, "the principles arising from this supreme principle of pure reason will, however, be **transcendent** in respect of all appearances, i.e., no adequate empirical use can be made of that principle" (A308/B365 = CECPR:392). Almost immediately after writing this, Kant refers to both the transcendental ideas of pure reason and its dialectical inferences as being transcendent (A309/B366 = CPCPR:393; cf. A327/B384 = CECPR:402).

However, later in the CPR, Kant uses this term to modify not principles and concepts themselves, but rather their use in judgments (Pro, 4:328, 333/CETP81:120, 124; CPJFI, 20:235 [1789]/CECPJ:235). In this sense, concepts are transcendent if their objects cannot possibly be given in experience, and they are also "taken for concepts of real things," instead of as mere products of pure reason itself (A643/B671 = CECPR:590). For example, Kant writes that the cosmological ideas are transcendental as long as we use them relative to the world of sense, "but as soon as we posit the unconditioned . . . in that which lies outside the sensible

world, and hence in that which is outside all possible experience, then the ideas come to be **transcendent**; they do not serve merely to complete the empirical use of reason . . . rather they separate themselves entirely from it and make themselves into objects whose matter is not drawn from experience"; they "have a merely intelligible object" (A565/B593 = CECPR:549; cf. A636/B664 = CECPR:586). Or as he explains more fully,

> it is not the idea itself but only its use that can be either **extravagant** (transcendent) or **indigenous** (immanent), according to whether one directs them straightway to a supposed object corresponding to them, or only to the use of the understanding in general regarding the objects with which it has to do, and all errors of subreption are always to be ascribed to a defect in judgment, never to the understanding or reason. (A643/B671 = CECPR:590)

Yet, Kant also sometimes speaks of a transcendent use of reason itself (A846/B874 = CECPR:693; R6219, 18:508 [1785–8]).

Finally, in *The Metaphysics of Morals*, Kant speaks once of a supposed duty towards God (of which there are none) as a "*transcendent* duty, that is, a duty for which no corresponding external subject imposing the obligation can be *given*" (MM, 6:241 [1797]/CEPP:396).

Related terms: **Idea**, **Immanent**, **Intelligible**, **Reason**, **Transcendental** *Courtney Fugate*

Transcendental (*transzendental*) The word "transcendental" originates, like "transcendent," from the Latin *trans-scendere*, "to climb over." The suffix *-al*, from the Latin *-alis*, seems to have been added in mediaeval times in analogy to *praedicamentalis*, meaning "categorical." The idea was that certain predicates like "being" or "unity" are more general than the categories, i.e., that they *transcend* them.

I

Prima facie, Kant's use of "transcendental" appears to be rather unrelated to the history of the concept. In his published works, "transcendental" is used most prominently in the *Critique of Pure Reason*, where, if we skip the prefaces, the reader is confronted with it for the first time in the table of contents, which announces both a Transcendental Doctrine of Elements and a Transcendental Doctrine of Method. The first of these is further divided into two parts, corresponding to the Transcendental Aesthetic for intuitions and the Transcendental Logic for concepts. The Transcendental Logic is further divided into the Transcendental Analytic and the Transcendental Dialectic (Axxiii–xxiv [1781]/CECPR:125).

(1) Reading the corpus of the book after the introduction, the first passage that sheds light on the meaning of the concept of the transcendental occurs in the concluding section of the Transcendental Aesthetic:

> Our expositions . . . teach the **reality** . . . of space in regard to everything that can come before us externally as an object, but at the same time the **ideality** of space in regard to things when they are considered . . . without taking account of the constitution of our sensibility. We therefore assert the **empirical reality** of space . . . though to be sure at the same time of its **transcendental ideality**, i.e.,

> that it is nothing as soon as we leave out the condition of the possibility of all experience. (A27–8/B43–4 [1781/7] = CECPR:160; cf. for time A36/B52 = CECPR:164)

The contrast is between an empirical and a transcendental approach to space. If we approach space empirically, by means of our sensibility, it is real. If we approach space transcendentally, ignoring the "constitution of our sensibility" as the "condition of the possibility of all experience," we find nothing. So, in a first approximation, something can be called transcendental if it ignores the conditions of empirical cognition.

(2) A few pages on, in the "General Remarks on the Transcendental Aesthetic," Kant criticizes the way Leibniz and Wolff distinguish between what he would call intuition (*Anschauung*) and concept (*Begriff*):

> The Leibnizian-Wolffian philosophy has . . . directed all investigations of the nature and origin of our cognitions to an entirely unjust point of view in considering the distinction between sensibility and the intellectual as merely logical, since it is obviously transcendental, and does not concern merely the form of distinctness or indistinctness, but its origin and contents [*den Ursprung und den Inhalt derselben*]. (A44/B61–2 = CECPR:186)

The difference of the cognitions is explained as a difference in "origin and contents." This explanation is already operative in Kant's dissertation of 1770: sensitive cognitions "are called sensitive *on account of their genesis* [*propter genesin*] and not on account of their *comparison* in respect of identity and opposition" (ID, §5, 2:393/CETP70:385); that is, the sensitive cognitions "are called sensitive because of their origin [*ob originem*]" (ID, §7, 2:395/CETP70:387). New in 1781 is that Kant refers to the difference in the "origin and contents" of cognitions as a transcendental one.

(3) The action of assessing the origin of cognitions is also called transcendental: "The action through which I hold together the comparison [*Vergleichung*] of representations in general with the cognitive power in which it is carried out, and through which I distinguish whether they are to be compared to one another as belonging to the pure understanding or to pure intuition, I call *transcendental reflection*" (A261/B317 = CECPR:367, translation emended). This definition is given in the Appendix to the Analytic on the amphiboly of the concepts of reflection. Although the phrasing is odd – it should be "*comparison* with the cognitive power in which it is carried out" – the sense of "transcendental" is rather clear: an action involving cognitions is transcendental if it is prior to "the distinction of the kind of cognitions to which they belong" (A262/B318 = CECPR:367).

(4) While transcendental reflection is required for the proper workings of the understanding, a "transcendental use" of the principles of understanding would be a mistake, as it would be "a use that reaches out beyond the boundaries of experience" (A296/B352–3 = CECPR:386). The same applies to a "**transcendental** use or misuse of categories" (A295–6/B352 = CECPR:385), to the effect that it is "no use at all" (A247/B304 = CECPR:359).

The crucial element of the first meaning of the transcendental is the orientation towards the dualism of concept and intuition. In a late letter, Kant juxtaposes the "logical subsumption of a concept under a higher concept" with the "*transcendental* subsumption." With the help of the latter, "we subsume an empirical concept under a pure concept of the understanding by means of a mediating concept," the point being that "this subsumption of an empirical concept under a category would seem to be the subsumption of something *heterogeneous* in content" (Letter to Johann Heinrich Tieftrunk, C, 12:224 [December 11, 1797]/CEC:538). No monism is confronted with the kind of problems the solutions to which Kant would call "transcendental" in this sense.

II

(6) On a second view, the way Kant uses "transcendental" appears even to contradict its historically transmitted meaning. In the Introduction to the CPR, Kant says, "I call all cognition **transcendental** that is occupied not so much with objects but rather with our a priori concepts of objects in general. A system of such concepts would be called transcendental philosophy" (A11–12/CECPR:133). This definition of "transcendental cognition" introduces "a priori concepts of objects in general" and a "system of such concepts." As further explications are not given, the question arises which concepts are meant. The answer seems to be the categories, and Kant does indeed speak of "a system of the categories," at least in the *Prolegomena* (Pro, 4:322–6 [1783]/CETP81:114–20). So cognition would become transcendental by its occupation with the categories.

(7) The idea to assign the categories a place in transcendental philosophy is already present in 1772, when Kant writes to Markus Herz that he is seeking "to reduce transcendental philosophy (that is to say, all the concepts belonging to completely pure reason) to a certain number of categories" (C, 10:132 [February 21, 1772]/CEC:134). These categories were meant to be "the general acts of reason through which we think an object in general" (R4276, 17:492 [c. 1770–1]), namely, "concepts of an object in general" (B128/CECPR:226).

(8) Surprisingly *categories* were supposed to fulfill a *trans*categorical role. Or so it seems, because traditionally the transcendentals were, as said above, meant to hold for all entities of whatever category. The tension is resolved if we follow Giorgio Tonelli in observing that Kant's categories are "not *genera summa*, but rather, in Aristotelian terminology, *communia* or *transcendentalia*" (Tonelli 1964, 239). They are not the highest genera of objects, but rather aspects exhibited by every object.

Kant, however, did not, in any straightforward way, call the categories themselves "transcendental." He notes that "[s]o many logical moments there are, so many transcendental elements (categories) there are" (R4877, 18:17 [1776–8]; cf. MD, 28:652 [1792–3]), but he is also recorded to have taught that "the concept of cause and effect is pure but not transcendental"; only "the consideration of the possibility of such a concept is transcendental" (MMr, 29:786 [1782–3]/CELM:141).

(9) The reason why Kant himself did not see his categories in the lines of the Aristotelian *communia* or *transcendentalia*, but rather in the lines of Aristotle's categories, may be that he worked along both lines and was aware that the former were indeed called "transcendental": "The

Aristotelian school considers formal unity as transcendental, and in a metaphysical sense assumes, as the author also does in sections 4, 6, and 7, the principle: any being is transcendentally one, true, good (*quodlibet ens est transcendentaliter unum*, *verum*, *bonum*)" (MVi, 29:989 [1794–5]/CELM:458). The sections quoted from Baumgarten's *Metaphysica* correspond to §§72–7 and 89–100 of the work (17:43–7 / *Metaphysics*, ed. Fugate and Hymers, pp. 113–18). In commenting on them, Kant develops a theory of a threefold unity, the briefest summary of which reads: "All derived out of one. All bound in one. The one derived from all" (R5734, 18:340 [1780–9]).

Kant refers to what he finds in Baumgarten as "the transcendental philosophy of the ancients" (*Transscendentalphilosophie der Alten*) (B113/CECPR:216; cf. MVo, 28:414 [1784–5]; MD, 28:631; ML2, 28:555 [1790–1]/CELM:321; MVi, 29:989/CELM:458). He does not want these teachings to be forgotten, but reinterpreted: "these criteria of thinking were carelessly made into properties of things in themselves" (B114/CECPR:217). He sees them as "supposedly transcendental predicates of **things**," using "transcendental" in such a way that those predicates would refer to things in themselves as cognized by the understanding without sensibility. In a note from the same period, however, he calls them "transcendental" in a way that accords with the definition of transcendental cognition quoted above (A11–12/CECPR:133): "Unity, truth, and completeness ... are three transcendental criteria of the possibility of things in general" (R5734, 18:339–40).

The relation of unity, truth, and completeness (or perfection) as Kant's own *communia* to his categories is not easy to determine. While it is clear they are not the same, one may ask which of them is more comprehensive: "This threefold kind of interconnection and of the formal unity does not belong among the categories, but [relates] to the unity of the understanding by them" (R4806, 17:734 [1775–6]). It seems the three, as merely logical requirements, cover all activities of the understanding, while lacking the capacity of the categories to allow us to think objects, with "the relation of these concepts to objects being entirely set aside" (B115–16/CECPR:218).

(10) The relation of the categories to objects may yield another reason why Kant did not call his categories "transcendental." After Johann Georg Feder had criticized his philosophy as "a system of higher or, as the author calls it, Transcendental Idealism" ("Kritik der reinen Venunft von Immanuel Kant" [1782], p. 40, ed. and trans. Sassen in *Kant's Early Critics*, p. 53), he claimed to have chosen the "word transcendental" in order "to prevent this misinterpretation." His negative point that "transcendental," for him, never means "a relation of our cognition to things" excludes the categories from being transcendental themselves. The positive point leads over to the third use, i.e., that it would mean a relation "only to the *faculty of cognition*" (Pro, 4:293/CETP81:88).

III

On the third view, "transcendental" incorporates aspects of the previous two. Central to the first was the insight that understanding without sensibility would arrive at nothing. To escape this fate, cognitions needed to be checked for their origin. Only cognitions of sensitive origin could be relied on for object cognition. Central to the second was the idea that a special set of concepts would supply what sensitive cognitions could not. Therefore, the investigation of the categories would become the avenue of progress. A parallel project, the investigation of the Aristotelian transcendentals, would shed further light on the workings of the understanding. The third use

seems to combine the precaution of origin control and the confidence of the category project in the famous remark early in the Transcendental Logic:

> not every a priori cognition must be called transcendental, but only that by means of which we cognize that and how certain representations ... are applied entirely a priori, or are possible ... Hence neither space nor any geometrical determination of it a priori is a transcendental representation, but only the cognition that these representations are not of empirical origin at all and the possibility that they can nevertheless be related a priori to objects of experience can be called transcendental. (A56/B80–1 = CECPR:196)

Related terms: **A priori**, **Categories**, **Concept**, **Intuition**, **Subreption**, **Transcendent**

Hanno Birken-Bertsch

Transcendental aesthetic (*transzendentale Ästhetik*) The Transcendental Aesthetic is the first part of the Transcendental Doctrine of Elements (*Transzendentale Elementarlehre*), which in turn is the first of two main parts of the *Critique of Pure Reason*. At the end of the Introduction to the CPR, Kant explains his reasons for this division by making the reader tentatively acquainted with one of the most basic presuppositions of his epistemology. This is the presupposition that there are two stems on which all human cognition is based, namely sensibility and understanding. Due to the introductory status of his statements, he writes in a hypothetical mode:

> All that seems necessary for an introduction or preliminary [of this division] is that there are two stems of human cognition, which may perhaps arise from a common but to us unknown root, namely sensibility and understanding, through the first of which objects are given to us, but through the second of which they are thought. Now if sensibility were to contain a priori representations, which constitute the condition under which objects are given to us, it will belong to transcendental philosophy. The transcendental doctrine of the senses [*transzendentale Sinnenlehre*] will have to belong to the first part of the science of elements, since the conditions under which alone the objects of human cognition are given precede those under which those objects are thought. (A15–16/B29–30 [1781/7] = CECPR:151)

This passage not only is meant to justify why what Kant calls the "transcendental aesthetic" has to be the first part of the Transcendental Doctrine of Elements, but it also reveals why Kant thought the term "transcendental aesthetic" to be fitting for what he was going to discuss under this heading. In order to appreciate his reasoning, one must first be aware of the terminological peculiarities connected with Kant's use of the terms "transcendental" and "aesthetic." In connection with the doctrines, the term "transcendental" refers to investigations that demonstrate that certain items (intuitions, concepts) have the status of nonempirical, i.e., a priori representations, without which a human subject cannot arrive at cognitions of objects (cf. A56/B80 = CECPR:196). The term "aesthetic" (known to us mainly in the context of considerations concerning natural and artistic beauty), or "doctrine of the senses," is used by him *in the terminological framework of the CPR* to designate a doctrine that deals exclusively with what the senses and the faculty of sensibility (A19/B33 = CECPR:172) contribute to human cognition (cf. A21–2/B35–6 = CECPR:173), i.e., the establishment of intuitions (A19/B33 = CECPR:172). Understood in this broad sense, an aesthetic does not have to be transcendental; it could as well

be psychological (A21n./B35–6n. = CECPR:173n.). This means that an aesthetic becomes a transcendental aesthetic only if there are reasons to believe that the faculty of sensibility in bringing about intuitions is bound to operate in accordance with a priori principles. That Kant wants to restrict the task of a transcendental aesthetic to an investigation of possible a priori representations that govern the operations of sensibility is documented in his definition of the transcendental aesthetic at A21/B35 = CECPR:173: "I call a science of all a priori principles of sensibility transcendental aesthetic."

Thus the fact that Kant starts the CPR with a transcendental aesthetic already shows that he is convinced that in the process of achieving empirical intuitions via impressions, there are indeed nonempirical representations involved. More precisely, he is convinced that the very way in which human sensibility, i.e., the faculty to receive sensations that give rise to intuitions, functions depends on our having a priori representations available that are constitutive of the structure of our sensibility. The transcendental aesthetic then has no lesser task than (a) to demonstrate that there are a priori representations that organize the workings of sensibility in establishing intuitions, and (b) to identify these nonempirical representations.

Task (a) Kant accomplishes by introducing the distinction between the matter and the form of an appearance (A20–1/B34–5 = CECPR:173). An appearance is defined as "[t]he undetermined object of an empirical intuition" (A20/B34 = CECPR:172). He goes on to explain the matter–form distinction thus: "I call that in the appearance which corresponds to sensation its matter, but that which allows the manifold of appearance to be intuited as ordered in certain relations I call the form of appearance" (A20/B34 = CECPR:172–3). Whereas the matter of an appearance is provided by sensation and hence is empirical, the way the multiple items that make up an appearance (e.g., impenetrability, color, rigidity) are connected in an intuition of an appearance is determined by the manner in which the sensibility of a subject is organized. Because this manner has its roots in the specific constitution of the subject, it is not gleaned from what (empirical) sensations make available but has to be an a priori feature that cannot be traced back to empirical sources.

Task (b) Kant attains by claiming that these subjective a priori features are, in the case of human subjects, the representations of space and time. Because they concern the form under which an item appears in intuition, each of them is a "pure form of sensible intuitions" or a "pure form of sensibility" (A20/B34 = CECPR:172). Space as well as time is an a priori formal condition of both outer (physical objects) and inner (mental states) appearances. However, there is a difference as to the scope of these conditions. Kant explains:

> Space, as the pure form of all outer intuitions, is limited as an a priori condition merely to outer intuitions. But since, on the contrary, all representations, whether or not they have outer things as their object, nevertheless as determinations of the mind themselves belong to the inner state . . . so time is an a priori condition of all appearance in general. (A34/B50 = CECPR:180–1)

For Kant, the result of the transcendental aesthetic, i.e., that space and time are a priori forms of (human) sensibility, shows that we cannot think of space and time as real features of objects in the world. Instead we have to conceive of them as ideal subjective media (forms) in which everything given to a human subject via the senses is embedded. This purely subjective, "ideal" status of space and time Kant designates with the term "transcendental ideality" (A28/B44 =

CECPR:177; A36/B52 = CECPR:181). A consequence of the transcendental ideality of space and time, i.e., of the forms of sensibility, which according to Kant is unavoidable, is that one has to accept a fundamental metaphysical and epistemological distinction. This is the distinction between appearances and things in themselves. If space and time are indeed necessary forms of human sensibility, and if there is no representation of an object without the contribution of sensibility, then whatever a human subject represents as an object is bound to be subject to the conditions of sensibility. This implies that the subject cannot claim to represent an object as it is independently of these conditions; i.e., it cannot claim to represent the object as it is in itself but only as it appears (cf. A32ff./B49ff. = CECPR:179ff.). Hence, what human subjects are cognitively acquainted with are only appearances, not things in themselves.

Kant also is convinced that only on the basis of his theory as to the formal and ideal status of space and time can one understand why mathematical propositions can be considered to be nonanalytic, i.e., informative, and at the same time to have a priori (universal and necessary) validity (A46ff./B64ff. = CECPR:187ff.). His transcendental aesthetic therefore is also a keystone to his philosophy of mathematics.

Kant's transcendental aesthetic is one of the most criticized parts of his theoretical philosophy. The best-known charge against it might be the so-called "Trendelenburg's gap," according to which Kant did not successfully prove the nonobjectivity of space and time, because it could well be that though they are subjective forms of sensibility, they at the same time could be objective features of outer and inner objects.

Related terms: **A priori**, **Appearance**, **Apperception**, **Form**, **Inner sense**, **Intelligible**, **Intuition**, **Outer sense**, **Space**, **Time**, **Transcendental idealism**

General Note

See also Vaihinger 1892. *Rolf-Peter Horstmann*

Transcendental analytic (*transzendentale Analytik*) This is the first part of Kant's transcendental logic, which is itself one component of the a priori critique of our cognitive capacities. Unlike a doctrine, which is individuated by the genus of the objects that it studies, the parts of critique are individuated by the capacities to which they are directed (cf. CPJ, 5:176 [1790]/CECPJ:64; A12–13/B26 [1781/7] = CECPR:133). Transcendental logic is directed to our capacity for thought, which comprises understanding, the power of judgment, and reason. The transcendental analytic is the part of transcendental logic that focuses on understanding in particular, while the transcendental dialectic focuses on reason. The transcendental analytic is "a mere analytic of pure understanding," in contrast to traditional "ontology," which aims to provide a "doctrine" covering "things in general" (A246/B303 = CECPR:345). Together, the two primary parts of transcendental logic are tasked with determining "the origin, the domain, and the objective validity" of the cognitions of pure understanding and pure reason (A57/B81 = CECPR:196). This may entail making claims about objects, yet that is not the task that defines either part.

There is no third primary part of transcendental logic that focuses on the power of judgment. Nonetheless, the transcendental analytic is itself composed of two parts – the analytic of concepts and the analytic of principles – the second of which bears a close, though still subsidiary, relation to the power of judgment. To reconstruct Kant's conception, we need to consider the difference

between "meaning" (*Bedeutung*) and "use" (*Gebrauch*), a distinction that Kant does not pointedly treat. A concept is used in the technical sense only if an object is subsumed under it, which can occur only in judgment. A "function of the power of judgment" (schema) is required for use (A247/B304 = CECPR:345). This explains why the analytic of principles bears a close relation to the power of judgment, while nonetheless belonging within the portion of transcendental logic whose focus is understanding: it treats the *use* of those concepts whose origin is solely in pure *understanding*. Accordingly, it treats "principles *of pure understanding*" (A148/B187 = CECPR:278, italics added), as opposed to principles whose origin is the power of judgment, a possibility first broached in the *Critique of the Power of Judgment* (CPJ, 5:181/CECPJ:68).

While the analytic of principles treats the *use* of the categories, the analytic of concepts focuses on their *meaning*, and in particular on their *transcendental* meaning, as befits its inclusion within transcendental logic. In order to reconstruct Kant's original conception of these contrasting tasks, we must consider how he defines "transcendental" by recourse to the technical term, "objects in general": "I call all cognition *transcendental* that is occupied not so much with objects but rather with our a priori concepts of objects in general [*Gegenstände überhaupt*]" (A11/B25 = CECPR:133). The latter term encompasses the intentional objects of any thought that purports to be of something, a point that is illustrated at the close of the transcendental analytic by the four ways that thoughts can fail to be of "something." They are thereby thoughts of "nothing" and yet nonetheless "refer" (*beziehen*) to objects in general (A290/B346 = CECPR:382). With this terminological clarification in place, we can now formulate the overall goal of the analytic of concepts: to inquire whether any concepts both (1) have their origin wholly in the understanding, and (2) possess transcendental meaning, i.e., refer to objects in general. The analytic of concepts is composed of two sections, each of which answers one of these questions in the affirmative.

The first of these sections – "On the Transcendental Clue for the Discovery of all Pure Concepts of Understanding" (A67/B92 = CECPR:204), later called the "metaphysical deduction" (B159/CECPR:261), begins by announcing the criteria of success: that the concepts discovered be pure and belong wholly to understanding, that they be elementary rather than derivative, and that their table be complete as well as systematic in its form (A64–5/B89–90 = CECPR:201). The three ensuing subsections are organized so that the first identifies the fact that understanding is "*a capacity to judge*" as the relevant clue (A69/B94 = CECPR:205), the second distinguishes twelve logical functions used in judging, and the third argues that these functions are the origin of concepts that satisfy the initial criteria.

The second section of the analytic of concepts is the deduction of the pure concepts of understanding. In its original version (which is of primary interest when reconstructing Kant's grounds for organizing the transcendental analytic as he did), the deduction contains three subsections, the first of which explains why a *transcendental* deduction of the categories is necessary. In keeping with the definition of "transcendental" quoted above, its task is formulated in terms of objects in general: "The question now is whether a priori concepts do not also" – in addition to space and time – "precede, as conditions under which alone something can be, if not intuited, nevertheless thought as object in general" (A93/B125 = CECPR:224). The third section, which Kant says includes everything that was essential from the second, "refers to the objects of pure understanding, and is supposed to demonstrate and make comprehensible the objective validity of its concepts a priori" (Axvi/CECPR:103). It bears the title: "On the relation [*Verhältnis*] of understanding to objects in general and the possibility of cognizing these a priori" (A115/CECPR:236). Elsewhere, Kant glosses this relation or reference as the

categories' "transcendental meaning" (A248/B305 = CECPR:346). The transcendental dialectic will answer the same question negatively with respect to the ideas of pure reason (cf. A306/B362 = CECPR:390; A336/B393 = CECPR:406). Thus, "the categories are the *only* concepts that refer to objects in general" (A290/B346 = CECPR:382, emphasis added). Since Kant intends the concept <object in general> to be neutral with respect to various possible forms of sensibility (A247/B304 = CECPR:359), this result amounts to the claim that the categories and only the categories are constituents in *any finite being's* thought of an object (A111/CECPR:234).

The ground for the division of the analytic of principles into three subsections is to be found in the distinction between two possible *uses* of the categories: transcendental and empirical. Its third chapter ("On the Ground of the Distinction of All Objects in General into Phenomena and Noumena") argues that objects in general – i.e., all objects, considered in abstraction from the forms of sensibility they might instantiate – cannot, *as such*, be subsumed under the categories. In technical terms, no "transcendental use" of the categories is possible; only an "empirical use" can succeed (A246/B303 = CECPR:345; cf. A258/B314 = CECPR:352). The first two chapters of the analytic of principles, by contrast, provide the first principles of that empirical use for beings with our forms of sensibility. "Schematism of the Pure Concepts of Understanding" compiles the functions that enable us to subsume appearances under the categories. The central task of the "System of All Principles of Pure Understanding" is to provide the most fundamental judgments in which this subsumption occurs.

What justifies Kant's classification of the transcendental analytic, in contrast to the transcendental dialectic, as an "analytic" in the sense of a "logic of truth" (A62/B87 = CECPR:199)? The "Introduction[:] The Idea of a Transcendental Logic" is consistent with the hypothesis that it qualifies as such by virtue of avoiding illusion and providing a "negative condition of all truth," as does the analytic portion of general logic (A59–60/B84 = CECPR:198; cf. A62–3/B87 = CECPR:199). However, later remarks suggest that Kant grants the status of analytic to the transcendental logic *of understanding* because it includes a priori principles of "objectively valid, thus true, *use*" of the categories, i.e., a canon (A131/B170 = CECPR:267, italics added; cf. A796/B824 = CECPR:672). This hypothesis helps to make sense of Kant's denial of the same status to the transcendental logic of reason: though the transcendental dialectic provides, among other things, the negative condition of any "sufficient mark of empirical truth" (A651/B679 = CECPR:595), it does not enable us to subsume objects under the ideas, i.e., to *use* them (cf. A329/B386 = CECPR:403; A796/B824 = CECPR:672–3). This hypothesis also fits Kant's recognition that pure general logic in its own analytic provides principles for subsuming objects under concepts, both directly through "a positive use" of the principle of contradiction (A151/B189–90 = CECPR:279–80) and indirectly through the subsumption of "the object of the conclusion" under the condition provided by the major premise (A305/B361 = CECPR:390).

References to the transcendental analytic tend to be less precise and informative after 1781. First, by itself the B-edition of the *Critique of Pure Reason* makes it difficult to discern Kant's original conception of the transcendental analytic. In part this is because the newly rewritten version of the transcendental deduction does not frame it as an inquiry into the transcendental meaning of the categories, which in turn makes it more difficult to understand Kant's original rationale for distinguishing the tasks of a transcendental deduction and a schematism. Second, most uses of the term outside of the *Critique of Pure Reason* do not add to what can be gleaned from that work (cf. Pro, 4:276, 331 [1783]/CETP81:73, 123; MMr, 29:804 [1782–3]/

CELM:185). Third, some uses after 1781 are inconsistent with Kant's original conception. They treat the transcendental aesthetic and the transcendental analytic as belonging to one and the same part of critique (Bxxvi/CECPR:115), "the analytic of theoretical pure reason" (CPrR, 5:89–90 [1788]/CEPP:212).

Related terms: **Canon of pure reason**, **Critique**, **Doctrine**, **Judgment: power of**, **Logic**, **Metaphysical deduction**, **Reason**, **Transcendental**, **Transcendental deduction**, **Transcendental dialectic**, **Transcendental logic**, **Truth**, **Understanding** *Timothy Rosenkoetter*

Transcendental deduction (*transzendentale Deduction*) Kant first uses this term at A84–5/B116–17 [1781/7] = CECPR:219–20 of the *Critique of Pure Reason* in introducing the transcendental deduction of the categories. A category is an a priori concept of the understanding by means of which the understanding thinks an object for the manifold of cognition (A80/B106 = CECPR:213; A93/B126 = CECPR:224). Cognition involves bringing objects under concepts; in cognition, we use the categories, which we apply to the objects, to think those objects. We can explain empirically how we come to apply the categories in this way (A86–7/B118–19 = CECPR:220–1; C, 10:81–2 [September 1789]/CEC:321). So (to use legal terminology of a sort that pervades the first *Critique*), we can answer the question of fact (*quid facti*) about the categories. But the question of lawfulness (*quid juris*) remains. Are we justified in taking the categories to be objectively valid – in taking them, as a priori concepts, to apply necessarily to all the objects of our experience, even though, as a priori, they do not derive from any experience (A85/B117 = CECPR:220; cf. R4900–1, 18:23 [1776–8]/CENF:199; R5636, 18:267 [1780–3]/CENF:260; MMr, 29:764 [1782–3]/CELM:125; ML2, 28:548 [1790–1]/CELM:314; RP, 20:345–6 [1793/1804]/CETP81:421)? To answer this question, a "deduction" of such application is required, in the juridical sense of a proof of our entitlement to possess or use something.

Kant calls a transcendental deduction "the explanation [*Erklärung*] of the way in which concepts can relate to objects a priori" (A85/B117 = CECPR:220). He gives this explanation in both editions of the first *Critique* and comments on it elsewhere. He argues that the categories function as "a priori conditions of the possibility of experience" (A94/B126 = CECPR:225; cf. also R4634, 17:618–19 [1772–3]/CENF:150–1; R5923, 18:385 [1783–4]/CENF:305) that necessarily apply, in our cognition, to all phenomenal objects but to no objects existing in themselves. He also explains how, through the operations of our cognitive faculties, and especially through synthesis under unity of apperception, such a priori category application comes about. This deduction resolves Kant's doubts, expressed in his February 21, 1772 letter to Markus Herz, as to how pure concepts of the understanding can yield a priori metaphysical cognition of objects (C, 10:130–1/CEC:133–4; cf. R4473, 17:564 [1772]/CENF:138–9). He distinguishes this deduction from the "metaphysical deduction" of the categories, which, without establishing their objective validity, traces the categories back to their origins in the logical functions of judgment, identifies them, and situates them in a provably complete system (B159/CECPR:261; B109–10/CECPR:214–15; cf. Pro, 4:322–3 [1783]/CETP81:114–15; MM, 6:218 [1797]/CEPP:383).

At A87/B119–20 = CECPR:221 and elsewhere (e.g., Pro, 4:285/CETP81:80–1), Kant says that in the Transcendental Aesthetic the representations of space and time have also been given a transcendental deduction – they have been traced to their sources as the a priori forms of pure intuition and shown to apply necessarily to all (and only) the objects of experience. Various of Kant's late *Opus postumum* deductions of the ether (caloric) as a condition of the collective unity

of possible experience may also count as A85/B117 = CECPR:220-style transcendental deductions, but they raise complex questions that cannot be considered here. (E.g., OP, 21:206–33, 241, 548–53; OP, 22:543–55; OP, 21:581–90, 601–5, 609–12 [1796–1803]/CEOP:62–99.)

As the first *Critique* initially introduces the notion, a transcendental deduction is thus intended to establish the cognitive, objective validity of some a priori representation. (See also OD, 8:188–9 [1790]/CETP81:284; ML2, 28:548/CELM:314; RP, 20:345–6/CETP81:421.) However, in the Doctrine of Method, Kant extends the domain of such deductions to discursive, synthetic a priori philosophical principles such as the causal principle. These are principles that, unlike mathematical axioms, are not immediately evident through the construction of their concepts in intuition (A732–4/B760–2 = CECPR:640–1; cf. A87–8/B120 = CECPR:221; A159–60/B198–200 = CECPR:284). Kant indicates that his arguments in the Analytic of Principles provide transcendental deductions of these principles (cf. A733–4/B761–2 = CECPR:640–1; A786–7/B815 = CECPR:667; A794/B822 = CECPR:671; also CPrR, 5:46–7 [1788]/CEPP:177–8). These deductions justify the truth of the principles with regard (and only with regard) to objects of possible experience (A783–4/B811 = CECPR:665; B289–90/CECPR:334–5).

In the Transcendental Dialectic, and elsewhere, Kant further widens the idea of a transcendental deduction. He allows for a notion of such a deduction that justifies various cognition-related, but not cognition-embodying, uses of a priori concepts or associated synthetic a priori principles. In these cases, the concept or principle is not itself claimed to hold of objects of possible experience, but our use of it is nevertheless justified by its necessary role in our cognition.

Thus, the transcendental, a priori ideas of reason cannot be given an objective deduction because they do not apply to objects of experience (A336/B393 = CECPR:406–7; cf. R5553, 18:224 [1778–9]/CENF:240). But these ideas nevertheless have an "indeterminate" objective validity (A669–71/B697–9 = CECPR:605–6; A663/B691 = CECPR:601–2), in that it is a necessary maxim of reason to organize our knowledge in accordance with them (A669ff./B697ff. = CECPR:605ff.). Claiming such validity for these ideas is justified in that, heuristically, by presupposing such an organization and regulatively governing our cognition in accordance with this presupposition, we extend our cognition without contravening experience (A671/B699 = CECPR:606). So, we "secure for [the ideas] a regulative use, and with this some objective validity" (A664/B692 = CECPR:602; see the additional claims in A647/B675 = CECPR:592–3; A651/B679 = CECPR:594–5; A653–4/B681–2 = CECPR:596; A680/B708 = CECPR:610–1; cf. R5553, 18:222–4, 228/CENF:239–41, 243; CPJ, 5:181–6 [1790]/CECPJ:68–73). A transcendental deduction of the ideas thus is possible, although it diverges from the kind of deduction provided for the categories (A669–70/B697–8 = CECPR:605).

Transcendental deductions as just described cannot be given for the a priori concepts and judgments that appear in Kant's moral philosophy and aesthetics, for these concepts lack cognitive objective validity and the judgments neither express cognition of objects of possible experience nor facilitate such cognition. (Moreover, the term "transcendental" in its strict sense [A11–12/B25 = CECPR:149 and A56–7/B80–1 = CECPR:196] of describing cognition of the scope and limits of our a priori cognition of objects is misplaced here.) However, Kant identifies various a priori features in these areas that require justifications that he calls "deductions."

Thus, in the *Groundwork of the Metaphysics of Morals*, Kant deduces the possibility of the categorical imperative from the idea of freedom (G, 4:453ff. [1785]/CEPP:100ff.). In

the *Critique of Practical Reason*, he notes that no deduction, in a cognitive way, is possible of the objective validity of the moral law. But from the "fact of reason" – the fact of our a priori consciousness of the bindingness of the moral law on our actions – one can deduce the objective (although only the practical) reality of freedom (CPrR, 5:46–8, 56/CEPP:177–8, 185; MVi, 29:1018–19 [1794–5]/CELM:487). In the *Metaphysics of Morals*, he offers deductions of specific rights, e.g., of one's rightful possession of an external object (MM, 6:249–56/CEPP:403–9; cf. MM, 6:272–3/CEPP:423, where he speaks of the "transcendental deduction of the concept of acquisition by contract"; note also Rel, 6:71–8 [1793]/CERRT:112–17).

In the *Critique of the Power of Judgment*, Kant considers pure aesthetic judgments of taste. A deduction, he says here, is "the guarantee of the legitimacy" of any kind of judgment that makes a claim to necessity (CPJ, 5:280/CECPJ:161). In aesthetic judgments, "the claim . . . to universal [necessary] validity for every subject, as a judgment that must be based on some principle a priori, needs a deduction (i.e., a legitimation of its presumption)" (CPJ, 5:279/CECPJ:160). (For judgments of the sublime, see CPJ, 5:280/CECPJ:161.) Such universal necessary validity means that it is not just that everyone will agree with the judgment but that everyone *should* agree (CPJ, 5:213–16, 239, 281/CECPJ:99–101, 123, 161–2) – even though, as subjective, the judgment does not rest on properties conceptually identifiable in the object (CPJ, 5:211–12, 284–7/CECPJ:96–7, 164–6). The judgment's possession of such validity presupposes, and is itself held to be implied by, the existence of a common sense in which, in relating to the object, our imagination and understanding engage in a free play that we find pleasing (CPJ, 5:217–19, 237–9, 287–90/CECPJ:102–4, 122–3, 167–71).

The various deductions and transcendental deductions noted above differ in exactly what is being justified (a priori features of representations or again of judgments – and the features and kinds of a priority and necessity are not always the same). The argumentative structures of these deductions also differ. However (and to generalize Kant's CPJ, 5:280/CECPJ:161 remark), each of these arguments justifies some particular a priori, necessary status that, according to Kant, attaches, on cognitive, practical, or affective grounds, to some given representation or judgment.

Whether Kant's deductions share other important features needs further study. Kant himself observes that the transcendental deduction of the categories has both an objective and a subjective side (Axvi–xvii/CECPR:103), and in the *Prolegomena*, he holds that that deduction follows the synthetic (progressive) rather than the analytic (regressive) mode of exposition (Pro, 4:274–5, 277, 279/CETP81:70–1, 73, 75). The interpretation of these claims is controversial, as is the extent to which the deduction of the categories, as presented synthetically, is best understood as a straightforward syllogistic (logically deductive) argument. How far analogues of such points apply to Kant's other deductions also needs investigation. Again, Kant's A782–94/B810–22 = CECPR:665–71 discussion of transcendental proofs applies to the proofs in the Analytic of Principles and presumably to the deduction of the categories. But Kant does not relate this discussion to his deduction of the ideas of reason. Nor does he comment on transcendental proofs in developing his later practical and aesthetic deductions.

Related terms: **Analytic and synthetic method**, **Deduction**, **Judgment of taste**, **Metaphysical deduction**, **Practical reason**, **Regulative**, **Transcendental deduction of the categories**, **Transcendental method** *Robert Howell*

Transcendental deduction of the categories (*transcendentale Deduktion der Kategorien*) We begin the Deduction proper with crucial background in tow: human cognition requires both intuition, through which objects (as appearances) are given (the receptivity of our mind, sensibility), and concepts, through which they are thought (the spontaneity of our mind, understanding) (A50–1/B74–5 [1781/7] = CECPR:193). "[T]he cognition of every, at least human, understanding is a cognition through concepts, not intuitive but discursive ... the understanding can make no other use of these concepts than that of judging by means of them. ... Judgment is therefore the mediate cognition of an object, hence the representation of a representation of it" (A68/B93 = CECPR:205). Broadly, the *Critique of Pure Reason* aims to show that we must accord a representational relation to an a priori form of intuition or thought "if it is possible through it alone to **cognize something as an object**" (A92/B125 = CECPR:224). Specifically, as the "Transition to the transcendental deduction of the categories" anticipates, it aims to show that

> concepts of objects in general [i.e., the categories] lie at the ground of all experiential cognition as a priori conditions; consequently the objective validity of the categories, as a priori concepts, rests on the fact that through them alone is experience [i.e., empirical cognition] possible (as far as the form of thinking is concerned). For they then are related necessarily and a priori to objects of experience, since only by means of them can any object of experience be thought at all. (A93/B126 = CECPR:224)

The Deduction is the pivot in the overall inquiry within pure theoretical reason itself that seeks "to determine within this source both the elements and the laws of its pure use, according to principles ... a system that takes no foundation as given except reason itself, and that therefore tries to develop cognition out of its original seeds without relying on any fact whatever" (Pro, 4:274 [1783]/CETP81:70); it is theoretical reason's "scientific and fully illuminating self-knowledge" (A849/B877 = CECPR:700). Critique alone can successfully give rise to a system, and so to a science of the theoretical use of pure reason, a science of nature (i.e., the sum totality of objects that can only be given in experience).

Kant completely rewrote the Transcendental Deduction for the B edition of the *Critique* to make its intended two-stage proof structure perspicuous. §§15–20 analyze the understanding into its constitutive principles as a cognitive capacity, its (by itself insufficient) contribution to cognition – "an analysis of the faculty of understanding itself," not of particular concepts (A65–6/B90 = CECPR:202) – in isolation from sensibility, discovering the (necessary, original, underived) synthetic unity of apperception as the supreme (highest) principle of the understanding, indeed what constitutes the understanding itself. §§21–6 retrieve the results of the Transcendental Aesthetic about sensibility, discovered in isolation from understanding, and about the forms of intuition, and relate the formal structure of thinking stemming from the understanding to the content, also insufficient for cognition, furnished by sensibility, synthesizing or unifying what heretofore was treated in abstraction from the other. This aims to establish the objective validity of (the) categories, the (normative) rules governing the cognitive use of the understanding.

Some scholars read the first stage and the second stage of the Deduction as providing merely directionally different arguments for the same (nonadditive) conclusion, from the unity of apperception to how it is a necessary condition for the unity of intuition, and from intuition to the categories, respectively (dubbed the "argument from above" or the "objective

deduction," and the "argument from below" or the "subjective deduction," respectively). But Kant's "Remark" at transitional §21 seems accurate that the recapped result of stage one is only

> the beginning of a **deduction** of the pure concepts of the understanding ... in which, since the categories arise **independently from sensibility** merely in the understanding, I must abstract from the way in which the manifold for an empirical intuition is given, in order to attend only to the unity that is added to the intuition through the understanding by means of the category. In the sequel (§26) it will be shown from the way in which the empirical intuition is given in sensibility that its unity can be none other than the one the category prescribes to the manifold of a given intuition in general according to the preceding §20; thus by the explanation of its a priori validity in regard to all objects of our senses the aim of the deduction will first be fully attained. (B144–5/CECPR:253)

In outline, the B-Deduction begins, in §15, with a general account of synthesis or combination, a spontaneous activity of the understanding on material given from without, and the claim that "we can represent to ourselves nothing as combined in the object without having previously combined it ourselves" (B130/CECPR:245). Moving beyond this general account of synthesis, in §16 Kant offers the first premise of his proof, in stage one of the Deduction, asserting the principle of the transcendental unity of apperception:

> The **I think** must **be able** to accompany all my representations; for otherwise something would be represented in me that could not be thought at all, which is as much to say that the representation would either be impossible or else at least would be nothing to me [qua cognizer]. That representation that can be given prior to all thought is called **intuition**. Thus all manifold of intuition has a necessary relation to the **I think** in the same subject in which this manifold is to be encountered. (B131–2/CECPR:246)

An important component embedded in this complex principle is that taken collectively, insofar as the representations are thought to constitute a unified thought (a synthetic unity, a manifold *as* a manifold), a single thinking subject is required. The argument to the principle of the necessary synthetic unity of apperception is exclusively sustained analysis of the analytic principle of the transcendental unity of apperception (B135, B138/CECPR:248, 249), which affirms the necessity of the possibility of self-ascription. Syntheticity requires the introduction of sensibility. So, it is a condition of the possibility of the self-ascription of distinct thoughts that they can be brought into a synthetic unity, and it is a condition of such synthetic unity that the thoughts be ascribed to a single thinking subject (see also B407–8/CECPR:445–6). The apperception (i.e., self-consciousness) involved is pure and original (i.e., not derived, the only invariable, determinable representation that accompanies every determinate representation), not empirical, as with inner sense.

Kant then argues for a necessary connection between the synthetic unity of apperception (i.e., the understanding, the faculty of cognition) and the representation of objects, where "object" (*Objekt*) here means "that in the concept of which the manifold of a given intuition is **united**" (B137/CECPR:249; cf. A104–5/CECPR:231–2), reflecting the semantic ascent dictated by the "Copernican turn" in which first-order talk about objects is replaced by second-order talk about

the concept of an object and the conditions of representation of *an* object, *any* object of discursive cognition, considered from the perspective of the understanding, in abstraction from its manner of givenness.

Kant contrasts the *objective unity* of consciousness, "that unity through which all of the manifold given in intuition is united in a concept of the object" (B139/CECPR:250), with the subjective unity of consciousness, which merely expresses the laws of reproductive imagination (i.e., Humean associationism), and proceeds to argue that an objective unity is produced though an act of *judgment*. So the doctrine of apperception underlies Kant's account of judgment as the fundamental act of discursive thought and provides the basis for its inclusion within the domain of transcendental (and not only analytic, general) logic. The account of judgment here provides the basis for the introduction of the categories in §20, which concludes the first stage of the Deduction. As its title indicates, "All sensible intuition stands under the categories, as conditions under which alone their manifold can come together in one consciousness" (B143/CECPR:252); that is, beyond what was argued in the Metaphysical Deduction, the understanding has a *real*, not merely logical use, through which it introduces transcendental content into its representations (i.e., it has an objectivating function, that it relates given representations to an object through judgment).

But Kant still needs to show "how **subjective conditions of** [human] **thinking** should have **objective validity**" (A89/B122 = CECPR:222); he needs the stronger conclusion that *appearances*, qua given under the forms of space and time, necessarily conform to these categories, which requires that he rule out that appearances might be "so constituted that the understanding would not find them in accord with the conditions of its unity" (A90/B123 = CECPR:223). Thus he transitions to stage two of the Deduction.

Stage two of the proof structure of the Deduction retrieves human sensibility and its a priori forms and begins to synthesize the results of the Metaphysical Deduction and the first stage of the Deduction with those of the Transcendental Aesthetic, a process that continues even beyond the Deduction through the rest of the Transcendental Analytic. §21 aims to show that "from the way in which the empirical intuition is given in sensibility . . . its unity can be none other than the one that the category prescribes to the manifold of an intuition in general" (B144–5/CECPR:253), a task described more fully in §26 as explaining "the possibility of cognizing a priori **through categories** whatever objects **may come before our senses**, not as far as the form of their intuition but rather as far as the laws of their combination are concerned, thus the possibility of as it were prescribing the law to nature and even making the latter possible" (B159–60/CECPR:261). This last clause is a reminder that from the start the critique of pure theoretical reason aims to establish the possibility of metaphysics, of a science (in the strict or "proper" sense) of nature.

This requires connecting the categories with the imagination to show that they are more than empty thought forms, by connecting the unity of apperception and with it the categories to time as the form of inner sense (§24) via the connection of both with the transcendental synthesis of the imagination, and then (§26) relating the categories to the content of inner sense, namely perception (i.e., empirical intuition), focusing on an analysis of the empirical synthesis of apprehension, arguing that it is conditioned by the transcendental synthesis of the imagination. It is important to notice that, in contrast to suggestions in the A edition that transcendental imagination is a mediating, irreducibly distinct "third thing" that has something in common with both sensibility and understanding, in

the B edition the two-stems-of-cognition doctrine is preserved, and transcendental imagination is squarely portrayed as a function of the understanding, but one so vital as to warrant (albeit only) nominal distinction (see B153/CECPR:257–8; B162n./CECPR:262n.). Keeping in mind Kant's general, nonidiosyncratic definition of imagination as "the faculty for representing an object even **without its presence** in intuition" (B151/CECPR:256), and that synthesis of imagination is that "blind though indispensable function of the soul [in his copy of the first edition, Kant replaces this clause with "of a function of the understanding" (CPR marginalia, 23:45 E XLI, p. 24)], without which we would have no cognition at all, but of which we are seldom even conscious" (A78/B103 = CECPR:211), its function is synthesis, whereas the function of (apperceptive) understanding is "to bring this synthesis to concepts," thereby producing cognition "in the proper sense" (A78/B103 = CECPR:211). In other terms, the functional contrast is between the transcendental synthesis of the imagination, the figurative synthesis (i.e., *synthesis speciosa*), and the intellectual synthesis. The figurative synthesis is a priori and has a transcendental function in the determination of time as the form of inner sense, and is subject to the categories (B151–2/CECPR:256–7), since it must accord with the conditions of the synthetic unity of apperception.

Briefly, we know from the Aesthetic that time is an intensive magnitude; each determinate extent of time is intuited as a limited portion of a single all-inclusive time, which is represented as an infinite given magnitude. So the *awareness* of a *determinate* time involves the awareness of it as a portion of this single time, which is not itself given in intuition as an object, but only given (though not perceived) one moment at a time. Therefore, to represent determinate time, we must be able to represent past and future times that are not present and ultimately the single time of which they are parts, which requires the imagination.

As the Deduction is concluding (B160–1/CECPR:261–2), key propositions come together. (1) Empirical synthesis of apprehension must conform to space and time. (2) Space and time are not only *forms of* intuition but are themselves (*formal*) *intuitions* with a manifold of their own, representable only insofar as their manifold is unified (as was proven in stage one); they are unified by the transcendental synthesis of the imagination. (3) What is necessary for the representation of space and time is necessary for the apprehension or perception of anything intuited in space and time. (4) The unity required for apprehension is an application to human sensibility of the unity of the manifold of an intuition in general that is required for apperception (and the rules for such unification are the categories). The claim that synthesis of apprehension, like synthetic unity of apperception, is governed by the categories, rests on the (mediating) fact that synthesis of imagination is governed by the categories. The argument goes as follows. The principle of apperception (which is analytic), together with the fact that time is the form of inner sense (which is synthetic), together with the fact that imaginative synthesis is necessary for the representation of time, entail that synthesis of imagination is governed by the categories, given that the categories are the fundamental modes of apperceptive unity. Therefore, *all* unification, *all* synthesis (intellectual, figurative (which implies extra-conceptual), apprehensional), is subject to the categories.

In the move to show how the categories (are now said to) apply to *perception* (where experience entails perception but not conversely), some see a textual occasion for distinguishing "objective validity" from "objective reality," while others treat the two terms as interchangeable. The former is construed in terms of having sense and significance, being *truth-apt*, while the latter is construed as applying to an actual object of experience, hence as a basis for a claim of truth. Some even track a correlative shift from *Objekt* (i.e., a cognitively nonempty, intentional object)

to *Gegenstand* when Kant is being careful. Some also welcome the application of the categories to perception as more potently antiskeptical, though in any defensible event it would apply only to Humean skepticism, not to what Kant calls Descartes's "problematic idealism," external world skepticism, which clearly is not addressed until the addition to the Postulates of Empirical Thought.

Close reading suggests this much is right: Kant uses the term "objective validity" with respect to both concepts *and* judgments, and it is never synonymous with "truth." He also uses the term "objective reality" in connection with the categories (so concepts). With focus only on both terms' application to the categories, the professed goal of the Transcendental Deduction is to demonstrate the objective validity (i.e., warranted use) of the categories, their legitimate use within the domain of possible experience. This addresses the *quid juris* (A84/B116 = CECPR:219–20). A concept has "objective reality" if and only if the object to which it refers is really, not merely logically, possible (see various passages: A155–7/B194–6 = CECPR:281–3; A217/B264 = CECPR:320; B291/CECPR:335–6; A235/B288 = CECPR:333–4; A254/B310 = CECPR:350; A279/B335 = CECPR:376; A310/B367 = CECPR:394; B412/CECPR:448; A510/B538 = CECPR:521; and A596/B624n. = CECPR:566n., which concludes with "a warning not to infer immediately from the possibility of a concept (logical possibility) to the possibility of the thing (real possibility)). The only way to demonstrate the warrant for the categories is to show that they are necessary conditions of a possible experience, in which case they would also have objective reality as conditions of the real possibility of objects of experience. Their objective reality is conditioned by their objective validity. In contrast, the warrant for the use of an empirical concept is provided by appeal to experience, its objective reality, from which its objective validity follows straightaway, hence, the appropriateness of an empirical deduction for empirical concepts, the indispensable need for a transcendental deduction for the pure concepts of the understanding (A85–92/B117–24 = CECPR:220–3).

I briefly suggest that although the exposition is less regimented, the substantive worry and strategy for solution in the A edition is largely the same as that in B. Pivotal worry: appearances might not conform to the conditions of apperception, the categories. This requires demonstrating that "The a priori conditions of a possible experience in general are at the same time conditions of the possibility of objects of experience" (A111/CECPR:234; see also A158/B197 = CECPR:283). The categories

> are nothing other than the **conditions of thinking in a possible experience**, just as **space** and **time** contain the **conditions of the intuition** for the very same thing. They are therefore also fundamental concepts for thinking objects in general for the appearances, and they therefore have a priori objective validity, which was just what we really wanted to know. (A111/CECPR:234)

In a sentence, the categories are valid a priori of appearances because they make possible the cognition of appearances as objects. Even complaints about an allegedly gratuitous, preexperiential "transcendental psychology," exemplified in the threefold synthesis – of apprehension in the intuition, of reproduction in the imagination, and of recognition in the concept (A98–110/CECPR:228–34) – has its counterparts in the B edition – when one appreciates that the three syntheses are not temporally sequential, but presuppositionally sequential requirements of a single spontaneous activity.

Note also that the Deduction taken this way treats it similarly to Kant's presentation in the *Prolegomena* (1783). For purposes there, his method of exposition is regressive, going from the fact of experience to the (enabling) a priori conditions of its possibility, but he recognizes that this does not address the threat that what is given in sensibility resists the requirements of the understanding, an omission that only the progressive *Critique* can remedy. And even as Kant begins his move from "preparing" readers to "instructing" them in the A edition of the Deduction (after the threefold synthesis), he highlights this threat, which he tells us can be met only by showing that the categories are grounded in the unity of apperception, which entails that whatever does not conform to them cannot be brought to this unity, that is, would not be apperceivable; and that whatever is not apperceivable would be "nothing to me," qua cognizer.

Finally, both sympathetic and dismissive scholars largely agree that the transcendental idealism carried forward from the Aesthetic is inseparable from the fully robust argument of the Transcendental Deduction, and that Kant *sought* to demonstrate the unconditional necessity that appearances conform to the categories (appearances conform to the conditions of the unity of consciousness *tout court*), that a merely conditional necessity (appearances must conform to the conditions of the unity of consciousness, must contain sufficient order and coherence, if they are to constitute experience) is insufficient.

In my univocal outline of such a thrillingly complex and original stretch of text, itself systematically embedded in a transformative book, I have only glanced at adjudicating various interpretive debates, which include the analyticity of the apperception principle; the relation between the two stages of the proof; the interpretation of B160–1n./CECPR:261n.; the status of judgments of perception in light of the definition of judgment as involving objective validity in §19; the role of the categories with respect to perception and experience; the possible difference between objective validity and objective reality; the relation between cognition, experience, and empirical knowledge; the meaning of real as distinguished from logical modality; the nature, dispensability, and defensibility of "transcendental psychology"; the nature, dispensability, and defensibility of the transcendental idealism foreshadowed in the Preface, supported in the Aesthetic, and carried over to the Deduction; the nature and placement of the methodologically regressive and progressive arguments/explanations as the *Critique* as a whole unfolds from its beginning; and more generally, whether the *Critique* is a continuous, linear line of thought, or a theory whose parts powerfully cohere.

Related terms: **A priori**, **Cognition**, **Concept**, **Deduction**, **Experience**, **Imagination**, **Intuition**, **Synthetic a priori**, **Transcendental**, **Understanding** *Jeffrey Tlumak*

Transcendental dialectic (*transzendentale Dialektik*) The Transcendental Dialectic in the *Critique of Pure Reason* is famous for exhibiting what for many seemed to be Kant's devastating attack on the traditional doctrines of special metaphysics (rational psychology, rational cosmology, and rational theology.) Because of this, Kant has become well known for his criticisms of the metaphysical arguments about the nature and constitution of the soul, the world, and God. Kant's Transcendental Dialectic can be approached first by some clarification of his use of the terms "transcendental" and "dialectic."

The term "transcendental" is used by Kant in a number of ways, but he consistently uses it to denote two features: first, by "transcendental," Kant often means to highlight the a priori (nonempirical, or pure) epistemological conditions in the mind. But "transcendental" also refers

to the *necessary* conditions that make knowledge and experience possible. Thus, Kant means to refer to those necessary a priori conditions that lie in the mind, and that make possible experience/knowledge. To this extent, Kant has shifted the notion of the transcendental from many earlier ontological notions to an explicitly epistemological sphere.

This shift from the ontological to the epistemological use of the term "transcendental" goes hand in hand with Kant's distinction between general and transcendental logic. General logic abstracts from all content of thought and concerns merely the form of thought, or the agreement of knowledge with the formal rules for proper thinking, as articulated in general logic. According to Kant, however, "no one can venture with the help of logic alone to judge regarding *objects*, or to make any assertion" (A60/B85 [1781/7] = CECPR:198). Indeed, insofar as general logic is not at all concerned with the relation between thought and *objects*, it can only provide (albeit helpfully) a canon of judgment but never an organon.

Transcendental logic goes beyond the mere agreement of knowledge with the proper rules for thinking, and observes the relation between thought and *objects*; it sets out the a priori rules for thinking any object whatsoever. It thus seeks to examine the cognitive conditions with which those a priori (subjective) concepts ground the possibility of knowledge, or the thought of objects. Kant warns us, however, that even transcendental logic can only identify the conditions for *thinking* objects, those which must be in place independently of the conditions of our sensibility in order to acquire knowledge (A56–7/B80–2 = CECPR:196–7). As such, transcendental logic, like general logic, can only provide a canon.

Kant clearly thinks that both general and transcendental logic can be misconstrued. Indeed, prior to the Transcendental Dialectic (in the Transcendental Analytic), Kant had already critiqued the attempt to draw metaphysical conclusions merely from the concepts of general logic alone. There, Kant had argued against the so-called "amphibolous" use of concepts, and suggested that substantive conclusions about things in general could not be achieved simply from the abstract concepts of reflection and/or principles of general logic. Just as he claims that the concepts and principles of general logic can be misemployed in order to draw conclusions about really existing things simply from the formal principles of logic, so too he thinks that the concepts and principles of *transcendental* logic (e.g., the categories) can be misemployed when they are not grounded in any sensible experience. This criticism allows Kant to dismiss the discipline of ontology. Ontology (general metaphysics) was shown to fail by virtue of the fact that it involved an attempt to know objects in general merely by an analysis of concepts, of either general or transcendental logic. For Kant, of course, "objects in general," insofar as they are not given in sensibility, are not knowable "objects" in any productive sense. Kant famously criticizes all such attempts by charging them with an illegitimate "transcendental employment" of the understanding, according to which appearances are confused with things in general/things in themselves. Kant asserts that such errors (such attempts to use general or transcendental logic as an "organon") involve "a misemployment of the understanding," an error in judgment when it is "not duly curbed by criticism" (A296/B352 = CECPR:385). One purpose, surely, of the Transcendental Analytic is to use the results garnered in behalf of his own transcendental epistemology in order to forestall such judgmental errors.

This allows Kant to carve out his own use of the term "dialectic." The term "dialectic" enjoys an interesting history in philosophy. It has ranged from a dialogic search for truth (Socrates) to the achievement of the highest form of knowledge of reality (Plato). It later became

appropriated, after Kant, to refer to a movement in history (Hegel, Marx, etc.). In the interim, the notion of the "dialectic" became associated with the art of persuasion, deployed by lawyers and orators, those who might be able to bedazzle an audience with the art of reasoning. The latter suggests a use of concepts and principles that carry with them the semblance of logically rigorous thinking, but succeed by a sham of applying the form of thought to derive material consequences from formal, logical rules. Noting this, Kant defines dialectic as the "logic of illusion" (A293/B349 = CECPR:384). The Transcendental Dialectic is thus where Kant examines the way in which the specifically *transcendental* concepts (the categories) and principles of the understanding get misused and misapplied in such a way as to generate subreptions or judgmental errors involving the ostensibly *transcendent* objects of special metaphysics (soul, world, God). The Transcendental Dialectic is accordingly where Kant considers the ways in which the specifically *transcendental* concepts and principles get misused or misconstrued and lead to errors in the domains of special metaphysics. Towards this, Kant identifies a unique kind of error, which he refers to as "transcendental illusion." The doctrine of illusion is essential to Kant's arguments in the Dialectic.

In the Introduction to the Transcendental Dialectic, Kant introduces reason and transcendental illusion. Kant takes transcendental illusion to be a rather specific phenomenon, and this theory of illusion underlies the arguments throughout the Transcendental Dialectic. Indeed, it is Kant's theory of illusion that underlies and sustains his efforts to show that special metaphysics is not "dialectical" merely as a result of the above judgmental errors. His view is that even despite the admonishments of the Transcendental Analytic, reason doggedly pursues and defies the limits previously outlined in the *Critique*. According to Kant, inherent in our human reason is the drive to secure for itself *transcendent* knowledge, knowledge which goes altogether beyond any possible experience. It is therefore telling that Kant first formally introduces reason as a faculty of knowledge in the Dialectic. It is in the Transcendental Dialectic that Kant's "critique" of pure reason comes to fruition.

Kant distinguishes transcendental illusion from various more common varieties of illusion, e.g., empirical/optical illusion and logical illusion. He does not take transcendental illusion to be merely a logical error. Similarly, unlike optical or empirical illusion, Kant does not think that transcendental illusion is an empirically grounded phenomenon. Rather, transcendental illusion has its own unique source not in the judgmental errors that conflate appearances and things in general/things in themselves, and that had already been disclosed in the Transcendental Analytic. For Kant, such illusion is endemic in our highest capacity: human reason. Reason's illusion stems from its demand for "the unconditioned," the ultimate explanation for any set of explanations. Kant refers to this demand, endemic to reason, by stating that it proceeds in accordance with a rational prescription to seek the unconditioned, the complete systematic unity of knowledge: "Find for the conditioned knowledge [*Erkenntnisse*] given through the understanding the unconditioned whereby its unity is brought to completion" (A307/B364 = CECPR:392). Such a prescription is said to be merely a "subjective law" or maxim; it does not ground objective claims (A306/B362 = CECPR:391). Although reason may essentially operate in accordance with the subjective requirement for seeking ultimate explanations, Kant also warns us that reason has a "propensity to take the subjective necessity of a connection of our concepts . . . for an objective necessity in the determination of things in themselves" (A297/B353 = CECPR:386). Kant's claim is that in order to perform its function, reason succumbs to an

inherent and unavoidable assumption that the unconditioned which it seeks is given and knowable. Reason thus presumes the possibility of knowledge of "objects" represented through the rational ideas (concepts) that spring from human reason itself; it projects its goals for knowledge outward as if they were objective ends and objects about which we could acquire knowledge. Given Kant's transcendental epistemology, however, we already know that human knowledge is limited to appearances and can never transcend these boundaries.

All of these elements come together in the Dialectic, and provide Kant with an original way of detailing the errors that generate the metaphysical doctrines characterizing special metaphysics. The main portions of the Transcendental Dialectic are thus devoted to exposing the errors contained in the "dialectical inferences" of pure reason. Kant separates these into the rationalist arguments about the soul (the Paralogisms of Pure Reason), the world (the Antinomies of Pure Reason), and God (the Ideal of Pure Reason). In the Paralogisms of Pure Reason, Kant focuses on the traditional arguments about the soul, which presume that we can demonstrate a priori the substantiality, the simplicity, the identity, etc., of the soul as an immaterial substance. Kant's criticism can be summarized as follows: under the sway of reason's inherent and unavoidable illusion, the rational psychologist is compelled to deduce consequences about the soul merely from formal transcendental concepts (e.g., "substance") and principles (e.g., the principle of apperception) of the understanding. In so doing, the rational psychologist deploys these concepts and principles as if they provided an organon. The purely rational idea of the "soul" presents in an illusory fashion as an object; it is hypostatized (taken to have objective reality, projected as a real end and object of knowledge), and on the basis of this, and by means of a transcendental misemployment of the understanding, metaphysical conclusions are allegedly reached. According to Kant, however, the representation of the soul is merely an *idea* of reason, one to which reason is inevitably driven in accordance with its demand for the "unconditioned," for complete explanations. There is, unfortunately, no object of experience that could ever correspond to reason's idea. We do not have epistemological access to any such transcendent object.

The Antinomies focus on the rational and illusory idea of the "world-whole." As with the soul, there is no given or giveable object corresponding to this rational idea. Thus, the rational cosmologists find themselves in a position similar to the proponents of the paralogistic arguments. On the basis of the illusory idea of the world, and its hypostatization, the rational cosmologists debate about the nature and constitution of a "pseudo object" (whether the world is finite or infinite, whether everything is caused and determined or whether, instead, there is freedom, etc.). The problem here, as above, is that "the World" is an idea of reason; it is not an object that is given and knowable. Kant's critical resolution to these disputes involves showing that each side (the theses and the antitheses) get momentum by the shared assumption that there is a "World" and that it is an object about which we can acquire a priori knowledge. Kant endeavors to resolve these cosmological debates by means of his critical analyses.

Similar considerations apply to the discipline of rational theology, detailed in the Ideal of Pure Reason. In the Ideal, Kant directs his attention to the traditional rationalist arguments for God's existence (the ontological, cosmological, and physico-theological). On Kant's account, none of these arguments succeeds. Kant's criticisms are detailed and complex, but the central point is that the rational theologist erroneously attempts to deduce the existence of God through a priori arguments. These efforts, as those above, are unfounded. It is only under the sway of transcendental illusion that the rational theologist embarks to find this highest resting place for knowledge.

In his efforts in the Dialectic to evaluate the arguments central to the disciplines of special metaphysics, Kant offers an extraordinarily rich and complex analysis of reason and its metaphysical pretentions and aspirations. He does not think these latter are avoidable, nor does he dismiss them, for these aspirations reflect reason in its highest vocation. It is reason, with its desire for ever more, and ever more complete, knowledge that gives rise to the majestic ideas (soul, God, etc.). It is human reason that is driven by its very nature to seek such knowledge. Rather than dispense with our efforts altogether, rather than becoming utterly skeptical, Kant nevertheless goes on to defend the interests of human reason. Critically reinterpreted, and properly constrained, the principles and ideas of reason serve as regulative principles that guide us in our human endeavors. Such is the topic of the Appendix to the Transcendental Dialectic in Kant's *Critique of Pure Reason*.

Related terms: **Antinomy**, **Categories**, **Illusion**, **Reason**, **Regulative**, **Transcendental logic**

Michelle Grier

Transcendental doctrine of method (*transzendentale Methodenlehre*) The Transcendental Doctrine of Method is the second of the two main parts into which Kant's *Critique of Pure Reason* divides after its introduction, the first being the Transcendental Doctrine of Elements. Kant himself, at the beginning of the Transcendental Doctrine of Method, explains the division as follows:

> If I regard the sum total of all cognition of pure and speculative reason as an edifice for which we have in ourselves at least the idea, then I can say that in the transcendental doctrine of elements we have made an estimate of the building materials and determined for what sort of edifice, and with what height and strength, they would suffice. . . . Now we are concerned not so much with the materials as with the plan, and . . . we have to aim at an edifice in relation to the supplies given to us that is at the same time suited to our needs.
>
> By the transcendental doctrine of method, therefore, I understand the determination of the formal conditions of a complete system of pure reason. (A707–8/B735–6 [1781/7] = CECPR:627, capitalization removed to accord with the German original)

One way to think of the division is as follows. In the first part of Kant's book, he has explored the connections between reason and our other faculties and shown, in particular, how reason enables us to recognize systematic interconnections between the deliverances of those other faculties. But he has also allowed for the possibility of our using reason to transcend them, for instance by freeing certain of our concepts from their restricted application to objects of possible experience and having thoughts, if not knowledge, concerning things in themselves, or by determining fundamental principles of morality and freely acting on them. In general, he has portrayed reason as a faculty whereby we can step back from our other faculties and make sense of, around, and beyond them in ways in which they themselves can never equip us to do. In the second part of his book, he attempts to give a systematic blueprint for its exercise.

Put like that, the import of the Transcendental Doctrine of Method appears considerable. In many ways, however, the appearance is misleading. This part of the book is both literally and metaphorically much slighter than the first part. It is literally slighter inasmuch as it is only about one-fifth the length. It is metaphorically slighter inasmuch as Kant's basic exploration of

the possibility, limits, and scope of the various exercises of pure reason has already been undertaken in the first part. Furthermore, the most significant question that remains to be addressed, namely what the prospects are for a practical use of pure reason, and in particular what role pure reason has to play in morality, will be most thoroughly addressed in subsequent works, notably the *Groundwork of the Metaphysics of Morals* and the *Critique of Practical Reason*.

The fact remains that there is much of significance in the Transcendental Doctrine of Method. For one thing, it contains Kant's most sustained and most reflective account of what is generally regarded as *the* distinctive style of argument that he initiates in the *Critique of Pure Reason*: what he calls transcendental proof and what is nowadays more often called transcendental argument (e.g., A786ff./B814ff. = CECPR:667ff.). This is a style of argument whereby we proceed from premises about the nature of our experience to conclusions about conditions that must, as a matter of a priori necessity, obtain for us to have such experience.

The Transcendental Doctrine of Method is divided into four chapters. Each of these is roughly half the length of its predecessor. Chapter I is entitled "The Discipline of Pure Reason," and is itself divided into four sections. In the first section, Kant takes as his starting point the main lesson of the Transcendental Dialectic, namely that when pure reason is allowed free rein in an effort to reach conclusions about reality that neither rest on conceptual analysis nor make reference to any of our intuitions, then it leads to confusion and incoherence. It follows that one of pure reason's most important philosophical uses is a negative one: to keep itself in check and to guard against such extravagance. But pure reason does also have a positive philosophical use, exemplified in the Transcendental Analytic. It is in this positive philosophical use that it puts transcendental argument to work. Kant compares and contrasts this use with the use of pure reason in mathematics. Each goes beyond conceptual analysis. Each avoids the errors of the Transcendental Dialectic by making reference to our intuitions. What differentiates them is that the mathematical use of pure reason manages this by appeal to something actually given in intuition – a triangle, say – whereas the philosophical use manages it by appeal to the mere possibility of something's being given in intuition.

In the second section of Chapter I, Kant further dwells on the errors of the Transcendental Dialectic, distinguishing between cases where pure reason oversteps its mark by broaching questions that are in some sense illegitimate and cases where it oversteps its mark by broaching questions that are perfectly legitimate (such as whether God exists) but whose answers it is incapable of settling. In cases of the latter kind he gives us license to believe as we will, a vindication of his famous declaration, in the preface to the second edition of the *Critique of Pure Reason*, that he had to deny knowledge in order to make room for faith (Bxxx/CECPR:117). He also dwells further on the positive philosophical use of pure reason, and insists that, just as it is a mistake to put pure reason to use beyond its bounds, so too is it a mistake at the opposite extreme – the mistake of Humean skepticism – to deny pure reason its proper philosophical use within its bounds.

In the third section, he returns to the legitimate questions that pure reason broaches when it oversteps its mark and insists that there is no harm, indeed some value, in our engaging in a speculative exchange of ideas about these questions, provided that we do not lose sight of the fact that we can never advance beyond such speculation.

It is in the fourth and final section of Chapter I that Kant most explicitly considers the nature of transcendental argument, drawing two further contrasts with the kind of argument that we find in mathematics. The first is that the conclusion of a sound transcendental argument can

never be established by any other means, whereas a mathematical theorem often admits of several quite different proofs. The second is that a sound transcendental argument can never take the form of a *reductio ad absurdum*, whereas a mathematical proof may well take this form. In neither case is it altogether clear what Kant has in mind, though one thing that is clear, in the second case, is that there is supposed to be a connection with a problem that has often been thought to afflict transcendental argument, and to which Kant is certainly alive, namely that, in thinking that certain conditions must obtain for us to have experience of a certain kind, we may be victims of a simple failure of imagination.

Chapter II is in many ways the most interesting of the four chapters. It is entitled "The Canon of Pure Reason," and it is in this chapter that Kant begins to explore what was originally intended to be a main focus of the entire book, namely pure reason's practical use. But I shall say no more about that here, since "The Canon of Pure Reason" receives its own separate entry in this Lexicon.

Chapter III, "The Architectonic of Pure Reason," provides a definition of metaphysics, construed as a proper unified systematic science, not as that pseudoscience exemplified in the Transcendental Dialectic. In effect, Kant defines metaphysics as that part of philosophy that investigates philosophy's own possibility, scope, and limitations. One reason why he prefers this to the Aristotelian definition of metaphysics, as "the science of the first principles of human cognition" (A843/B871 = CECPR:697), is that the latter invokes a difference of degree, whereas in Kant's view the difference between metaphysics and any other science is a difference of kind.

If Chapter III further situates the philosophical use of pure reason with respect to its nonphilosophical use, Chapter IV, entitled "The History of Pure Reason," situates the philosophical use of pure reason with respect to its philosophical *mis*use – as exemplified in what Kant takes to be the most significant false starts in the history of philosophy preceding his own discovery of its correct method. Although this chapter is only about a thousand words in length, it has had a considerable influence on subsequent conceptions of the history of philosophy. Towards the end of the chapter, Kant insists, for reasons which by this stage in the *Critique of Pure Reason* should be abundantly clear to the reader, that "the critical path alone is still open" (A855/B883 = CECPR:704, emphasis removed).

Related terms: **Canon of pure reason**, **Mathematics**, **Transcendental aesthetic**, **Transcendental dialectic**, **Transcendental doctrine of elements** *A. W. Moore*

Transcendental idealism (*transzendentaler Idealismus*) Kant's transcendental idealism (TI) is the doctrine (*Lehrbegriff*) according to which empirical objects are not things in themselves, but appearances: "Everything intuited in space and time, hence all objects of an experience possible for us, are nothing but appearances, i.e., mere representations, which, as they are represented, as extended beings or series of alterations, have outside our thoughts no existence grounded in themselves. This doctrine I call *transcendental idealism*" (A490–1/B519–20 [1781/7] = CECPR:511; cf. Pro, 4:293 [1783]/CETP81:87–8). On a different, but presumably equivalent statement of this doctrine, "all appearances . . . are all together to be regarded as mere representations and not as things in themselves" (A369/CECPR:426). Of course, any precise understanding of this claim will depend on how one reads the central terms, "appearance" and "thing in itself," and on how one construes their relation. Various different interpretations have been suggested (see final section of this entry). As a first approximation, one can say that appearances are the objects of our senses and depend (in a way further to be specified) on the (sensible) way in

which we represent them, while things in themselves are not objects of our senses and do not depend on the way we represent them. Thus, Kant's transcendental idealism (TI) is the claim that empirical objects depend on the way we represent them and, in this regard, differ from things in themselves. Note that when Kant says that appearances are nothing but representations (A369/CECPR:426), "appearance" means empirical object; when he says that empirical objects are nothing but appearances (A490/B519 = CECPR:511), "appearance" means either representation or representation-dependent object.

Transcendental idealism, narrowly and widely conceived

The term "transcendental idealism" appears only seven times in Kant's published writings (all in CPR and Pro), twice in his notes (R4990, 18:53 [1776–8? 1773–5? 1772? 1770–1?]; R5642, 18:279 [about 1780–3]), and six times in the *Opus postumum* (OP, 21:14–15 [1796–1803]/CEOP:221–2; OP, 21:90; OP, 21:99/CEOP:255; OP, 22:64; OP, 22:97/CEOP:195). Moreover, Kant notes that the term might be misleading and suggests the labels "formal" or "critical idealism" instead (Pro, 4:375/CETP81:162–3; cf. B519n./CECPR:511n.; Pro, 4:293–-4/CETP81:88). Nevertheless, in the literature on Kant, the term "transcendental idealism" has come to serve as a name for Kant's most fundamental ontological and epistemological views (e.g., Allison 1983). The reason is that TI is closely connected with two other central Kantian doctrines: the "transcendental ideality of space and time" (TIST), according to which space and time are not (properties of or relations between) things in themselves, but mere forms of (human) sensibility (A42–3/B59–60 = CECPR:185); and the "limits of cognition" thesis (LCT), that we can have cognition only of appearances, but not of things in themselves (Bxxvi/CECPR:115–16). By saying that space and time are forms of sensible intuition, Kant means, very roughly, that they are *representational structures* that allow human beings to integrate a multitude of sensations in a common framework, and that they are *subjective* in that they do not derive from the represented object, but only pertain to the way we represent it. Since Kant in one place includes TIST in the definition of TI (A369/CECPR:426) and in another identifies TI with a version of LCT (Pro, 4:375/CETP81:163), we can think of transcendental idealism *in the inclusive sense* as the conjunction of TI, TIST, and LCT. A further claim associated with TI is that appearances depend in their existence on things in themselves (Bxxvi–xxvii/CECPR:115; A537/B565 = CECPR:535), which (assuming there are appearances) implies that there are things in themselves. Whether Kant is committed to the claim that appearances *causally* depend on things in themselves (because the latter must affect our sensibility in order for appearances to be given to us) is controversial. This entry will be primarily concerned with transcendental idealism in the sense of TI, any adequate interpretation of which, however, will have to consider its wider context.

TI and other versions of realism and idealism

The negation of TI, which Kant calls "transcendental realism," consists in the identification of (or lack of distinction between) empirical objects and things in themselves (A491/B520 = CECPR:511; A369/CECPR:426; cf. Willaschek 2018, Chs. 5 and 9). By contrast, Kant claims that TI is compatible with "empirical realism," which says that matter is real and its existence can be known non-inferentially through direct perception (A370–1/CECPR:426–7). Relatedly, Kant insists that space and time, although "transcendentally ideal," are "empirically real" (A28/B44 = CECPR:160–1; A35/B52 = CECPR:164), thus indicating that there is a sense in which space,

time, and empirical objects, their transcendental ideality notwithstanding, "really" exist (A491/B520 = CECPR:511). It is an open question whether empirical reality can be cashed out in terms of intersubjective accessibility or whether it requires a more robust form of mind-independence.

After Kant had been accused, in the 1782 "Göttingen Review" of the CPR, of Berkeleyian idealism, he takes great care to distinguish TI from other forms of idealism (Pro, 4:288–94/CETP81:83–8; Pro, 4:373–4/CETP81:160–2; B274/CECPR:326). In particular, Kant denies that TI implies (i) that the existence of things in space is a mere illusion (a view he attributes to Berkeley) or (ii) that we cannot be certain that things in space exist (a view he attributes to Descartes) (B274/CECPR:326). Kant's reason for denying (i) is that, on his view, it is true, and thus not illusory, that objects in space exist (Pro, 4:374–5/CETP81:161–2; Pro, 4:289/CETP81:84). As Kant puts it, TI does not deny the existence of (material) things, but only that, by representing them in space, we represent them as they are in themselves (Pro, 4:293/CETP81:87–8). His reason for (ii) is that, on his view, "inner" experience of oneself presupposes "outer" experience of objects in space; if the former is certain, so is the latter (B274–9/CECPR:326–9).

While in the writings after 1782 there is a tendency to moderate the idealist aspect of TI, in the late *Opus postumum*, Kant seems to have returned to a more full-bloodedly idealist reading of TI: "the world is just in me (transcendental idealism)" (OP, 22:97/CEOP:195; cf. OP, 21:14–15/CEOP:221–2; OP, 21:90; OP, 21:99/CEOP:255).

Arguments for (and against) transcendental idealism

Kant offers four main arguments for TI, a direct one and three indirect ones. The direct argument comes in two steps, the first of which argues that space and time are *mere* forms of sensible intuition (and thus *not* things in themselves or their properties; TIST), while the second concludes from this that objects in space and time are mere appearances, not things in themselves (TI). Concerning the first step, Kant appears to infer TIST from a number of features he attributes to our representation of space and time (intuitiveness, necessity, aprioricity, infinity, and their making possible mathematical cognition; cf. A22–37/B37–53 = CECPR:174–82). It has been objected that from properties of our *representations* of space and time, it cannot follow that space and time themselves are not (properties of) things in themselves. Kant seems to assume, however, that if space and time are forms of intuition, it immediately follows that they cannot be (properties of) things in themselves, which suggests that, for Kant, this conclusion is built into the very concept of a form of intuition (cf. Willaschek 1997; Allais 2015). Concerning the second step, too, it seems that for Kant it is a matter of conceptual necessity that something that can *only* be represented within a form of intuition cannot be (a property) of a thing in itself. Looking back at this argument, Kant claims that "[w]e have sufficiently proved … that everything intuited in space or in time … are nothing but appearances" and not things in themselves (A490–1/B519–20 = CECPR:511).

The second argument starts from the assumption that we have synthetic cognition a priori in mathematics and physics and then maintains that this kind of cognition is possible only if its objects are mere appearances that depend on the subjective forms in which we represent them. Assuming that we have a priori access to these subjective forms, we can thus account for the possibility of a priori cognition of exactly those features of empirical objects that depend on these forms (Bxvii–xviii/CECPR:110–11; Pro, 4:282–4/CETP81:78–80).

According to the third argument, accepting TI is the only way to resolve the Antinomy of Pure Reason, which consists in four pairs of apparently contradictory statements about the world at large, each of which appears to admit of a priori proof. This would have the absurd

consequence that human reason itself, as the source of these statements and a priori proofs, is contradictory. The third argument for TI thus has the following form: assume transcendental realism; then it follows that reason is contradictory, which is absurd; hence TI (A506/B534 = CECPR:519; Bxx–xxi/CECPR:112; cf. Willaschek 2018, Ch. 7.3).

Finally, Kant's ethics provides a further indirect argument for TI insofar as the categorical imperative, according to Kant, is valid for human beings only if they are transcendentally free (CPrR, 5:3, 97 [1788]/CEPP:163, 217–18), which in turn is possible (that is, compatible with natural causation) only given TI (A536/B564 = CECPR:534–5). More generally, Kant's picture of moral agency presupposes that it is possible to consider human beings as inhabitants of two "worlds," a "sensible world," consisting of appearances, and an "intelligible world," consisting of things in themselves (including God), where the latter "world" is ontologically and normatively fundamental (G, 4:451–8 [1785]/CEPP:98–104). Kant's ethics thus presupposes the truth of TI; given that we are bound by the categorical imperative, we must accept TI.

Note that TI has two consequences that Kant explicitly acknowledges as paradoxical and that might be taken as arguments against it: (1) material objects such as rocks and trees, but even possible unobserved inhabitants of the Moon (A493/B521 = CECPR:512), in some sense depend on the way we (humans) represent them (A374/CECPR:428–9); (2) we cognize ourselves in "inner sense" only as we appear to ourselves, but not as we are in ourselves. Kant addresses both worries, the first by insisting that the transcendental ideality of empirical objects is compatible with their empirical reality (A491/B520 = CECPR:511), the second by arguing that the status of empirical self-awareness as a mere appearance is consistent with "what we perceive in ourselves" (B154/CECPR:258).

Two conceptions of things in themselves

Since things in themselves are not in space and time, they are objects we can represent only through concepts alone, that is, purely intellectually. Therefore, Kant also calls them "intelligible objects" (Pro, 4:316–17/CETP81:109) or "noumena" (from *nous*, intellect). Now, Kant distinguishes between two conceptions of noumena (B306–9/CECPR:360–1). While noumena in the negative sense (NN) are empirical objects considered in *abstraction* from human sensible intuition and its forms, noumena in the positive sense (NP) are the (hypothetical) objects of a (hypothetical) faculty of nonsensible intuition, which only God (and perhaps other nonsensible beings) could possess. If NP have properties accessible to nonsensible intuition, these would be "intelligible" properties (i.e., properties we could only think, but not cognize).

Now Kant allows that sensible objects, too, can have intelligible properties; for instance, it is possible that human beings might have an "intelligible character" (A538–9/B566–7 = CECPR:535–6). Assuming that anything with intelligible properties is a NP, this would mean that human beings are not just empirical objects (and, by trivial implication, NN), but also NP, since they would have both empirical and intelligible properties.

Desiderata for an adequate interpretation of TI

Any adequate interpretation of TI will have to account at least for the following features. *Appearances* are (i) (all and only) empirical objects in space and time; they are (ii) empirically real, but (iii) not things in themselves; they depend in their existence both (iv) on things in themselves and (v) on the (sensible) way we represent them. By contrast, *things in themselves* (vi) are not in space and time and (vii) do not depend on the way we represent them. TI (viii) allows

for the possibility of the cognition of appearances, but (ix) not for the cognition of things in themselves, even though (x) we can legitimately claim that the latter exist. Finally, TI (xi) makes transcendental freedom conceivable (and thus morality possible) by (xii) allowing for the *possibility* that human beings have both empirical and intelligible properties and (xiii) allowing for the *possibility* of an intelligible world, which, if it exists, (xiv) "grounds" the empirical/sensible world and (xv) includes nonempirical objects such as God and souls (which would be *purely* intelligible things in themselves).

Different readings of transcendental idealism

We can group different readings of TI according to the way in which they answer the following two questions: (A) what are appearances?; and (R) how are they related to things in themselves? Different responses determine the answer to a third question: what, if anything, can be positively asserted about things in themselves?

Concerning (A), the following mutually exclusive answers seem possible:

(A1) "mere" representations (or bundles of representations)

(A2) intentional objects of representations

(A3) objects qua represented

(A4) objects qua having representation-dependent properties.

Concerning (R), the following answers (not all of them mutually exclusive) have been suggested:

(R1) individual identity 1 (each appearance is numerically identical to a thing in itself)

(R2) individual identity 2 (each thing in itself is numerically identical to an appearance)

(R3) global identity (a commitment to things in themselves does not by itself introduce a commitment to objects beyond the domain of empirical objects)

(R4) abstraction (things in themselves are appearances considered in abstraction from our forms of sensibility)

(R5) causation (things in themselves cause appearances by affecting our sensibility)

(R6) individual noncausal grounding (each appearance is grounded in some thing in itself)

(R7) global noncausal grounding (the intelligible world grounds the empirical world)

(R8) representation (things in themselves are what appears in appearances).

While each answer allows for different variants, and many different combinations of answers seem possible, we can distinguish three main types of interpretations that are prevalent in the literature.

On the one hand, there are so-called "*two-world*" readings that accept either A1 or A2, deny R1–R4 and accept R5 (often in combination with one or all of R6–R8). On this kind of reading, appearances are not things in themselves, but (sensible) representations (or, alternatively, merely intentional objects of representations), where the latter causally and/or noncausally depend on the former. This view is suggested by many passages where Kant says that appearances

are "*mere*" representations. It is particularly strong on desideratum (iii) (appearances are not things in themselves), but weak on (ii) (empirical reality of appearances), which, on this reading, cannot involve robust mind-independence, so that empirical reality compares badly with the reality of things in themselves. Moreover, it is at least not obvious how this view can account for (xii) (possibility of something having both empirical and intelligible properties), since empirical and intelligible properties seem to belong to different "worlds."

On the other hand, there are readings that opt for (R1). First, there are "*one world–two aspects*" readings that typically combine (A3), (R1), (R2), and (R4) with a denial of (R5)–(R8). According to this view, things in themselves and appearances are just two aspects of the same objects, once considered from an empirical perspective and once from a philosophical perspective that abstracts from our subjective forms of cognition. This reading is suggested by many passages where Kant speaks of "considering" the same object "as an appearance" and "as a thing in itself" (e.g., Bxxvii/CECPR:115–16). Since on this kind of reading the concept of an empirical object is more fundamental than that of a thing in itself (which is a mere abstraction from it), it is strong on desideratum (ii) (empirical reality of appearances). It has problems, though, with (i), (iii), (iv), and (vi) (appearances are not things in themselves, but dependent on them; the former are, and the latter are not, in space and time), and with (xiii), (xiv), and (xv) (possibility of an intelligible world that grounds the empirical world and includes nonempirical objects). While (i), (iii), and (iv) might be reinterpreted as saying that *considering* something as an appearance in space and time is different from *considering* it as a thing in itself outside space and time, it is more difficult to see how this reading can accommodate (iv), (xiii), (xiv), and (xv).

The third type of reading is the "*one world–two properties*" (or "metaphysical two-aspect") reading that typically combines (A4), (R1), and one or more of (R5)–(R8) with the denial of (R2), resulting in a view according to which appearances are the same objects as things in themselves, but considered with respect to specific kinds of properties, namely representation-dependent properties, that is, properties that consist in a way in which some object appears relative to human forms of sensibility. While all properties we can attribute to objects in acts of cognition are representation-dependent, the very same objects also have representation-independent properties (that we cannot cognize), some of which causally and/or noncausally ground their representation-dependent properties. This kind of reading can rely on passages where Kant explains TI in analogy to the primary/secondary quality-distinction (e.g., Pro, 4:289/CETP81:84), suggesting that representation-dependent properties can be attributed to the same things that also have representation-independent properties. Like the one world–two aspects reading, it fares well on (iii) (empirical reality of appearances), but must interpret (i), (iii), and (vi) as saying that the properties that things have *as* appearances in space and time are distinct from the properties they have *as* things in themselves outside space and time. Unlike the other one-world reading, it takes on board (iv) and can account for (xiii), (xiv), and (xv), since it can allow for the *possibility* of objects that have only subject-independent properties.

There is an issue as to whether acceptance of R1 violates the principle of the non-identity of discernibles, given that Kant attributes different properties to things in themselves and to appearances (cf. Guyer 1987; Stang 2013). Note that in response, the proponent of a "one world" reading might give up R1 and retreat to R3 (global instead of individual identity) (cf. Allais 2015, 71–6).

While the two-worlds reading had long been the standard interpretation (cf., e.g., Martin 1951; Strawson 1966), and the one world–two aspects reading had gained many adherents through the influential works of Prauss (1974) and Allison (1983), it is the one world–two properties reading that has received most attention in recent years (cf. Collins 1999; Allais 2004; Rosefeldt 2007; Allais 2015). Since each of these readings can cope well with some Kantian passages and less well with others, it remains an open question whether there is one unique consistent doctrine of transcendental idealism to be found in Kant's writing.

Related terms: **A priori**, **Appearance**, **Categorical imperative**, **Cognition**, **Freedom**, **Inner sense**, **Intelligible**, **Intuition**, **Noumenon**, **Object**, **Outer sense**, **Representation**, **Space**, **Synthetic a priori**, **Thing in itself**, **Time**, **Transcendental** *Marcus Willaschek*

Transcendental logic (*transzendentale Logik*) While logicians prior to Kant employ the term "transcendental" to characterize concepts that are valid for, but transcend, each of the Aristotelian categories – such as the concepts of "unity," "truth," or the "good" (B113 [1787]/CECPR:216) – Kant uses it to characterize a priori cognitions (*Erkenntnisse*) that reveal the conditions for the possibility of cognition or its use a priori (A56/B80 [1781/7] = CECPR:196). These conditions include the requirement that a priori cognitions relate to possible experience; transcendental cognitions thus are not *transcendent* cognitions that "fly beyond" the boundaries of possible experience (A296/B352 = CECPR:385). Transcendental cognitions do, however, lack empirical content (i.e., contain no sensation) and thus are "pure." For this reason, Kant denies that the system of practical philosophy, which is grounded in the concept of duty, and which therefore rests on empirical concepts like that of "desire" (as a "hindrance that must be overcome"), belongs to transcendental philosophy (A15/B29 = CECPR:151). That is, there are transcendental cognitions only for the pure, speculative employment of reason. Kant divides transcendental cognitions into those that constitute a priori principles of receptivity or sensibility (the transcendental aesthetic) and those that constitute a priori concepts and principles of the spontaneous faculty, the understanding or reason broadly construed (transcendental logic). The transcendental aesthetic and transcendental logic thus investigate principles of the "two stems of human cognition," sensibility and understanding, respectively (A15/B29 = CECPR:135).

All logic is a reflection of the understanding on the rules governing its own use (A52/B76 = CECPR:194). Logic thus can be understood as a self-cognition of the understanding (in the broad sense of a faculty for cognition) (LJ, 9:14 [1800]/CELL:529; A65–6/B90–1 = CECPR:202). Logic as a "science of the rules of understanding in general" is called "elementary logic" (*Elementarlogik*); it "contains the absolutely necessary rules of thinking, without which no use of the understanding takes place, and it therefore concerns these rules without regard to the difference of the objects to which it may be directed" (A52/B76 = CECPR:194). Elementary logic is thus contrasted with special logics of the "particular use of the understanding," or its use in relation to a specific domain of objects. Special logics constitute not a science, but a method or "organon of this or that science" (A52/B76 = CECPR:194).

Transcendental logic is sometimes interpreted as a kind of special logic because it does not cover all thinking in general, but only, specifically, thinking that relates to objects; it would then be subsumed under pure general logic. However, Kant rather suggests that pure general logic and transcendental logic concern cognition in general with regard to its formal and material aspects respectively, and thus that they comprise two branches of elementary

logic (see A55ff./B79ff. = CECPR:195ff.). Pure general logic belongs to formal philosophy, which is "occupied only with the form of the understanding and of reason itself and with the universal rules of thinking in general," while transcendental logic belongs to material philosophy, since it "has to do with determinate objects and the laws to which they are subject" (G, 4:387 [1785]/CEPP:43). Pure general logic abstracts from the origin of representations in receptivity or spontaneity (A56/B80 = CECPR:196). In contrast with transcendental logic, it thus abstracts from the relation that the spontaneous faculty bears to receptivity, or that cognitions bear to objects in synthetic judgment (A56/B80 = CECPR:196). Although transcendental logic concerns cognitions only with regard to their origin in the understanding (A62/B87 = CECPR:199), it has, in contrast with general logic, "a manifold of sensibility that lies before it a priori, which the transcendental aesthetic has offered to it, in order to provide the pure concepts of the understanding with a matter, without which they would be without any content, thus completely empty" (A76–7/B102 = CECPR:210).

Following the division of traditional logic into the three elements of cognition – concepts, judgments, and inferences – transcendental logic is divided into the Analytic of Concepts, the Analytic of Principles (judgments), and the Dialectical Inferences of Pure Reason. In addition to the pure concepts of the understanding (categories), transcendental logic can "indicate a priori the case to which the rules [categories] ought to be applied" (A135/B174–5 = CECPR:269). This means that, in its section on principles, transcendental logic is able to determine (both sensible and intellectual) rules for the correct use of the power of judgment, which Kant defines as a "faculty of *subsuming* under rules, i.e., of determining whether something stands under a given rule" (A132/B171 = CECPR:268). Here too transcendental logic differs from general logic, which cannot determine general rules for the application of logical concepts (A133/B172 = CECPR:268). Thus, whereas general logic considers only the act of understanding in combining concepts in judgment (the copula), transcendental logic can investigate the way in which the understanding determines temporal intuition in judging (temporal inflections of the copula), thereby determining rules for the subsumption of objects under concepts.

Kant not only says that logic is concerned with the understanding and the rules governing its (formal or material) use. He also characterizes logic as a study of truth. (Given Kant's conception of truth, however, these may amount to two ways of saying the same thing.) Pure general logic articulates the criteria for determining whether a cognition has "formal truth," i.e., whether it is "in agreement ... with itself" (LJ, 9:51/CELL:558) or with "the general and formal laws of understanding and reason" (A59/B84 = CECPR:198). Transcendental logic, by contrast, is concerned with the "material truth" of cognition, or with its agreement with an object (LJ, 9:51/CELL:558). In contrast with formal truth, Kant denies that there is a general criterion of material truth, since "with such a criterion one abstracts from all content of cognition (relation to its object), yet truth concerns precisely this content" (A58/B83 = CECPR:197). Transcendental logic instead contains a mere "transcendental analytic" or "logic of truth," since it analyzes what is involved in materially true cognition (A62–3/B87–8 = CECPR:199). Since the conditions of the possibility of true cognition include its relation to possible experience, the "logic of truth" is restricted to the Analytic of Concepts and the Analytic of Principles, both of which consider a priori cognitions only

in their relation to objects of experience. But reason, as a faculty of inference or rational cognition (*Vernunfterkenntnis*), has an interest in applying a priori principles of the understanding to objects beyond the bounds of possible experience. Thus, the section of transcendental logic that deals with reason belongs not to the "logic of truth" but to a "logic of illusion" and is called the "transcendental dialectic" (A293/B249 = CECPR:384). Not only does transcendental logic have the positive task of laying out the "conditions and the domain of [the] validity [of synthetic a priori judgments]," which it completes in the Transcendental Analytic; it also has the negative task of criticizing the understanding, or determining the "domain and boundaries of pure understanding," which it completes in the transcendental dialectic (A154/B193 = CECPR:281).

Related terms: **Cognition**, **Concept**, **Experience**, **Inference**, **Judgment: power of**, **Logic**, **Transcendental**

Alexandra Newton

Transcendental method (*transzendentale Methode*) Even though Kant's strategy of argument in the Critical period has often been described as applying a "transcendental method," this is not an expression he in fact regularly uses. Of course, he does provide transcendental expositions (*Erörterungen*, *Expositionen*) (cf. B40–1, B48–9 [1787]/CECPR:176, 179–80; CPJ, 5:277–8 [1790]/CECPJ:158–9) and deductions (cf. A95–130 [1781]/CECPR:226–44; B129–69/CECPR:245–66; A669–71/B697–9 = CECPR:605–6; CPJ, 5:182–4/CECPJ:69–71; CPrR, 5:113 [1788]/CEPP:231); and he also gives an account of transcendental proofs (cf. A782–94/B810–22 = CECPR:665–71), where these concepts seem all to imply a distinctive methodological approach. The only explicit reference that Kant makes to the "transcendental method" in his major works is to be found in the Transcendental Doctrine of Method of the *Critique of Pure Reason*, and even here the allusion is rather indirect. He maintains: "Of the special method of a transcendental philosophy, however, nothing can here be said, since we are concerned only with a critique of the circumstances of our faculty – whether we can build at all, and how high we can carry our building with the materials that we have (the pure a priori concepts)" (A738/B766 = CECPR:643). This claim is surprising, given that in the B-Preface, Kant identifies the *Critique of Pure Reason* with a "treatise on the method" of metaphysics (cf. Bxxii/CECPR:113), where transcendental philosophy is a fundamental part of the latter (cf. A845/B873 = CECPR:698). This suggests that the critique should in fact have much to say about the method of transcendental philosophy.

The quoted passage from the Transcendental Doctrine of Method is reminiscent of pages in the Introduction where Kant presents the critique of pure reason as propaedeutic and as a "preparation" for transcendental philosophy proper (cf. A10–14/B24–8 = CECPR:132–4, 149–51). In this context, transcendental philosophy is described as the complete system of those concepts that determine "our mode of cognition of objects insofar as this is to be possible a priori" (B25/CECPR:149), whereas, the critique is "a science of the mere estimation of pure reason, of its sources and boundaries" (A11/B25 = CECPR:133, 149). Given this characterization, the critique seems to be primarily concerned with the question of whether transcendental philosophy is in fact possible as a science. This has obvious implications for their respective methods. The critique is an investigation "of the faculty of reason in general" (Axii/CECPR:101) and its capacity of a priori cognition. As such, it deals with the *legitimation* of the claims to knowledge of transcendental philosophy and the related determination of its limits. Transcendental deductions, with their focus on the

"*quid juris*" (cf. A84/B116 = CECPR:219–20), are a fundamental part of its method. Therefore, while it seems that the method of the critique and of transcendental philosophy proper should be distinguished (the former answers questions of legitimation, the latter is instead responsible for the erection of a system of a priori concepts and principles), the critique takes into explicit consideration the method of transcendental philosophy, because it determines what it can and cannot do.

The focus and methods of the critique and transcendental philosophy are thus different. Nonetheless, they overlap in various ways. On the one hand, the critique, in its investigation concerning the possibility and limits of transcendental philosophy, already develops parts of its system: "To the critique of pure reason there accordingly belongs everything that constitutes transcendental philosophy, and it is the complete idea of transcendental philosophy, but is not yet this science itself, since it goes only so far in the analysis as is requisite for the complete estimation of synthetic a priori cognition" (A14/B28 = CECPR:134, 151). Kant will later go so far as to identify critique and transcendental philosophy (cf. RP, 20:272 [1793/1804]/ CETP81:364). On the other hand, the idea of a critique of reason is essential to transcendental philosophy itself, insofar as transcendental philosophy without a previous critique would be impossible and would result in dogmatism (Bxxxv/CECPR:119).

The fact that the critique is an essential ingredient of the method of transcendental philosophy is confirmed in Kant's account of transcendental proofs in the Discipline of Pure Reason in Regard to its Proofs (cf. A782–94/B810–22 = CECPR:665–71). Accordingly, Kant states, "The first rule, therefore, is this: to attempt no transcendental proofs without having first considered whence one can justifiably derive the principles on which one intends to build and with what right one can expect success in inferences from them" (A786/B814 = CECPR:667). That is to say, before we embark on any proof in transcendental philosophy, we must first justify the principles on which our proof will rest and determine the conditions of their valid use. Arguably, this task is accomplished by the critique and more precisely by transcendental deductions. Insofar as the proper method of transcendental philosophy is an object of study of the critique, the latter should not only justify the principles on which transcendental proofs should rest but also identify directions for their development. Thus, Kant provides two further rules for transcendental proofs. The first can be summarized as to avoid any attempt to provide multiple proofs of a transcendental proposition, that is, of a synthetic a priori proposition about objects in general (cf. A720/B748 = CECPR:634), since "for each transcendental proposition only a **single** proof can be found" (A787/B815 = CECPR:667; cf. A787–9/B815–7 = CECPR:667–8). The second prescribes that transcendental proofs "must never be **apagogic** but always **ostensive**" (A789/B817 = CECPR:668). Apagogic proofs "infer the truth of a proposition from the falsehood of its opposite," whereas ostensive proofs "prove a truth from its grounds" (LJ, 9:71 [1800]/CELL:575).

These rules for transcendental proofs are at least partially dependent on the difference between philosophy and mathematics. According to Kant, mathematics proceeds by the construction of concepts in intuition, whereas philosophy can only proceed by means of concepts (cf. A713/B741 = CECPR:630). This means that in mathematical proofs, we can obtain immediate evidence because we can a priori construct objects in intuitions that correspond to our concepts. This is the reason why only in mathematics we can have axioms, that is, principles that are intuitively self-evident (cf. A732–4/B760–2 = CECPR:640–1). Lacking the direct evidence of constructions, philosophical principles "always require a deduction" (A733/B761

= CECPR:640). If this partially explains why transcendental philosophy always needs a deduction of the principles of its proofs, the fact that we can have only a single valid proof and that the latter must be ostensive is instead related to the discursive, or achromatic, character of philosophical proofs, which is contrasted to the intuitive nature of mathematical demonstrations (cf. A734–5/B762–3 = CECPR:641–2). Accordingly, since mathematics bases its proofs on constructions in intuition, "the intuition that grounds the inference offers me a manifold of material for synthetic propositions that I can connect in more than one way, thus allowing me to reach the same proposition by different paths" (A787/B815 = CECPR:667). Similarly, in mathematics, we can use apagogic proofs because here "it is impossible to substitute that which is subjective in our representations for that which is objective, namely the cognition of what is in the object" (A791/B819 = CECPR:669). For mathematics, this simply means that in its demonstrations we can have immediate intuitive evidence concerning mathematical objects. Being discursive and lacking intuitive evidence, philosophical proofs must thus refrain from using multiple or apagogic proofs.

Related terms: **Critique**, **Deduction**, **Discipline of pure reason**, **Metaphysics**, **Transcendental deduction**, **Transcendental deduction of the categories** *Gabriele Gava*

Truth (*Wahrheit*) Kant holds that truth, properly speaking, belongs only to judgments (A293/B350 [1781/7] = CECPR:384) or cognitions (A58/B82 = CECPR:197). Kant ascribes truth and falsity to analytic (A151/B190 = CECPR:280) and synthetic judgments, including judgments that go beyond the limits of empirical knowledge (A504–6/B532–4 = CECPR:518–9; A520/B548 = CECPR:526; A531/B559 = CECPR:532). Kant calls judgments that are taken to state what is actually the case assertoric. He sometimes suggests that only assertoric judgments are true or false. Other times, he ascribes truth or correctness (which he employs as synonyms) to nonassertoric judgments that are entertained merely provisionally (R2540, 16:409 [1780–9? 1776–9?]; LPö, 24:548 [1780–2]).

Truth as such must be distinguished from falsehood, error, and aesthetic truth. "The opposite of truth is *falsehood*, which, insofar as it is taken for truth, is called *error*" (LJ, 9:53 [1800]/CELL:560). A judgment has aesthetic truth if and only if it correctly describes the way objects appear to humans, even though it may be false (e.g., "the sun sinks in the water," said of a sunset, LPö, 24:517; LJ, 9:39/CELL:549).

The nominal definition of truth is as follows: truth "is the agreement of cognition with its object" (agreement formula, A58/B82 = CECPR:197). It is not the agreement with the way in which things in general, the facts, or the world are. It is the agreement with "the object to which" a judgment "is related" (A58/B83 = CECPR:197), the "determinate object" (LJ, 9:51/CELL:558) that the judgment is about. Since Kant admits analytic and negative truths on nonexistent items (e.g., A594/B622 = CECPR:564–5), the objects in question appear to include them. Yet, whether Kant admits nonexistent objects is controversial.

Since nominal definitions illustrate the meaning of words (R3003, 16:610 [1776–8? 1770–5?]), the agreement formula expresses the meaning of "is true." To say that something is true is to say that it agrees with its object. Since the meaning of words is constituted by concepts, the agreement formula provides an analysis of the concept of truth. The concepts of agreement, cognition, and object, "taken together, are adequate to the whole *concept* that we think with the expression" "*X is true*" (LB, 24:268 [early 1770s]/CELL:215, emphasis added). Kant distinguishes nominal essences from unknowable real essences, and he denies that nominal

definitions reveal the (real) essences of things (LV, 24:919 [early 1780s]/CELL:361). The agreement formula does not rule out that the real essence of truth may consist of something other than correspondence (e.g., a form of coherence). However, Kant never clearly, uncontroversially, puts forward a "deep" metaphysical account of the property of truth. Nominal definitions are of limited use for establishing which items exemplify the *definiendum* (LPö, 24:573; LV, 24:919/CELL:361). Unlike real definitions, they do not entail a strong, universal criterion of truth, that is, "a clear mark by means of which" true judgments "can always be securely cognized, and that makes the concept that is to be explained [truth] usable in application" (A241–2n./CECPR:342n.). Accordingly, the nominal definition of truth cannot be employed to establish which judgments are true. Kant, who is concerned to provide criteria of truth, expresses dissatisfaction for the fact that the agreement formula is *only* a nominal definition (e.g., LPö, 24:525; LV, 24:822/CELL:280).

Kant denies the existence of a strong, universal criterion of truth with the following argument (e.g., A58–9/B83 = CECPR:197; R2177, 16:259 [1780–9? 1776–9?]/CENF:39; LPö, 24:525). A strong, universal criterion to truth is a feature shared by all and only true judgments. The only such feature is their agreement with the objects they are about. This feature concerns the content of judgments. However, a feature that concerns the content of judgments cannot be shared by all true judgments because they have different contents. Therefore, there is no strong, universal criterion of truth. (Earlier texts hint at a different argument: see R2126, 16:244 [1760–4? 1764–8? 1769–75?]; LB, 24:80–1, 244/CELL:61, 194–5; Logic Philippi, 24:386 [1770s].)

The laws of pure general logic, such as the law of contradiction, provide weak, universal criteria of truth. No true judgment violates them, but some false judgments conform to them (A59–60/B83–5 = CECPR:197–8). The laws of transcendental logic provide weak criteria of truth for empirical judgments. The categories "make possible . . . the objective validity (truth) of empirical cognition" (A125/CECPR:241). The synthetic principles of the pure understanding are "the source of all [empirical] truth" (A237/B296 = CECPR:339). The laws of transcendental logic establish that all objects of experience have a spatiotemporal location, are aggregates of parts, have qualitative properties that can vary by degree, are subjected to changes according to the causal law, and interact with any other simultaneously existing object. Any empirical judgment that represents an object as violating those laws is false (e.g., "Julius Caesar's death was uncaused"). However, empirical judgments that conform to those laws can be false (e.g., "Julius Caesar's death was caused by a gunshot"), and nonempirical judgments that violate those laws can be true (e.g., "God is an atemporal being," A641/B669 = CECPR:589; CPrR, 5:123 [1788]/CEPP:239). Kant sometimes suggests that every judgment that conforms to the laws of transcendental logic *and* derives from a synthesis of empirical intuitions is true (e.g., Pro, 4:290 [1783]/CETP81:85).

The systematicity of one's judgments (A65/B90 = CECPR:201), their mutual coherence (CPJ, 5:294 [1790]/CECPJ:174), and their agreement with what others believe (A820–1/B848–9 = CECPR:685) provide defeasible reasons to regard them as true. We should not overvalue the agreement with others and should always strive to think for ourselves (WIE, 8:35 [1784]/CEPP:17; OOT, 8:146n. [1786]/CERRT:18n.).

Kant addresses a skeptical challenge concerning truth in the form of the following argument (e.g., LV, 24:822/CELL:280; LJ, 9:50/CELL:557–8). To ascertain whether a judgment *p* corresponds to the object it is about, one must compare *p* with its object.

However, such a comparison is impossible. We can only compare *p* with judgments whose agreement with objects is as much in need of justification as the agreement of *p* with its object. Therefore, we cannot know whether *p* is true. What moral Kant derives from this argument is controversial. According to some scholars, he concludes that correspondence theories of truth should be rejected and that truth is some other property – typically, a form of coherence. Others hold that Kant derives an idealist moral from the argument. He holds that it is impossible to compare judgments with objects only if they are mind-independent things in themselves. Given transcendental idealism, we can know mind-dependent, phenomenal objects and establish truths about them without having to compare them with inaccessible things in themselves.

Related terms: **Appearance**, **Assertoric**, **Cognition**, **Judgment: power of**, **Object**

Alberto Vanzo

Typic (*Typik*) The second main section of Chapter II of Kant's *Critique of Practical Reason* is entitled "Of the Typic of Pure Practical Reason" (CPrR, 5:67 [1788]/CEPP:194). The term is not found in any of Kant's other writings. "Typic" refers specifically to the doctrine of what Kant calls the "type" (*Typus*) of the moral law. Like the transcendental schema discussed in the *Critique of Pure Reason* (A137–47/B176–87 [1781/7] = CECPR:271–7), Kant introduces the practical type in order to explain how something intrinsically universal can be exemplified in, or applied to, the sensible particular. As Kant explains regarding the former, "concepts of the understanding . . . in comparison with empirical (indeed in general sensible) intuitions, are entirely unhomogeneous, and can never be encountered in any intuition" (A137/B176 = CECPR:271). For experience to be possible, however, theoretical judgment must be able to subsume the sensible particular under the universal, and for this purpose must employ a mediating repression, i.e., a schema, that shares features of both the universal and the particular. In a parallel way, practical judgment, "by which what is said in the rule universally (*in abstracto*) is applied to an action *in concreto*," is required so that we can determine "whether an action possible for us in sensibility is or is not a case that stands under the rule" (CPrR, 5:67/CEPP:194–5). For practical judgment to be possible, therefore, it must likewise make use of a mediating representation, a role that is now filled by the type of the moral law.

It is at this point, however, that the strict parallel between the schema and the type comes to an end. For whereas the schema mediates between the category and the sensible particular, the type must mediate between a pure law of reason and the maxims of possible actions falling under this law. The only cognitive faculty of producing such a mediating representation is the understanding, which "can put under the idea of reason . . . a law, such a law, however, as can be presented *in concreto* in objects of senses and hence a law of nature, though only as to its form; . . . and we can accordingly call it the *type* of the moral law" (CPrR, 5:69/CEPP:196). The type of the moral law is hence the law of nature, and so "it is permitted to use *the nature of the sensible world* as the *type* of an *intelligible nature*, provided that I do not carry over into the latter intuitions and what depends upon them but refer to it only the *form of lawfulness* in general" (CPrR, 5:70/CEPP:196–7).

The typic is thus conceived by Kant as a way of providing sense and meaning to the moral law through a kind of analogy with physical nature, one that captures both the identity of the moral law and the law of nature with respect to form and the radical difference in their specific matter.

This feature of the type is clarified by Kant in a letter of 1792, in which he responds to Jacob Sigismund Beck's query as to whether the moral law might not make demands incompatible with the laws of nature. To this Kant responds in the affirmative, explaining that "there is in that *typus* only the form of a *natural order in general*, that is, the compatibility of actions as events in accord with *moral laws*, and as is in accord too with *natural laws*, but only as regards *their generality*, for this in no way concerns the special laws of any particular nature" (C, 11:348 [July 3, 1792]/CEC:421).

Although the Typic of the *Critique of Practical Reason* has no direct counterpart in the *Groundwork of the Metaphysics of Morals*, it clearly aims to formalize the procedure by which Kant had previously sought to derive the different formulae of the moral law from its first formulation (G, 4:421–40 [1785]/CEPP:73–89). Yet in this formalization, Kant renders the formula of the law of nature the basis of all others, and by means of the parallel with the Schematism chapter of the *Critique of Pure Reason*, suggests that it contains the single procedure for relating the moral law to sensible experience in general.

Related terms: **Practical reason**, **Schema** *Courtney Fugate*

Tyrant (*Tyrann*) Kant uses the word "tyrant" and related terms a handful of times in his lectures on natural right, occasionally in notes and letters, and only a few times in his published works, and there oftentimes analogically, e.g., "tyrant in the kitchen" (OFBS, 2:254 [1764]/CEAHE:60) or "a tyranny of popular mores" (MM, 6:464 [1797]/CEPP:581). In a more technical sense, Kant uses the term primarily in connection with his discussion of the right to rebel against or seek to dethrone an unjust sovereign, for example in the *Doctrine of Right*, where he writes that "least of all is there a right against the head of state as an individual person (the monarch), *to attack his person* or even his life . . . on the pretext that he has abused his authority (*tyrannis*)" (MM, 6:320/CEPP:463; see also OCS, 8:299, 301 [1793]/CEPP:298, 299–300).

Kant does not seem to have a single clear definition of tyranny, but uses it in connection with a variety of egregious government failures. Thus, Kant at times seems to think of tyranny in terms of *the genesis or history of political authority*, so that a tyrant is a person who got political power by illegitimate means (e.g., R8020, 19:584 [1785–9]). At other times he uses the term for *political authority overstepping its mandate*, as when a person that was given executive authority acts as if unconstrained by the legislative power (as in the quote from the *Doctrine of Right* above). Then again, tyranny can be said to be simply a failure of *the manner of government*, so that the tyrant is the person who rules through fear and without proper respect for the rights of citizens (NF, 27:1392 [1784]/CELDPP:176–7; R6187–8, 18:483 [1785–9 1776–9?]; R7982, 19:572 [1785–9]). Finally, tyranny can be simply government that leads to the "decline of the commonwealth" (NF, 27:1391/CELDPP:175–6).

While a tyrant is always unjust and as such can claim no rights to rule the people, Kant apparently thinks that tyranny can justify rebellion only in the most extreme cases (if at all): "If a human being cares for the right of humanity as the highest priority, then he would rather endure all tyranny than defy it" (NF, 27:1392/CELDPP:176–7). His argument seems to be that there may still be some justice in a tyrannical regime, whereas a rebellion dissolves the state and with it whatever justice there might be: "The rebellion brings about a *status naturalis* which is *bellum omnium contra omnes* . . . In the greatest tyranny there may still be some justice" (NF, 27:1392/CELDPP:176–7).

Related terms: ***Lectures on Natural Right***, ***Metaphysics of Morals***, **Despotism**, **Republic**, **Sovereign**, **State** *Jeppe von Platz*

U

Understanding (*Verstand*) The most inclusive sense of "understanding" is its use as a term for the genus that includes both intuitive and discursive understandings. Kant characterizes this genus as (1) "the capacity of *cognitions*," which "consist in the determinate relation of given representations to an object" (B137 [1787]/CECPR:249). A second definitional characterization of understanding as (2) "a non-sensible capacity of cognition" (A67/B92 [1781/7] = CECPR:204) likewise applies to the entire genus. No matter whether a being's understanding is intuitive or discursive, its capacity for cognition is accurately contrasted with receptivity.

While the capacity for intuitive understanding is a simple unity that is not composed of subcapacities, discursive understanding in the wide sense comprises three higher cognitive capacities, each of which is partially specified in contrast to the remaining two: reason, power of judgment, and understanding in the narrow sense. Much of what we learn about understanding in the narrow sense (henceforth simply "understanding") depends on its relation to reason. In a first pass, we can distinguish understanding as (3) "a *capacity to judge*" (A69/B94 = CECPR:205) from reason as the capacity that enables us to infer using middle terms. This provides a unifying principle for the various particular abilities of which understanding is capable: "We can . . . trace all actions of understanding back to judgments" (ibid.).

Judgment admits of various interpretations. A tempting way to proceed takes judgment to be "the representation of the relation of concepts among one another, through which a cognition becomes distinct" (LDW, 24:763 [1792]/CELL:496). This suggests that understanding is most fundamentally the capacity for distinct cognition. Less stringently but along the same lines, understanding might be the capacity for relating concepts in judgment – a more inclusive definition because not all actions of relating concepts promote distinctness. *The False Subtlety of the Four Syllogistic Figures* presents understanding in the former way as "the capacity to cognize distinctly" (FS, 2:59 [1762]/CETP70:103), thereby hewing closely to Christian Wolff's position, according to which understanding is the capacity to represent the possible distinctly (*Deutsche Metaphysik*, §277, §284). Further support for this way of specifying (3) can be found in a number of scattered passages, especially prior to 1781 (e.g., LB, 24:133 [early 1770s]/CELL:104). Yet Kant comes to reject this view on the ground that it elevates what is merely a subsidiary aspect of understanding to its core capacity. We will see below that the *Critique of Pure Reason* contains a pointed critique of the Wolffian conception of understanding as in its essence a capacity for making concepts distinct in judgment. First, let's examine a distinction that is presupposed by Kant's mature position.

Kant's alternative to Wolff builds upon the distinction, first introduced in the *Dissertation*, between real and logical uses of understanding (cf. ID, 2:393 [1770]/CETP70:385). The real use of understanding is that by which understanding itself is the origin of pure concepts (cf. A299/B355 = CECPR:387). It is this aspect of understanding that is expressed in its definition as (4) "the spontaneity of cognition," understood as the mind's capacity for "itself bringing forth representations" (A51/B75 = CECPR:193; cf. A126/CECPR:242). As for the contrasting concept, Kant's choice of the term "*logical* use" is naturally taken to suggest that such use occurs

only insofar as concepts, and concepts alone, are related in judgment. While that restriction might hold of the *Dissertation*, the *Critique*'s section "On the Logical Use of Understanding in General" defines judgment as "the mediate cognition of an object, hence the representation of a representation of it," while emphasizing that only intuitions refer immediately to objects (A67–9/B92–4 = CECPR:204–5). Though we cognize objects mediately when relating concepts, judgments in which an intuition is subsumed under a predicate concept likewise qualify as mediate cognitions of an object. As the *Prolegomena* makes clear two years later, though judgments of this latter type (judgments of perception) do not accomplish all that judgment can accomplish, they are nonetheless undertaken by understanding and make use of its logical functions (cf. Pro, 4:300 [1783]/CETP81:94). Moreover, some distinctions among the functions – most straightforwardly, the distinction between the universal and singular functions – apparently take account of the fact that it is ultimately via intuitions that any judgment refers to objects. At the very least, hypotheses such as this one regarding the singular function are not excluded by the very notion that understanding has a "*logical* use," which is the key to identifying the categories, the first fruits of understanding's real use. Hence, not even the initially promising case of understanding's "logical use" fits the Wolffian interpretation, according to which the ability that defines understanding is that of relating concepts in order to make cognition distinct (or, more weakly, simply relating concepts).

The distinction between the real and logical use of understanding is crucial for our topic because when the Transcendental Dialectic cites the analogous case of understanding as a guide in defining *reason*, Kant argues that each definition calls for "a higher concept" that captures both real and logical uses of the relevant capacity, though in such a way that the real use is accorded precedence (A299/B355–6 = CECPR:387). Accordingly, "the *capacity of principles*" is a better definition of reason than one that focuses exclusively on the logical use of reason in inference. To wit, the relevant sense of "principle" for this definition is not any universal judgment that serves as the major premise in a syllogism; it is rather "synthetic cognitions from concepts," provided that those cognitions are justified neither by intuition nor by recourse to the possibility of experience (A299–301/B355–7 = CECPR:387; cf. A736–7/B764–5 = CECPR:642–3). In a parallel move, Kant defines understanding as (5) "the capacity of rules" (ibid.), while making clear that these rules are in the first place the more or less direct fruits of understanding's real use, rather than just any judgment, no matter its content. These definitions are extended in parallel so as to specify the manifolds that are unified by each capacity: while understanding is (6) "the capacity of the unity *of appearances* by means of rules," reason is "the capacity of the unity *of the rules of understanding* under principles" (A302/B359 = CECPR:389, italics added).

This discussion is recapitulating the A-edition Transcendental Deduction's more detailed explanation of why (5) is "more fruitful, and comes closer to its [understanding's] essence," than either (3), (4), (7) "a capacity for thinking," or (8) "the capacity of concepts" – a preference that Kant makes available in the formula: "Sensibility gives us forms (of intuition), but understanding gives us rules" (A126/CECPR:242). What, then, does Kant mean by "rules"? And what is the substantive basis for using rules instead of "judgment," "spontaneity," "thinking," or "concepts" in the fully adequate definition?

As background, we can note that the Deduction's first section lists "*sense*, *imagination*, and *apperception*" as the "three original sources (... capacities of the soul), which contain the conditions of the possibility of all experience, and cannot themselves be derived from any

other capacity of the mind" (A94/CECPR:225; cf. A115/CECPR:236). Understanding is defined in this original version of the Deduction as (9) "*the unity of apperception in relation to the synthesis of the imagination*" (A119/CECPR:238). Three points merit consideration. First, the A-edition Deduction ties understanding definitionally to unity *among appearances* (as does (6)), rather than to unity among concepts, as any definition of understanding in terms of concept relation (including concept relation in the service of distinctness) would require. Second, it would appear that understanding *can* be derived from, or at least explained by recourse to, more basic capacities. Understanding is, namely, the capacity for bringing apperceptive unity to bear on intuitional manifolds accessible through imagination. Plausibly, this is just what the second edition of the Deduction expresses when it offers the quasi-definition: (10) "the synthetic unity of apperception . . . is the understanding itself" (B134/CECPR:247). Third, Kant explains the pure concepts of understanding as arising from just such a relation (A78–9/B104–5 = CECPR:211–12). They are the first fruits of understanding's real use and as such to be accorded precedence in the capacity's definition. Any concept qualifies as a rule, yet Kant passes on (8) in order that a more restricted class of rules can be given precedence in his favored definition.

The Deduction tells us that appearances would remain solely "in our sensibility" apart from the rules imposed by understanding (A127/CECPR:242). What these rules make possible, by contrast, is "cognition of an object that corresponds to [appearances]," while not being simply identical to them (A159/B198 = CECPR:283). Such objects are, to use Kant's technical term, *existent*. So the rules upon which Kant centers his definition of understanding make it possible to think "the *existence* of an appearance in general" (A160/B199 = CECPR:284; cf. Pro, 4:291/CETP81:85) and, ultimately, "nature," which is "the *existence* of things, insofar as that existence is determined according to universal laws" (Pro, 4:295/CETP81:89). Laws are simply "rules, so far as they are objective (and thus necessarily pertain to the cognition of objects)" (A126/CECPR:242). Kant treats "order," which is in turn closely related to rules and laws, as criterial for nature (cf. ML1, 28:216 [1770–80]/CELM:37–8; A125/CECPR:241; A542–3/B570–1 = CECPR:538).

Though all "principles of pure understanding" belong to understanding (as the title implies), the Analogies of Experience – which contain numerous occurrences of "rule," many more than in the remaining principles – enjoy a particularly close relation to the essence of understanding. These principles are (i) the most fundamental rules, which (ii) make nature possible by effecting "temporal order" (A200/B245 = CECPR:311; cf. A145/B184–5 = CECPR:276). The second Analogy highlights (i) and (ii) while explicitly rejecting the Wolffian definition: "Understanding belongs to all experience and its possibility, and the first thing that it does for this is not to make the representation of the objects distinct, but rather to make the representation of an object in general possible. Now this happens through its conferring temporal order on the appearances and their existence" (A199/B244–5 = CECPR:310, translation modified). It is notable that Kant chooses this section in particular to recapitulate the A-edition Deduction's discussion of understanding's proper definition.

Particular natural laws are specifications of the most fundamental rules of temporal order (A159/B198 = CECPR:283–4). Hence, when Kant tells us that (11) "understanding is itself the source of the laws of nature" (A127/CECPR:242), he is making explicit the grounds that led him to privilege (5) and (6) over other candidate definitions of understanding. In summary, though understanding is indeed the capacity that enables us to relate concepts, regardless of their

content – as one might conclude from (3), (7), or (8) alone – it is in the first place the capacity that enables us to cognize nature, as reflected in passages that associate understanding in a quasi-definitional way with nature (cf. CPJ, 5:195–8 [1790]/CECPJ:80–3).

Whereas understanding is, as we have seen, the capacity of rules, the power of judgment is "the capacity of *subsuming* under rules" (A132/B171 = CECPR:268). Because understanding by itself is incapable of subsumption, subjects must possess both capacities. The acuteness of individual instances of these capacities, however, can vary independently of one another. One subject might be in possession of many rules, without a well-developed capacity for applying them; or a subject who possesses few rules might wield an acute power for applying them correctly (A133–4/B172–3 = CECPR:268–9). That said, one set of rules enjoys special status: a subject who does not possess the rules of temporal order enumerated in the Analogies of Experience could not depend on understanding to achieve its defining task of making "the representation of an object in general possible" (A199/B244 = CECPR:310; cf. the section title, A115/CECPR:236).

A final, logically independent characteristic of understanding is that it is in the first place directed to what is actual, in specific contrast to reason's capacity for representing what ought to be: (12) "In nature the understanding can cognize only *what exists*, or has been, or will be . . . the *ought*, if one has merely the course of nature before one's eyes, has no significance whatever" (A547/B575 = CECPR:540). Kant's decision to link nature definitionally to existence (i.e., to objects that correspond to mere appearances) makes it easy to mistake (12) for yet another expression of the claim that understanding is in the first place the capacity to cognize nature. However, the latter would be consistent with understanding's being cognitively directed, indifferently, toward both what actually occurs and counterfactual ways that nature could be, including ways that it ought to be. (12) denies this, and in the moral philosophy's introduction of the formula of the law of nature, we see reason, rather than understanding, tasked with considering "natural order" to an end other than cognizing what is actual (G, 4:431 [1785]/CEPP:81; cf. G, 4:437/CEPP:86).

Related terms: **Analogies of experience**, **Appearance**, **Apperception**, **Existence**, **Judgment: power of**, **Reason**, **Transcendental analytic** *Timothy Rosenkoetter*

V

Virtue (*Tugend*) In his 1788 *Critique of Practical Reason*, Kant defines virtue as "moral disposition *in conflict*" (*moralische Gesinnung im Kampfe*) (CPrR, 5:84 [1788]/CEPP:208); as such, he tells us, it involves "self-constraint, that is, inner necessitation to what one does not altogether like to do" (CPrR, 5:84/CEPP:207). A similar definition can be found in the Doctrine of Virtue (DoV), the second part of his 1797 *Metaphysics of Morals*: "Now the capacity and considered resolve to withstand a strong but unjust opponent is *fortitude* (*fortitudo*) and, with respect to what opposes the moral disposition [*Gesinnung*] *within us*, **virtue** (*virtus*, *fortitudo moralis*)" (MM, 6:380/CEPP:513). However, the discussion of virtue in DoV also goes beyond

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the definition given in the CPrR by emphasizing throughout that as moral disposition in conflict, virtue involves a form of fortitude or *strength*, specifically, a strength of will: "Virtue signifies a moral strength of the will" (MM, 6:405/CEPP:533); "It is only the strength of one's resolution . . . that is properly called *virtue* (*virtus*)" (MM, 6:390/CEPP:521; cf. MoV, 27:492 [1793–4]/CELE:260; MoP, 27:165 [1782–3]; MoC, 27:300 [1770s]/CELE:91).

Three elements in Kant's definition need to be unpacked: (1) that virtue is the moral disposition (*Gesinnung*); (2) that virtue is the moral disposition in conflict (*im Kampfe*); and (3) that virtue, understood in this way, involves strength of will.

(1) The German term *Gesinnung* is standardly translated as "disposition"; however, a more accurate translation may be "frame of mind." This translation does better to capture the fact that Kant occasionally equates the *Gesinnung* with the intelligible character, which he contrasts with empirical character (see Rel, 6:47 [1793]/CERRT:91). In his 1798 *Anthropology from a Pragmatic Point of View*, Kant renders this contrast as "character as a way of thinking" (*Charakter der Denkungsart*), on the one hand, and as "character as a way of sensing" (*Charakter der Sinnesart*), on the other (A, 7:292/CEAHE:389–90; for Kant's discussion of intelligible and empirical character, see also A538–41/B567–9 [1781/7] = CECPR:535–7). Kant uses the term *Gesinnung* in order to refer to the fundamental reason, maxim or "inner principle" (G, 4:406–8 [1785]/CEPP:61–2) from which an action is performed (cf. Rel, 6:25/CERRT:74). If the principle is a morally worthy one, the resulting action is morally worthy. In this case, the frame of mind in question is virtue (G, 4:407–8/CEPP:61–2). Thus, as for Aristotle, for Kant virtue is the fundamental moral attitude from which a human action must be performed in order to be morally worthy. An important difference between the two philosophers, however, is that for Kant, the fundamental moral attitude is expressed in a principle or maxim. For Aristotle, acting virtuously also involves acting for the right reasons, but these reasons cannot be articulated discursively in a principle.

(2) For Kant, human beings are sensuous creatures as well as creatures who possess practical reason. In virtue of the latter, we are subject to a self-given law of pure practical reason that commands unconditionally and categorically, a moral law. In virtue of the former, we are subject to inclinations and desires that are not necessarily in accord with the moral law. Accordingly, in order for a human being to act from a morally worthy frame of mind, she must make it her principle to do what the moral law requires of her *even when she is not inclined to do it, or when she is inclined to do something else*. If this is the inner principle of her actions, she acts from *duty*, or out of *respect* for the moral law (G, 4:400/CEPP:55; cf. CPrR, 5:84/CEPP:208). The inner principle of her actions expresses her readiness to make sacrifices for the sake of following the moral law. Adopting this principle, Kant holds, requires the willingness to endure and prevail in an inner struggle (*Kampfe*) against or in conflict with temptations to transgress the moral law arising from one's sensuous inclinations. This frame of mind is virtue. Virtue is to be contrasted with "holiness," the latter amounting to the "possession of a complete purity of dispositions [*Gesinnungen*] of the will" (CPrR, 5:84/CEPP:208), where there are not, nor could there ever be, any inclinations that might tempt us to transgress the moral law. Thus virtue is the highest form of moral excellence that the human being can aspire to, or humans' "proper moral condition" (CPrR, 5:84/CEPP:208); holiness, by contrast, is reserved for creatures in whom there is not even the possibility of a desire that might provoke them to deviate from the moral

law (see CPrR, 5:83/CEPP:207; cf. CPrR, 5:122/CEPP:238; MM, 6:379–80, 383, 394, 396–7/CEPP:512–13, 515, 524–5, 526–7).

When Kant speaks of virtue as involving struggle or conflict, this may conjure up images of a battle of physical forces. It is important to guard against this interpretation. Kant makes clear that the enemies virtue is fighting against are the inclinations, specifically insofar as they tempt us to transgress the moral law (MM, 6:394/CEPP:524–5). However, as we have seen, for Kant, when the virtuous person resists the temptation to violate the moral law in pursuit of her sensuous inclinations, she does so on the basis of a fundamental principle or maxim of action. Such maxims are adopted in Kant's view through a spontaneous act of will, a free choice (see MM, 6:226/CEPP:380; cf. Rel, 6:21/CERRT:70–1). This view follows from Kant's more general conception of the will as an entity that is exempt from determination by natural laws (see G, 4:446/CEPP:94). More specifically, the will consists of two parts for Kant: a legislative and an executive capacity. Kant sometimes refers to the former simply as "will," to the latter as "choice" (*Willkür*) (MM, 6:226/CEPP:380). The will in its legislative function is practical reason, i.e., the capacity to conceive normatively binding laws of practical rationality. The will in its executive function is the capacity to spontaneously – i.e., undetermined by natural causal powers – choose maxims; these may be either in conformity with, or in opposition to, the laws issued by the legislative will (see MM, 6:226/CEPP:380). Sensuous inclinations may "invite" transgression of the moral law (Rel, 6:58/CERRT:102), but they can never directly overpower or otherwise causally influence a human subject's choice. Accordingly, the conflict that is constitutive of virtue is not a battle of physical forces, but a conflict between different options of choice: either to follow the moral law, or to violate it in order to pursue a sensuous inclination. Kant expresses this thought by emphasizing that while the obstacles to be overcome by virtue are the natural inclinations, it is "the human being *himself* who puts these obstacles in the way of his maxims" (MM, 6:394/CEPP:525): that is to say, if the human being violates the moral law in pursuit of his sensuous inclinations, he freely chooses to do so. This is also why virtue involves "*self*-constraint" or "*inner* necessitation" (CPrR, 5:84/CEPP:207, my emphasis), rather than constraint or necessitation of a force external to the will.

(3) Given that the will for Kant is not constituted by a physical power that enters into battle with the inclinations, the question arises what he has in mind when he states that virtue involves *strength* of will. Strength obviously cannot mean physical strength here. The most obvious way of interpreting Kant's claim is to assume that by "strength" he simply means the capacity to choose to do what the moral law requires even in the face of countervailing inclinations. Consider in this context the following passage from DoV:

> [W]hile the capacity (*facultas*) to overcome all opposing sensible impulses can and must be simply *presupposed* in man on account of his freedom, yet this capacity as *strength* (*robur*) is something he must acquire; and the way to acquire it is to enhance the moral *incentive* (the thought of the law), both by contemplating the dignity of the pure rational law in us (*contemplatione*) and by *practicing* virtue (*exercitio*). (MM, 6:397/CEPP:527)

One could read this passage as stating that the capacity to choose to do what the moral law requires despite countervailing inclinations comes in different degrees; the greater the degree of the capacity, the greater the strength of virtue. On this reading, the strength of virtue resides in

the executive part of the will, in the capacity of choice. It does indeed seem unlikely that virtue might reside in the legislative part of the will from Kant's point of view, given that Kant says of this part of the will that it "cannot be called either free or unfree, since it is not directed to actions but immediately to giving laws for the maxims of actions" (MM, 6:226/CEPP:380). Note, furthermore, that the passage quoted in the preceding paragraph suggests that strength of will is gradually acquired through practice and exercise. This would seem to place Kant's conception of virtue closer to Aristotle's than may have appeared so far: for Aristotle, virtue is acquired through practice and training, specifically through habituation, rather than simply adopted through a spontaneous act of choice.

There are indeed passages in the Doctrine of Virtue that suggest that the strength involved in virtue resides in the capacity of choice in Kant's view (MM, 6:405/CEPP:533–4). However, the interpretation under consideration faces a problem. It is a central tenet of Kant's moral philosophy that moral subjects always *can do* what they *ought to do* (see CPrR, 5:30/CEPP:163–4; cf. G, 4:394/CEPP:50; Rel, 6:41/CERRT:87). On the interpretation under consideration, a human moral subject who has not yet developed sufficient strength of will through practice and training may at some point *intend* to choose to do what the moral law requires her to do, but fail at carrying out the intention to make this choice (note: not only fail at carrying out the chosen action, but fail at actually making the choice). But this means that at this point, the subject actually cannot do what she ought to do, namely, make the right moral choice. This clearly violates Kant's principle. Of course, one might understand the degree of strength in question as not impacting *whether* one can choose in accordance with the moral law in the face of opposed inclinations – the view being that we always can do this – but only how *easily* one can do so. However, it may be difficult to maintain both that the easiness of choice admits of degrees, and that the degree of easiness can nevertheless never grow so small in a subject as to make it virtually impossible for her to make the right choice.

On an alternative interpretation, the strength in question should not be understood as pertaining to the ability to carry out the intention to make a particular choice, but rather to the ability to stick with one's moral resolution once one has made it. This reading maintains the assumption that the strength of virtue resides in the executive part of the will. A person's capacity of choice is strong, on this view, if it exhibits a certain tenacity or firmness, such that the person remains faithful to her choices throughout a series of different situations. Again, there are passages in the Doctrine of Virtue that support this interpretation: Kant speaks for instance of virtue as "based on a firm disposition [*Gesinnung*]" (MM, 6:395/CEPP:525; cf. MM, 6:409/CEPP:536; MM, 6:383/CEPP:515–16; Rel, 6:67/CERRT:109). One question to be raised with regard to this interpretation is whether in Kant's view the firmness in question can be understood as being supported by some form of psychological mechanism, such as an Aristotelian *hexis prohairetike* (a disposition involving choice) acquired through habituation. This assumption, however, is likely to conflict with passages in which Kant explicitly objects to the idea that the capacity of choice can become subject to habituation, on the ground that this would undermine its freedom (MM, 6:407, 409/CEPP:535, 537).

A third possibility is to understand the strength of the will that belongs to virtue for Kant as residing not directly in the capacity of choice, but as relating to this capacity more indirectly, by pertaining to the (cognitive) capacity to conceive and formulate moral maxims. A subject's conception of the moral law may be somewhat dim, vague, unspecific, or unrefined due to a lack of moral experience. As a result, the moral principles or maxims to which

she commits herself may be equally vague or unspecific and thus not fit to enable her to successfully confront the rich variety of moral situations to which she may be exposed (see MM, 6:383–4/CEPP:515–16). Her principles or maxims, in this case, can be said to lack strength. This reading, too, has textual support: in one passage, Kant speaks of virtue as "the strength of a human being's *maxims* in fulfilling his duty" (MM, 6:394/CEPP:524, my emphasis; cf. MM, 6:383–4/CEPP:515–16).

Whichever interpretation of the strength associated with virtue in Kant one finds most convincing, it is important to note the following point. While there may be degrees of strength of moral will for Kant, whether or not an action is done from a strong moral will cannot affect its moral worth in his view. The moral worth of a subject's action is entirely and exclusively a function of whether or not the subject has chosen to act on a principle that expresses her respect for the moral law. It is always in a moral subject's power to make this choice; and if she makes this choice, the resulting action will have full moral worth. Thus, while Kant may be able to concede to Schiller that an action performed from a high degree of strength of will may have admirable qualities such as grace or beauty in addition to having moral worth, he cannot allow that these qualities affect its moral worth itself (see Rel, 6:23/CERRT:72).

Related terms: ***Groundwork of the Metaphysics of Morals***, ***Metaphysics of Morals***, **Categorical imperative**, **Disposition**, **Freedom**, **Morality**, ***Wille***, ***Willkür*** *Julia Peters*

W

Wille Kant uses the term *Wille* to refer to one mental capacity and the term *Willkür* to refer to another, assigning to each of these mental capacities a central role in his practical philosophy and his theory of action. This entry is on *Wille*, and another entry is on *Willkür*, but this entry also says a few things about *Willkür* because of *Wille*'s close – often confusingly close – relation to *Willkür* in Kant's philosophy. *Wille* is most commonly translated as "will," whereas *Willkür* (or *Willkübr*, as Kant sometimes spells it) is most commonly translated as "power of choice," "choice," or, most confusingly, "will." Each of these terms is here presented in its original German, rather than in translation, because these terms have gone mainstream as German terms in the English commentary in response to deeper philosophical interpretive ambiguities long associated with them and their various respective English translations.

Defined succinctly and without important exceptions and nuance, *Wille* is for Kant the *legislative* faculty of volition, or practical reason, which is the cognitive capacity that allows rational agents to formulate laws of action on which *Willkür* can choose to act, whereas *Willkür* is an *executive* faculty of volition, of choice, or active desire, allowing beings – of either a rational or nonrational sort – to choose from among available options as they register these options. But especially in his recorded thought predating his 1793 *Religion*, Kant also uses *Wille* in a broader, less precise sense, reflecting ambiguities in the meaning of the term *Wille* in the German of

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his day (and in German today, not to mention in English – in the concept "will"). On this broader meaning, *Wille* designates the *entire* faculty of volition: it therefore now encompasses *both* the narrower meaning of *Wille*, as the *legislative* faculty of volition, and also the *executive* faculty of volition, or *Willkür*, as Kant consistently defines it throughout his recorded thought. Moreover, Kant also uses *Wille* at times to refer specifically to our capacity of choice, or *Willkür*. Thus, when Kant famously speaks in the *Groundwork* of a good *Wille*, he does not speak of *Wille* in the narrow sense of a legislative faculty of volition, for both a good and a bad *Wille*, in that narrow, legislative sense of *Wille*, cognize the moral law as a law on which to act, in Kant's view. A good *Wille* instead also involves being *determined by* – not merely *legislating* – the moral law. Because both *Wille* in the broad sense that includes *Wille* and *Willkür*, and also *Wille* in its unusual narrow sense whereby it is the *executive* faculty of volition (which Kant usually refers to as *Willkür*) include the executive faculty of volition (which, again, Kant usually refers to as *Willkür*), *Wille* in either of these senses can be good in the sense of being determined objectively by the moral law and subjectively by respect for the moral law in its choice to act in accordance with duty, from duty. More detail now follows about *Wille*.

Kant recognizes three fundamental mental faculties, or capacities, namely, the faculty of cognition, the faculty of feeling, and the faculty of desire. In the mentioned narrower and default sense, of being the *legislative* faculty of volition, *Wille* is a subfaculty of the faculty of cognition, so that, according to Kant, we *cognize* the moral law (ML1, 28:227–8 [1777–80]/CELM:46–7; A14–15/B28–9 [1781/7] = CECPR:151; A633/B661 = CECPR:584–5; A806/B834 = CECPR:677–8; CPrR, 5:73 [1788]/CEPP:199–200). As opposed to our faculty of feeling, which is our faculty to feel pleasure and displeasure, and as opposed to our faculty of desire, which is our faculty to desire, or to want, either actively or inactively, that certain states of affairs, or objects, obtain, the faculty of cognition is our faculty to represent objects or states of affairs. In the case of *Wille* in the mentioned sense of a subfaculty of cognition, what it represents, as opposed to what theoretical reason aims to represent, is not what *is* but what *ought to be*, either hypothetically or categorically. Hypothetical imperatives are rules of skill and counsels of prudence, while the categorical imperative is a command of morality. Insofar as *Wille* acts merely to supply *hypothetical* imperatives, it operates in an instrumental fashion, telling us what is needed in order to achieve a specific end (skill) or how to achieve happiness (prudence). But insofar as *Wille* supplies a *categorical* imperative, by contrast, it tells us what is good not instrumentally but instead *in itself*, in an unconditioned and absolute manner not grounded in our idiosyncratic, subjective, sensible desires, and here it legislates this law not merely as practical reason, but as *pure* practical reason, with insight a priori, into what is good in itself.

Faced with any number of sensible desires as well as with the intellectual desire, or motive, to act on the moral law, we exercise our power of choice, or *Willkür*, to choose a path of action. In Kant's view our choice is in some minimal and implicit sense always on a subjective principle of action (barring reflex actions, actions while insane, etc.), or "maxim," so that at least in retrospect and upon reflection we can say that we chose to act in a certain manner in order to achieve some end. A maxim is not merely a principle of action, however, but also a *subjective* principle of action in that it is a principle of action on which we *actually* choose to act.

In the *Groundwork*, Kant thus asserts that "the will is nothing other than practical reason" (*der Wille* [*ist*] *nichts anders als praktische Vernunft*) (G, 4:412 [1785]/CEPP:66). This passage was mistranslated as "the will is nothing other than pure practical reason" by Henry Sidgwick in

a famous essay ("The Kantian Conception of Free Will," *Mind*, vol. 13, no. 5, 1888; it was later appended to his *The Methods of Ethics*), helping to sow unnecessary confusion and controversy around already terminologically tricky and often ambiguous accounts of *Wille* and *Willkür*. Sidgwick's concern was that Kant's alleged identification of will with *pure* practical reason implied that a practical reason that is *pure* and thus *independent of any input from inclination* both *authors* the moral law and also *chooses* maxims and actions, so that it would now seem that we could only knowingly choose to act on *pure* practical reason's law, the moral law. On this misreading, choices at odds with the moral law must stem from confusion or something other than our will, so that we could never freely and knowingly choose immoral actions, thus undercutting the possibility of moral responsibility for immoral choices. But despite ambiguities in the *Groundwork*'s terminology, Kant explicitly asserts in the *Groundwork* that our "will" (*Wille*, in the broad sense that *includes* the executive faculty of volition, or even in the most unusual of its narrow senses, whereby it refers *only* to our executive faculty of volition, which is normally referred to by Kant as our *Willkür*), when choosing, stands at a crossroads between *pure* practical reason's moral imperative, on the one hand, and sensibility's inclinations, on the other; that by having will perform this function Kant clearly does not identify our will with pure practical reason and accordingly rejects the view that we are a holy will (that, as such, is not subject to inclinations); and that we may accordingly have coherent basis, in our sensible inclinations, for *knowing* choice in either direction, even where one direction is morally impermissible, so that moral responsibility for such choices is not necessarily ruled out.

But this still leaves the question of why Kant's most important work in ethics, the *Groundwork*, does not even mention *Willkür*, much less mention it and also clearly distinguish it from *Wille*, instead using the term *Wille* to refer vaguely not only to our legislative faculty of volition on its own or even to the combination of our legislative and executive faculties of volition but even to our executive faculty of volition on its own, which Kant consistently and clearly identifies as *Willkür* both before and after the *Groundwork* – throughout the 1770s, in the 1781 first edition and 1787 second edition of the *Critique of Pure Reason*, and throughout his subsequent works, including his 1793 *Religion* and 1797 *Metaphysics of Morals*. So why would Kant fail to mention *Willkür* only in the *Groundwork*, opting there, instead, to speak only of an especially vaguely defined *Wille*? A footnote in the *Critique of Practical Reason* (CPrR, 5:9n./CEPP:143n.) suggests an explanation. In response to a critic, Kant there asserts that he did not explain the roles of the faculty of feeling and the faculty of desire – which includes *Willkür* – in the *Groundwork* because, had he drawn attention to the role of these faculties, readers may have mistakenly thought that "the feeling of pleasure would be made *basic* to the determination of the faculty of desire (as this is *commonly* done); and as a result, the supreme principle of practical philosophy would necessarily turn out to be *empirical*" (CPrR, 5:9n./CEPP:143n., emphasis added). In other words, Kant did not want to draw readers' attention to the fact that, even within his own account, championing as it does our autonomy in moral action by asserting that moral action is action on *our own* a priori *law that we legislate* rather than on inclination, there is nonetheless a role for feeling – the feeling of respect for the moral law. Specifically, as Kant would only hint at in the *Groundwork* but make clear in his later 1788 *Critique of Practical Reason*, we legislate the moral law using our cognitive, legislative faculty of pure practical reason and choose to act on and from this law using our executive faculty of volition, but what enables the latter choice, it turns out, is our intervening *feeling* of respect for the moral law: it is only by virtue of the presence of this

feeling that the moral law that we ourselves legislate using pure reason can be rendered *practical*, so that we do indeed have a faculty of pure *practical* reason. Being alerted to the presence of a feeling playing this necessary role in moral action, however, Kant's readers, he fears (as expressed in his footnote), being steeped as they are in the principles of the heteronomous, empirical ethics that preceded Kant's revolutionary ethics of autonomy, would jump to the conclusion that Kant's moral law must accordingly *rest* its authority in this feeling of respect. What they would thereby neglect to understand, however, as Kant will make clear in his later *Critique of Practical Reason* in which he adds the quoted footnote, above, is how this feeling of respect is *unique* among feelings. It is a unique feeling in that it *presupposes* our antecedent, independent, and a priori recognition of the authority of this moral law that we ourselves legislate: the authority of this moral law is accordingly recognized by us *before* the feeling of respect and it is this priority that in fact makes this feeling of respect (*Achtung*) and wonder (*Bewunderung*) (CPrR, 5:161/CEPP:269) possible. By contrast, all of our other, sensible feelings leading to action do so by ultimately *constituting* the authority of a hypothetical imperative: it is because a plan of action excites these other types of feeling that for the first time the plan of action has its value. Therefore, while on the one hand the feeling of respect intervenes between our cognition of the moral law and our choice on it, on the other hand this intervening feeling does not establish the authority of the law to which it is responding but merely acknowledges it, *deferring* to it. And in this way, despite the role of respect as a feeling in this account, there is a special *immediacy* (there is no intervening *authority-conferring* step on the part of feeling) between the cognition of the moral law and any choice to act on it and from it. But without having offered an elaborate explanation and defense of this precise role of the feeling of respect in the *Groundwork* (again, Kant would only provide this later, in the 1788 *Critique of Practical Reason*), Kant fears that his readers would register the presence of an intervening feeling of respect as grounds for dismissing his claims regarding autonomy, seeing the inclusion of a role for feeling as affirming their view that all ethics are at bottom heteronomous, or "empirical," grounded in inclination (ultimately for the feeling of pleasure and happiness). In sum, rather than flagging the presence of an executive faculty of volition, *Willkür*, as something distinct from a purely legislative faculty of volition of *Wille*; rather than thereby drawing attention to the problem of a *gap* between the two and the need to explain how the allegedly pure law of the latter could influence the choice of the former; rather than thereby drawing attention to the role of feeling in making this influence possible; and rather than thereby inviting suspicions of heteronomy and thereby creating the need to explain how feeling can allow pure reason to be practical (without thereby undercutting pure reason's status as pure and not empirical) in a work (the *Groundwork*) narrowly focused on clarifying the nature of the moral law, Kant puts off this complicated task for another day, devoting nothing less than the bulk of his 1788 *Critique of Practical Reason* to this task. In the meantime, an imprecise use of the concept of *Wille* – as alternately our legislative faculty of volition, our legislative and executive faculties of volition combined, or even our executive faculty of volition on its own – will suffice, glossing over these matters as it does and leaving their discussion for a later point, in the meantime allowing discussion to remain focused squarely on the topic of the *Groundwork*: the moral law and our legislation of it.[1]

Related terms: **Cognition**, **Desire**, **Feeling**, ***Willkür***

Note

1. This entry draws from chapter 6 of my book *Kant on Mind, Action, and Ethics* (Oxford: Oxford University Press, 2014); and from my article "Sense and Sensibility in Kant's Practical Agent: Against the Intellectualism of Korsgaard and Sidgwick," *European Journal of Philosophy* 21(1) (2010): 1–36.

Julian Wuerth

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Kant explains that, etymologically, the term *Willkür* "comes from *Keir* [election], *küren* [choice], *Wahl* [choice], *wählen* [to choose]" (ML2, 28:589 [1790–1]/CELM:349). As used by Kant, *Willkür* refers generically to a power of choice. The term does not, in itself, specify whether the *Willkür*, or power of choice, is free, whether it exists in a rational or nonrational being, or what options are available to the being when exercising its *Willkür*, or power of choice. It specifies only the capacity of the being in question to choose.

Kant recognizes three fundamental mental faculties, or capacities, namely, that of cognition, that of feeling, and that of desire, and *Willkür* is a subfaculty of the faculty of desire. As opposed to the faculty of cognition, which is our faculty to represent objects or states of affairs as they are or ought to be, and our faculty of feeling, which is our faculty to feel pleasure and displeasure, our faculty of desire is our faculty to desire, or want, that a certain state of affairs, or objects, obtain or *become* real, and this desire can be either inactive or active. Inactive (*unthätige*) (ML1, 28:254 [1777–80]/CELM:69) desires, or what Kant also refers to as "idle" (*müßige*) (MMr, 29:895 [1782–3]/CELM:262; AM, 25:1335 [1784–5]/CELA:440; R1021, 15:457 [1773–9]/CENF:408) desires, or mere "yearnings" (*Sehnsucht*) (ML1, 28:254/CELM:269; APi, 25:795 [1777–8]/CELA:272), are desires that do not lead to action. By contrast, an "active" (*thätige*) desire is a *choice*, which brings action. It is accordingly the *active* part of the faculty of desire that is the power of choice, or *Willkür*. Kant also regularly uses the Latin word *arbitrium*

interchangeably with the German *Willkür*. This equivalence is also reflected in the common English translation of *Willkürlich* as *arbitrary*.

Kant describes three basic kinds of (possible) *Willkür*, or power of choice: (1) *Willkür* as it exists in nonrational beings, or animals; (2) *Willkür* as it exists in finite rational beings, such as humans; and (3) *Willkür* as it would exist in a holy being. (1) In the case of nonrational beings, or animals, it is the case, by Kant's *philosophical* definition of "animals" as nonrational beings (a set of beings that in Kant's view only contingently matches the *biological* class of animals, if it does at all, with Kant recognizing that the biological class of animals may yet be discovered to include *rational* beings, in which case these beings would be animals in a biological sense but not in Kant's philosophical sense and would have full rights as rational beings), that these beings, for lack of self-consciousness and reason (as such, as animals in Kant's philosophical sense), do not have higher faculties of cognition, pleasure, or desire. When such nonrational beings exercise their *Willkür*, they accordingly automatically choose in accordance with their strongest (lower) desires, or stimuli, and accordingly have no freedom: for these (nonrational) animals "the stimuli have necessitating power" (ML1, 28:255/CELM:69–70) in the strict sense of necessitation, and so a nonrational *Willkür* is what Kant calls an "*arbitrium brutum*" (R4548, 17:589 [1772–5]/CENF:144; A534/B562 [1781/7] = CECPR:533; A802/B830 = CECPR:675; MMr, 29:896/CELM:263). (3) By contrast, a being who would have no lower, or sensible, faculties, but instead only higher, or rational, faculties, i.e., a holy being, would not have sensible desires but instead only intellectual desires, or motives, and so would always choose to act on what it recognized to be good: "If reason infallibly determines the will, then in the case of such a being actions which are recognized to be objectively necessary are also subjectively necessary" (G, 4:412 [1785]/CEPP:66). Because this holy being is self-conscious and authors its own objective law (which always becomes its subjective law for action), it is a being that acts freely (R4226, 17:465 [1769–70? 1769? 1764–8?]/CENF:121; R4227, 17:466 [1769–70? 1769? 1764–8?]/CENF:122; R1021, 15:457 [1773–9]/CENF:408), as any choice that can possibly be determined by pure practical reason is free choice (MM, 6:213 [1797]/CEPP:375).

Finally, (2) there are beings that are subject to *both* lower and higher desires, or incentives (*Triebfedern*), when exercising their *Willkür*, or power of choice, and humans are such beings. As opposed to holy beings, who do not have sensible desires, or stimuli, our *Willkür* is "affected" by sensible desires, or stimuli, and is thus an "*arbitrium sensitivum*" (MMr, 29:895–6/CELM:262–3; MD, 28:677 [1792–3]/CELM:378; MVi, 29:1015 [1794–5]/CELM:484). But as opposed to mere nonrational beings, or animals, our *Willkür* is also subject to motives, or intellectual impelling causes: "The impelling causes are either sensitive or intellectual. The sensitive are stimuli or motive causes [*Bewegursachen*], impulses [*Antriebe*]. The intellectual are *motives* [*Motive*] or *motive grounds* [*Bewegungsgründe*]" (ML1, 28:254/CELM:69). The human *Willkür* thus has the unique fate, relative to both animals and holy beings, of being subject to *both* kinds of impelling causes, desires, or incentives – of the higher and lower sort. Actions that we represent as morally good or *objectively* necessary are therefore not also, *ipso facto*, *subjectively* necessary, as with the will in the other sort of rational agent, a holy will, and, as a result, the objective imperative is for us "a rule the representation of which *makes* necessary an action that is subjectively contingent and thus represents the subject as one that must be *constrained* (necessitated) to conform with the rule" (MM, 6:222/CEPP:377; see also G, 4:413/CEPP:66–7). By contrast, holy wills, because they are "not capable of a deviation from the law … [experience] no necessitation, no ought" (MVi, 29:1017/CELM:486). The finite rational *Willkür*, such as is ours, is accordingly the only sort of *Willkür* that is subject to imperatives, or necessitation (MVi, 29:1017/CELM:486).

The incentives of the lower and higher sort, to which humans are subject when exercising their *Willkür*, only become what Kant terms "determining grounds" (*Bestimmungsgründe*) for humans if we *choose* to act on them, using our *Willkür*; they do not simply cause, or determine, our choices or actions on their own. As beings with self-consciousness and a moral law of our own making in accordance with which we can choose even if we do not always do so, our *Willkür* is accordingly a free *Willkür* (*freie Willkür*), or "*arbitrium liberum*" (ML1, 28:254/CELM:69; A534/B562 = CECPR:533; MH, 28:99–100, 884–5 [1762–4]), and incentives, though impelling, nonetheless do not have necessitating power in the strict sense (ML1, 28:256/CELM:71) of *pathological*, or *subjective* necessitation (A534/B562 = CECPR:533), as in the case of nonrational beings (ML1, 28:255–6/CELM:70–1), which would rule out freedom. At the same time, while the option of immoral choice exists for us, Kant is careful to note that it is not this option that renders us free, but instead the option of moral choice (the case in point being holy beings and the fact that they are free even though they do not have the option of immoral choice): "Freedom can never be located in a rational subject's being able to make a choice in opposition to his (lawgiving) reason .... Only freedom in relation to the internal lawgiving of reason is really a capacity; the possibility of deviation from it is an incapacity" (MM, 6:226–7/CEPP:380–1).

Whether or not the human *Willkür*, according to Kant, need *always* act on a *maxim*, which is a subjective principle of action on which we actually act that specifies a means-to-ends relationship, is the topic of much debate. Briefly, there is evidence in both directions in Kant's recorded thought. But in the end this evidence can largely be reconciled by interpreting Kant to argue that all of our *choices* (thus excluding reflex actions, acts of insanity, etc.) are in accordance with maxims in at least a thin sense of the term "maxim." Maxims are *subjective* principles of action in the sense that they are principles on which we *actually* act, and the thin sense of a maxim understands the subjective principle of action in question to be one on which we at least *implicitly* act, so that in choosing we are implicitly accepting and adopting a principle that a certain means toward a certain end is acceptable to us. By contrast, a maxim in the thicker sense of the term, as often discussed by Kant in his lectures on anthropology and his *Anthropology from a Pragmatic Point of View*, is a maxim that we have deliberately formulated and accepted as a lifelong principle of action. In Kant's view, this sort of maxim is rare, though it is only with the formulation of such maxims that we can begin to develop *character*. Kant also writes about another sort of maxim, namely, a highest-order maxim of action, or our "*Gesinnung*," usually translated as our "disposition." As Kant understands "disposition" in his *Religion*, where he offers his most in-depth analysis of the concept and also explicitly asserts the importance of the role of our *Gesinnung* as in no other work (elsewhere often saying very little about the concept), our disposition is distinct from the above-mentioned types of maxim in that it does not specify a means–ends relationship. Our disposition is also both more elemental and more fundamental than these maxims. It is our freely chosen rank ordering of the two most basic, irreducible, distinct-in-kind types of incentives for all choice, namely, the incentives of respect for the moral law (our intellectual desire) and of self-love (our sensible desire). Neither of these incentives can be eliminated and so we must instead freely grant ascendancy to one over the other. It is this rank ordering of one incentive over the other that is, in turn, expressed in our more particular choices, including those of our implicit or explicit maxims in the thinner or thicker sense of maxim, even if, as Kant asserts, we can never know the nature of this underlying disposition with complete certainty.[1]

Related terms: **Desire**, **Disposition**, **Practical reason**, ***Wille***, ***Willkür***

Note

1. This entry draws from chapter 6 of my book *Kant on Mind, Action, and Ethics* (Oxford: Oxford University Press, 2014).

Julian Wuerth

Wisdom (*Weisheit*) Because wisdom has deep associations with ancient Greek philosophy, one might assume that as philosophy – and especially philosophical ethics – moved into the modern era, a concern for wisdom diminished. But a review of Kant's works reveals that he considered wisdom crucial not only in ethical thought but also in logic (LJ, 9:67 [1800]/CELL:571–2), epistemology (A569/B597 [1781/7] = CECPR:552), science (CPrR, 5:141 [1788]/CEPP:253–4), politics (TPP, 8:361 [1795]/CEPP:331), aesthetics (CPJ, 5:441 [1790]/CECPJ:307–8), religion (Rel, 6:143 [1793]/CERRT:168–9), and anthropology (A, 7:296 [1798]/CEAHE:393–4). What all these usages share is a context within which Kant is seeking to appreciate the proper judgment or proper organization of persons or things (of humans, the world, nature, or God) from the broadest, most rationally and objectively informed perspective. As such, whenever Kant is beginning or ending a large discussion of most anything, some reference is made to wisdom (e.g., CPrR, 5:108/CEPP:226–7; MM, 6:217–18, 375n. [1797]/CEPP:372, 509n.).

One should not assume, however, that Kant's notion of wisdom is an exact analogue of ancient wisdom. For, although Kant regularly refers to ancient wisdom, at times finding it a guide to what wisdom truly is (for example, finding, with Socrates, that to know oneself is the heart of wisdom, MM, 6:441/CEPP:562–3; G, 4:404 [1785]/CEPP:58–9), overall, his relationship to ancient wisdom is a vexed one.

On the one hand, he is disdainful of the purported ancient wisdom contained in the doctrine of the mean (MM, 6:404/CEPP:532–3; MM, 6:433n./CEPP:556n.). Similarly, he firmly distinguishes himself from a thoroughgoing Stoic philosophy (CPrR, 5:111–13/CEPP:229–31), suggesting that the Stoics "send forth wisdom against folly" when they say the inclinations are the enemy of virtue and reason (Rel, 6:57–8/CERRT:101), when in fact Nature's "wisdom" was in *not* turning to reason to determine happiness or to make sense of one's inclinations (G, 4:395/CEPP:50–1).

Yet, on the other hand, Kant's regular association of wisdom with Nature (G, 4:395/CEPP:50–1; A, 7:296/CEAHE:393–4) is reminiscent of the ancient Stoic appeal to wisdom. Kant, furthermore, shares with the Stoics the notion that Nature is guided ultimately by divine wisdom (Rel, 6:143, 162, 171/CERRT:168–9, 183–4, 190–1; CPrR, 5:128, 147–8/CEPP:243, 257–8). Wisdom is the divine power that orders the world; so, when we are trying to understand the world or act in accordance with its demands, we are looking to gain the wisdom of Nature that is the wisdom of God. Any would-be human wisdom is wise precisely because it taps into this divine natural wisdom, though most often Kant takes that wisdom as a regulative ideal at which to aim instead of as something thoroughly attainable by finite rational agents (CPrR, 5:108–9/CEPP:226–7; Rel, 6:112, 200/CERRT:143–4, 214).

Kant's envisioning of a catechism dialogue between teacher and student (MM, 6:482/CEPP:595; cf. CPrR, 5:163/CEPP:270–1) helps us appreciate the breadth of Kant's appeal to wisdom. There, we find wisdom understood first as the "supreme wisdom" of God, then as "a wisdom . . . widespread and profound" in "the works of nature," and, finally, as a "wise regime"

guiding the "moral order" so as to assure happiness in proportion to virtue. Human wisdom is, then, that rare human attitude by which one taps into this order of the universe and thus "makes the *final end* of [one's] existence on earth its own end" (MM, 6:405/CEPP:533–4). Human wisdom is ultimately a wisdom in understanding the final end not only of a human life but of all things.

Related terms: **Character**, **Disposition**, **End**, **Happiness**, **Ideal**, **Morality**, **Regulative**, **Virtue** *Jeanine Grenberg*

Wish (*Wunsch*) For Kant, a wish is a kind of desire that stands in a peculiar relation to the production of its object. In wishing we orient ourselves to the production of a particular object without actually engaging our powers of production, either fully or at all. That is, in wishing we orient ourselves toward the realization of a desired end without actually taking the means to its realization. As Kant writes, "Desiring without emphasis on the production of the object is called wish. Wish may be directed to objects for whose production the subject feels himself incapable. In such a case it is an empty (idle) wish" (A, 7:251 [1798]/CEAHE:353).

In this passage, Kant presents empty wishes, directed to objects the subject believes herself incapable of producing, as a mere subset of a broader class. He thus appears to leave open the possibility that an agent may orient herself to the realization of an object, believe herself capable of effecting that realization, and yet fail to take any steps towards that realization. Here, the subject's powers of production remain unengaged, but not necessarily because the subject regards their exercise as futile. Elsewhere, however, Kant suggests that all wishes are by definition empty. In this vein, he writes that wishes are a kind of desire in which the subject stands in contradiction with himself "in that he works toward the production of the object by means of his representation *alone*, from which however he can expect no success because he is aware that his mechanical powers . . . are either inadequate or even aimed at something impossible" (CPJ, 5:177 [1790]/CECPJ:64). According to the definition presented here and echoed again in the *Metaphysics of Morals* (MM, 6:213 [1797]/CEPP:374–5), wishers fail to engage their powers of production because they necessarily regard the object of their wish as either (contingently) unattainable by them, or unattainable in principle. Kant's conception of wish is thus equivocal. Although he clearly holds that wishers orient themselves to the production of desired ends without taking steps to their realization, he vacillates on the question of whether all or merely some wishes are consciously directed at objects regarded as unattainable.

It is thus unclear whether, for Kant, the wisher contradicts herself only by orienting herself to the production of an object without engaging her powers of production, or, in addition, by representing one and the same object as both good to produce and impossible to produce. In either case, it is clear that Kant's wisher pragmatically contradicts herself by working towards the production of an object through her representation *alone*. Creatures like us must necessarily take means to our ends. Thus, to seek to produce an object through one's representation alone is to imagine oneself standing in a godlike relation to one's ends, a relation that contradicts the conditions under which human agency may alone be exercised.

Related terms: **Desire**, **End**, **Imagination**, **Object**, **Representation** *Sasha Mudd*

Part I

KANT'S PHILOSOPHICAL CONCEPTS

1749

***Thoughts on the True Estimation of Living Forces and Assessment of the Demonstrations that Leibniz and Other Scholars of Mechanics Have Made Use of in This Controversial Subject, Together with Some Prefatory Considerations Pertaining to the Force of Bodies in General* (TE, Ak. 1:1–181 / Cambridge Edition, *Natural Science*, pp. 1–155) (*Gedanken von der wahren Schätzung der lebendigen Kräfte und Beurtheilung der Beweise, deren sich Herr von Leibniz und andere Mechaniker in dieser Streitsache bedient haben, nebst einigen vorhergehenden Betrachtungen, welche die Kraft der Körper überhaupt betreffen*)** Kant began working on *Thoughts on the True Estimation of Living Forces* around 1744, as a twenty-one-year-old student in Königsberg, completing most of it in 1746, at which point he submitted it to the university censor, who approved it for publication. In the same year, Kant's father died after a lengthy illness, leaving him with the task of dealing with the family's estate and the care of his siblings, as well as an even less favorable financial situation than he had faced previously. Under these circumstances, Kant left the university in August of 1748, without obtaining a degree, to become a private tutor to a series of families in the vicinity of Königsberg. He was able to publish *Thoughts on the True Estimation of Living Forces* only in 1749, with the (financial) help of a relative.

Kant's *Thoughts on the True Estimation of Living Forces* represents a sustained (but largely unsuccessful) attempt at resolving the so-called *vis viva* debate, which dominated early modern European natural philosophy for roughly a century. In his *Principles of Philosophy*, published in 1644, Descartes held that, due to God's immutability, the "quantity of motion" in the world must be conserved, where this quantity was represented as the product of the size and the speed of matter in motion. Leibniz argued, however, that the quantity of motion is not conserved in cases of bodies in free fall and thus that Descartes's conservation law must be false. However, rather than inferring that no quantity at all is conserved, Leibniz suggested that something he called "motive force" is conserved, where he held that this quantity is to be represented as the product of the mass and the square of the velocity (i.e., mv^2). This quantity was also sometimes referred to as living force. Many of the most important natural philosophers in the second half of the seventeenth century and the first half of the eighteenth century took sides in this dispute. The French often agreed with Descartes, whereas the Germans, Dutch, and Swiss mostly followed Leibniz. The English Newtonians either remained neutral on the issue (e.g., by rejecting the idea that any quantity must be conserved) or sided with the Cartesians. (Contemporary physics maintains, instead, the conservation of energy, and takes both Descartes's and Leibniz's principles to be limited and, in a sense, complementary.)

The *True Estimation* is divided into a preface and three chapters. In the preface, Kant makes the case that his thoughts should be taken seriously, despite the fact that he was not a well-known author and was addressing a highly contentious issue. Specifically, he expresses his

intention of contradicting and criticizing a number of the leading intellectuals of the day (I–II), claims that prejudice, though an eradicable element of the human condition, would not deter him from subjecting his thoughts to the impartial judgment of others (III–VII), and addresses the concern that he might appear to be overly confident or, for that matter, impolite in the statement of his views (VIII–X). He ends with a brief assessment of the current state of the controversy regarding the proper measure of force (XI–XIII), where he concludes that the controversy "will be settled shortly, or it will never cease" (TE, 1:16/CENS:21).

In Chapter One, "Of the Force of Bodies in General," Kant considers the proper notion of force in general and distinguishes two different kinds of motions that are fundamental, in his view, to resolving the *vis viva* debate. He begins by arguing that the force that is essential to bodies should be characterized, with Aristotle and Leibniz, as an active, and not, with Wolff, as a moving force, since one can explain how an active force is responsible for motion (§§1–4, TE, 1:17–19/CENS:22–4). In Kant's view, this account not only avoids the circularity of invoking *moving* force to explain *motion*, but also allows one to solve the mind-body problem (§§5–7, TE, 1:19–22/CENS:24–6), to explain the relations between substances and the world they constitute through their causal connections (§§8–11, TE, 1:22–5/CENS:26–8), and to clarify two objections that had been raised against a certain understanding of how forces act on each other (TE, 1:25–7/CENS:29–30). Along the way, Kant offers suggestions about how causality is prior to spatiality (§9, TE, 1:23/CENS:26–7), and how the three-dimensionality of space derives from the inverse proportionality of the square of the distances (TE, 1:24–5/CENS:27–8). He concludes the first chapter by distinguishing between a "free" motion, which can conserve itself in the body to which it has been communicated and which can therefore continue to infinity if no impediment opposes it, and those motions that require constant external stimulation and thus disappear immediately if the stimulation ceases (§§16–19, TE, 1:28–31/CENS:31–3). He has projectiles in mind as examples of the former, and what was recognized as "dead force" as an instance of the latter. This distinction turns out to be crucial because it will allow him to advance his "main purpose of improving on the Leibnizian measure of force" (TE, 1:28/CENS:30). Specifically, he wants to argue that both kinds of motion are real, with the former requiring living force, represented by the Leibnizian concept of "living force," mv^2 (our "energy"), and the latter, by contrast, needing dead force, which is represented by the Cartesian measure, mv (our "momentum").

Chapter Two, "Examination of the Theorems of the Leibnizian Party concerning Living Force," by far the longest chapter, is an extensive and detailed critique of Leibniz's position and of the various arguments he and his followers had advanced in its favor. Kant's main reason for accepting the Cartesian measure over the Leibnizian one – with important qualifications to which Kant returns in Chapter Three – is that the Cartesian conception of force is measurable in bodily motions over time and in space, whereas Leibnizian force pertains only to an incipient stage prior to motion that for that reason cannot be measured experimentally (§§20–8, TE, 1:32–42/CENS:34–41). The bulk of the chapter is devoted to an analysis of the range of relevant mechanical cases. In §§30–6, Kant argues that Leibniz cannot use the case of free fall to support his position, since he fails to take into account Descartes's condition that the time during which the fall occurs is relevant to a proper analysis, and both Herrmann's and Lichtscheid's responses on Leibniz's behalf are shown to be inadequate (TE, 1:42–8/CENS:42–7). In §§37–57, Kant argues for three separate claims: (1) the various accounts of the collisions of elastic

bodies that are equal in their mass and velocity offered by Herrmann, Bernoulli, and Du Châtelet are unsatisfactory, since rather than supporting the conservation of "living forces," such cases actually prove the Cartesian estimation; (2) his objections are not to "living force" per se, but rather to the more limited point that "living forces" could be measured mathematically; and (3) the complications arising in cases of unequal bodies make no relevant difference to the case in favor of "living forces" (TE, 1:48–69/CENS:47–63). In §§58–70, Kant then reacts critically to Leibniz's account of cases of inelastic collisions (TE, 1:68–78/CENS:63–71). In §§71–113 (TE, 1:78–138/CENS:71–120), Kant proceeds to analyze a range of more complicated cases: compound motions (§§71–8), oblique and circular motions (§§79–85), as well as further cases discussed by Leibniz (§§92–102), Wolff (§§103–6), Musschenbroek (§§107–8), and Jurin, Du Châtelet, and Richter (§§109–13). The second chapter concludes with miscellaneous remarks about previously discussed issues.

In Chapter Three, "Presenting a New Estimation of Living Forces, as the True Measure of Force in Nature," Kant presents his own resolution of the conflict between the Cartesian and the Leibnizian measures of force. Central to his account is the distinction between free and unfree motions he had introduced in Chapter One, and a corresponding distinction between natural and mathematical bodies, for this allows him to assert that even though the Cartesian estimation of force is mathematically correct for certain kinds of bodies in motion, the Leibnizian estimation is also correct, albeit not mathematically, for certain other kinds of bodies in motion. In §§114–37 (TE, 1:139–60/CENS:121–37), Kant lays out the basic elements of his account, including an explanation of how vivification occurs through the infinitely many steps from dead to living force (§§122–3), a statement of his own new law, without conditions (§124), a clarification of the contingent status of living forces (§129), and the discovery of "a completely unknown dynamical law," which, he alleges, is even confirmed by experience (§§-132–3). In §§138–50 (TE, 1:160–71/CENS:137–47), Kant then clarifies how his account applies to a range of cases, many of which he had analyzed to a different end in Chapter Two: how living force relates to external resistance (§138), gravity (§§139–40), soft bodies (§141), varying masses (§§142–5), fluids (§§146–7), and elastic bodies (§§148–9). In §§151–6 (TE, 1:171–6/CENS:147–50), one of the later additions, Kant inserts a critical discussion of Musschenbroek's "mechanical" proof of living forces. In §§157–63 (TE, 1:176–81/CENS:151–5), Kant concludes this chapter, and thus his first published work, with a "proof" of his theory and a discussion of objections that he anticipates being leveled against his position in light of remarks made by various Cartesians.[1]

Related terms: **Body**, **Causality**, **Cause**, **Force**, **Mathematics**, **Matter**, **Mechanism**, **Object**, **Relation**, **Space**, **Substance**, **Substantial**

Note

1. This entry is a shortened version of the introduction to the English translation of the *Thoughts on the True Estimation of Living Forces and Assessment of the Demonstrations that Leibniz and Other Scholars of Mechanics Have Made Use of in This Controversial Subject, Together with Some Prefatory Considerations Pertaining to the Force of Bodies in General* that is published in *Immanuel Kant: Natural Science* by Cambridge University Press (2012).

Eric Watkins

1754

"Examination of the Question Whether the Rotation of the Earth on Its Axis by Which It Brings About the Alternation of Day and Night Has Undergone Any Change Since Its Origin and How One Can Be Certain of This, Which [Question] Was Set by the Royal Academy of Sciences in Berlin as the Prize Question for the Current Year" (ER, Ak. 1:183–91 / Cambridge Edition, *Natural Science*, pp. 156–64) (*Untersuchung der Frage, ob die Erde in ihrer Umdrehung um die Achse, wodurch sie die Abwechselung des Tages und der Nacht hervorbringt, einige Veränderung seit den ersten Zeiten ihres Ursprungs erlitten habe und woraus man sich ihrer versichern könne, welche von der Königlichen Akademie der Wissenschaften zu Berlin zum Preise für das jetztlaufende Jahr aufgegeben worden*) In 1752, the Prussian Royal Academy of Sciences in Berlin announced its prize essay question on whether the rate of rotation of planet Earth on its axis would decrease over time, and if so, how one could know this to be the case. The deadline for submissions was initially set for 1754, though it was later extended, unbeknownst to Kant, to 1756. During the summer of 1754, after leaving his employment as house tutor for Count Keyserlingk's three sons and returning to Königsberg (possibly supervising a member of the Keyserlingk family studying at the university then), Kant wrote an essay in response to the prize essay question. However, instead of submitting this essay to the Academy, he published it, in two parts, in the June 8 and June 15, 1754 issues of the *Wöchentliche Königsbergische Frag- und Anzeigungs-Nachrichten*, a weekly newspaper with articles on sundry topics of interest to the citizens of Königsberg. The essay that eventually won the prize for this question was written by Paolo Frisi (1728–84), an Italian mathematician and astronomer, who argued that the Earth's rate of rotation would not decrease over time.

Rather than pursuing historical comparisons of potentially unreliable data on the length of years and days in the past, Kant follows Newtonian principles in considering what external causes could affect any changes in the rotation of the Earth. If the Earth were a completely solid and homogeneous spherical mass, the Sun and the Moon (which are the two bodies that have the greatest gravitational effect on the Earth) would act equally on all parts of it and there would be no cause for a diminution of its rotation. However, given that the Earth contains a considerable amount of liquid (primarily water in the form of oceans, seas, and lakes), it is not a perfectly solid mass, and, for that reason, the gravitational effect of the Sun and the Moon causes tides. But the tides that are caused by the Sun and Moon move contrary to the direction of rotation of the Earth and thus cause a decrease in its rotation around its axis. Granted, the resistance that the tides provide against the rotation of the Earth is very small, but with enough time, even very small forces will eventually have a measurable effect, in this case, a gradual slowing of the rotation of the Earth until it rotates at the same speed as the Moon orbits around the Earth. By Kant's (erroneous) calculations, this would occur in 2 billion years, which is, he surmises, longer than human beings will inhabit planet Earth. Given the inauspicious publication venue of Kant's essay and the fact that it was never republished in his lifetime, it is not surprising that it attracted little attention.

Modern geologists accept that the rate of rotation of the Earth is indeed reduced over time as a result of "tidal friction," so the length of a day was less in earlier times than it is today. The argument from physical reasoning has been supported by evidence provided by the

annual and daily growth rings of corals, which make it possible to determine the number of days in a year.

Related terms: **Cosmology**, **Geography**, **History**, **Mathematics**, **Matter**, **Mechanism**

Eric Watkins

"The Question, Whether the Earth is Ageing, Considered from a Physical Point of View" (QWEA, Ak. 1:193–213 / Cambridge Edition, *Natural Science*, pp. 165–81) (*Die Frage, ob die Erde veralte, physikalisch erwogen*) This work is Kant's third publication, after *Thoughts on the True Estimation of Living Forces* (TE, 1749) and "Examination of the Question whether the Rotation of the Earth on its Axis" (ER, 1754). QWEA appeared in six consecutive instalments in the weekly *Wöchentliche Königsbergischen Frag- und Anzeigungs-Nachrichten* from August 10 to September 14, 1754. QWEA is thematically related to the anonymous treatise on cosmic evolution, *Universal Natural History and Theory of the Heavens* (UNH, 1755).

QWEA, a tract in natural philosophy, is an inquiry into the temporality of the world: whether notions such as "history" and "lifespan" are applicable to Earth; where on its timeline Earth happens to be; and how its changes may end. ER treats these questions in an astrophysical context (leading to the finding that days will lengthen until terrestrial rotation is in tune with lunar revolution, ER, 1:189–90/CENS:163), but QWEA concerns Earth itself. Kant assumes that "all things are subject to the law that the same mechanism that worked for their perfection in the beginning gradually causes their deterioration, and finally leads to their destruction" (QWEA, 1:198/CENS:170).

Kant claims that Earth arose from chaos (QWEA, 1:199/CENS:170), alluding to the nebular hypothesis developed in UNH (UNH, 1:263–9/CENS:227–32). That gravitational accretion had turned Earth into a sphere suggests that matter condensed into a liquefied state. This lent its mass the capacity "to take on the form required for equilibrium … at right angles to the direction of gravity" (QWEA, 1:199/CENS:170). Passing into a solid state, the planet grew a crust and pulled "the realm of Vulcan" into its core (QWEA, 1:213/CENS:181).

After the crust hardened, the surface must have been uniform until further cooling allowed water to carve terrain. Riverbeds were shaped by water. Sediments carried by currents are left at riverbanks and in flood plains. This process built up heights. The highest altitudes must have been the first results of the "evolution of nature" (QWEA, 1:201/CENS:172; *see* **Evolution**).

While the Earth's history can be explained, it is unclear how the planet might cease to sustain life. Analogous to organisms, the age of a world can be determined by its fecundity. A planetary biosphere past its prime loses fertility, a loss manifest in desertification (QWEA, 1:202/CENS:173). Kant discusses four theories of the Earth's aging, three of which he rejects, one of which he partly endorses.

One theory is that Earth loses fertility because rivers leach salt into the sea. Salt is the "principal cause of growth" (nonsynthetic fertilizers, like potash, are salts; QWEA, 1:202/CENS:173), and rivers do wash it away, but there is no proof that soil salinity is falling. Another candidate is land erosion (ibid.), but Kant rejects this too, since the seas deposit mud in tidal zones, creating new land (QWEA, 1:206/CENS:176). Finally, there is the theory that surface water diminishes as it seeps into the crust (QWEA, 1:203/CENS:173–4). If this were so, sea levels would drop, but this has not been observed (QWEA, 1:209/CENS:178).

This leaves a final theory: that there is a vital force, and that it "gradually becomes exhausted, and thereby causes the ageing of nature" (QWEA, 1:211/CENS:180). This force, likened to

a world soul, is a "subtle though universally active matter which, in the products of nature, constitutes the active principle" (ibid.). Such a view, Kant suggests, is not as contrary to science as one might think (ibid.). However, while there is "some justification" for this "Proteus of nature" (QWEA, 1:212/CENS:180), and while nature could forfeit something of its power (ibid.), in the end there is insufficient proof to decide whether such losses actually weaken nature's regenerative capacity.

Related terms: **Evolution**, **Force**, **Geography**, **History**, **Matter** *Martin Schönfeld*

1755

***Universal Natural History and Theory of the Heavens or Essay on the Constitution and the Mechanical Origin of the Whole Universe According to Newtonian Principles* (UNH, Ak. 1:215–368 / Cambridge Edition, *Natural Science*, pp. 182–308) (*Allgemeine Naturgeschichte und Theorie des Himmels oder Versuch von der Verfassung und dem mechanischen Ursprunge des ganzen Weltgebäudes, nach Newtonischen Grundsätzen abgehandelt*)** Kant's aim in this work from 1755 is to show that the main elements of the entire observable universe can all be explained on the basis of three assumptions: (1) a certain initial state – a chaos in which matters endowed with different densities are distributed throughout space in the form of various indeterminate nebulae; (2) Newtonian mechanical principles – primarily attractive and repulsive forces, coupled with the law of universal gravitation; and (3) the motions that these matters would have initiated and the states that they would eventually come to be in due to these motions and mechanical laws. In this way, Kant intended to lay bare the basic structure that governs the universe. Despite various limitations (historical, scientific, and philosophical in kind), Kant's account in the *Universal Natural History and Theory of the Heavens* is an extremely ambitious project. Providing an account of the formation of the entire known physical universe that is at once comprehensive, systematic, and unified, while still being based on accepted physical principles, is a significant intellectual accomplishment.

Kant carries out this project in a preparatory section and three parts. In the Preface (UNH, 1:221–36/CENS:194–205), he explains why his view not only represents no threat to religious orthodoxy but actually provides support for it insofar as his purely mechanical account of the formation of the universe does not render God superfluous and thus dispensable but instead reveals that God is positively required as the source of the necessity of the laws of nature and of the consequent order of nature. In the first part, after briefly describing what he takes to be the essential features of Newton's account of the motions of the heavenly bodies, Kant draws an analogy between the structure of our solar system and that of the Milky Way and then between the Milky Way and the fixed stars, which he views as an infinite multitude of further systems that were then formed and now move according to the same principles as our own (UNH, 1:243–58/CENS:212–23). Given this connection, he maintains that the entire universe displays a single systematic constitution. In the second and by far the longest part, Kant then presents the core of his account by explaining the formation of the various significant bodies in our solar system and

a world soul, is a "subtle though universally active matter which, in the products of nature, constitutes the active principle" (ibid.). Such a view, Kant suggests, is not as contrary to science as one might think (ibid.). However, while there is "some justification" for this "Proteus of nature" (QWEA, 1:212/CENS:180), and while nature could forfeit something of its power (ibid.), in the end there is insufficient proof to decide whether such losses actually weaken nature's regenerative capacity.

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1755

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some of their most distinctive features (UNH, 1:259–347/CENS:225–93). In the third part, Kant concludes his treatment by engaging in fanciful speculation about the inhabitants of the other planets of our solar system (UNH, 1:349–68/CENS:294–308). By providing a glimpse of the conditions human beings might experience in the next life, he returns to the theological context with which he began.

The main elements of Kant's project are developed primarily in the eight chapters that constitute the second part of the UNH. In the first chapter, Kant presents his most basic hypothesis, often referred to today as the nebular hypothesis. According to it, the state of nature that existed immediately after creation would be one in which the matter that now constitutes the various celestial bodies was originally dispersed, chaotic, and unformed (hence like a nebula or cloud) throughout the universe in a state of rest. Because the original materials had different specific densities and masses, they attracted each other differentially, such that the lighter materials started to move towards the heavier materials. Over time, some of the lighter materials that were spread out in a region of space surrounding a heavier body were acted on by its attractive force and fell into it to form a central body, in our case, the Sun, leaving empty the region that they had previously occupied. Others, however, that had greater densities, were repulsed by this central body and, after incorporating less dense materials that lay in the regions through which they passed, their motion led them to adopt a roughly circular orbit, whose magnitude corresponds to the amount of motion that they acquired in their original motion towards the emergent central body. In this way, the various planets were formed with stable orbits around a central body in otherwise empty space.

In the second chapter, Kant explains the varying densities of the planets and the differences of their relative masses and finds confirmation in the agreement of this account with the relative densities of the Earth and its Moon. Specifically, Kant argues that although the original distance between a material and its central body is a factor in determining the ultimate density of the planet, the main factor lies in the density of the original material (*pace* Newton, who appealed to the planets' ability to withstand the Sun's heat). For this reason, there is an inverse relation between the density of a planet and its distance from the central body. With respect to the relative masses of the planets, Kant considers several factors that derive from his hypothesis in order to determine the agreement of his account with Newton's calculations of the masses of the planets such that the mass of a planet stands in direct proportion to its distance from the Sun.

Kant explains both the eccentricity of the orbits of planets and the most distinctive features of comets in the third chapter. He first shows that, given the different original densities, masses, and motions of the matter that forms the planets, their orbits will not be perfect circles. He then argues that comets are not different in kind from planets. They simply have more eccentric orbits (due to the lightness of their material). He also addresses several further features of comets: their atmospheres and tails (which are not, he argues, due to the heat of the Sun, since some comets never approach the Sun); their presence throughout all areas of the zodiac; and their densities and masses.

In the fourth chapter, Kant addresses the formation of moons. He argues that the basic process involved in the formation of the planets around the Sun is also involved in the formation of the various moons around their planets. Moons are thus created whenever there is enough matter left in the space immediately surrounding a planet, and the planet also has enough mass to maintain that matter in an orbit. Jupiter, Saturn, and the Earth all have moons, with Jupiter and Saturn, proportional to their mass, having the most moons, and Mars losing out due to its

relatively small mass. He also discusses various features of the axial rotations of planets and moons as further astronomical data that must also be accounted for.

The fifth chapter provides an extended account of the nature, origin, and maintenance of Saturn's rings. Kant argues that since there is no difference in kind between planets and comets, Saturn is composed of the same kinds of materials as comets, which have atmospheres and tails. As a result, Saturn's rings are composed of lighter materials that are at first brought together on the surface of Saturn and then raised from the surface due to the heat generated by the planet and the higher rotational velocity at its equator. Given that the different matters composing Saturn's rings will be moving at different velocities at different distances from the surface, the rings can be maintained only if there is not too much interaction between the particles of each ring. For this reason, he asserts that the rings are separated from each other by small gaps. He also attempts to use the ratios of Saturn's rings to determine the rotational velocity of Saturn, which could not be observed with any reliability from the telescopes then in use. He also speculates as to the reasons why no other planet currently has rings like Saturn's. The sixth chapter contains a brief discussion of the Zodiacal Light, and of its (apparent) similarities to and (real) differences from Saturn's rings.

In the remarkable seventh chapter, Kant broadens the scope of his explanatory aims so as to entertain the possibility not only that space and time are infinite, but also that the same structure that obtains for our solar system also obtains throughout the infinity of space and time. Thus, although it does not make sense to speak of a center point in an infinite space, there must be a very large mass that serves as the center point of all of the galaxies that are connected with each other by their attractive forces, which extend to infinity. And just as our solar system formed over time out of a nebulous expanse of original matters endowed with different specific densities, so too the various galaxies that extend out from this center point form over time. Further, just as bodies become determinate in ever larger spaces over time, so too what has already formed will return to its original state through a process of decay, at which point it will reform itself again out of its ashes, just like a "phoenix of nature." Moreover, Kant describes this entire speculative story as one that would be both pleasing and appropriate to the infinitude and perfection of God, displaying a kind of beauty that poets (such as Haller, Addison, and especially Pope) have attempted to express through their verse. Kant concludes his discussion with a scientific supplementary chapter that seeks to explain the constitution of suns (as fiery bodies that would eventually be extinguished after having consumed all of the air that is required for their fires to burn).

In the eighth chapter, Kant summarizes the main features of his mechanical account of the formation of the universe. His attention throughout is focused not only on adducing the inherent plausibility of his own account but also on showing the weaknesses of its main competitor, the view that the specific features of the universe are the immediate consequence of God's particular intentions (or, as he puts it, the hand of God). Why, for example, would all the planets orbit the Sun in the same direction if it were not due to their common mechanical origin? Why wouldn't they have perfectly circular motions if their orbits were selected by God directly? Why would the masses of the planets correspond to the empty region that surrounds each of their orbits? In all these cases, Kant suggests that his mechanical account provides a superior explanation that involves neither miracles nor improbable coincidences.

Despite its scientific importance, Kant's *Universal Natural History and Theory of the Heavens* had much less of an immediate influence than he had hoped. Shortly after its publication, his

publisher went bankrupt, and the warehouse in which most copies of the book were held was impounded. These circumstances contributed to the fact that both Johann Lambert and Pierre-Simon Laplace, who published similar and more widely known cosmogonies in 1761 and 1799–1825 (respectively), were likely unaware of his work during the formation of their views. During the course of the nineteenth century, however, Kant's work became more widely known.[1]

Related terms: **Body**, **Cosmology**, **Evolution**, **Force**, **Generation**, **History**, **Matter**, **Mechanism**, **Object**

Note

1. This entry is a shortened version of the introduction to the English translation of the *Universal Natural History and Theory of the Heavens* that is published in *Immanuel Kant: Natural Science* by Cambridge University Press (2012).

Eric Watkins

"Succinct Exposition of Some Meditations on Fire" (SEMF, Ak. 1:369–84 / Cambridge Edition, *Natural Science*, pp. 311–26) (*Meditationum quarundam de igne succincta delineatio*) This text is the first of Kant's academic dissertations. "Meditations on Fire" was submitted to Albertina University in April 1755. It qualified Kant for taking the graduation examination (*examen rigorosum*), earning him the master's (*Magister*) degree in June. SEMF was not published during Kant's lifetime. It was found in the university's files in 1838 and published the same year.

Noteworthy about SEMF is its back story. Kant had pursued the *Magister* degree from 1740 to 1744, completing most of the coursework, but interrupted his studies for family-related reasons. From 1745 to 1747 he wrote on dynamics and emergence (*see* **Evolution**, ***Thoughts on the True Estimation of Living Forces***). He hoped to submit the result as his master's thesis. He was thwarted in this plan by the faculty, especially Martin Knutzen (1713–51), professor of metaphysics and logic. Knutzen, a devout Christian and a creationist, did not accept Kant's defense of Leibnizian dynamics and nature's self-organization. Thus instead of completing the intended thesis in Latin, Kant wrote it in German, published it as *Thoughts on the True Estimation of Living Forces* (TE) (written 1747, published 1749), and left without a degree in 1748. Six years later he returned to study under Johann Gottfried Teske (1704–72), professor of physics. Teske studied electricity and lightning, and served as Kant's advisor for SEMF.

In sharp contrast to the controversial claims in TE, Kant proceeds in SEMF in a circumspect manner. He assures the faculty that he has "everywhere carefully guarded against freely indulging . . . in hypothetical and arbitrary proofs, and [has] followed . . . the thread of experience and geometry, without which the way out of the labyrinth of nature can hardly be found" (SEMF, 1:371/CENS:312). SEMF consists of the proofs for twelve propositions over two sections, with Section 1 on "solid and fluid bodies" (prop. 1–5) and Section 2 on "fire and its modifications, heat and cold" (prop. 6–12).

The propositions of SEMF are rather conventional. They are also largely inaccurate. SEMF was written two decades before the chemical work by Antoine Lavoisier (1743–94). Lavoisier's oxygen theory of combustion (1772) laid the foundation for recognizing fire as an exothermic reduction-oxidation reaction between an oxidant and a fuel.

In Section 1, Kant claims that observable properties of liquids, such as how they spread when spilled, can only be explained by "some mediating elastic matter" that fills interstices between particles in a body (SEMF, prop. 1 & 2, 1:371–2/CENS:312–13). He argues that Descartes's corpuscular theory (*Principles of Philosophy* [1644], II.20, III.54) fails to account for such properties (ibid.). This elastic matter also explains properties of solids, such as expansion and contraction (SEMF, prop. 3–5, 1:372–5/CENS:312–17).

In Section 2, Kant suggests that this elastic matter is "the matter of fire" (*materia ignis*, SEMF, prop. 6, 1:376/CENS:317). Heat consists in vibrations of this fire matter, he states, following Newton (*Optics* [1704], q. 5). Flames consist in "vapor brought to that degree of fire that it flashes with light" (SEMF, prop. 12, 1:383/CENS:325). This "igneous element" (*elementum igneum*, cf. SEMF, 1:384/CENS:326), or the matter of heat and light, is a compressed form of the ether (SEMF, prop. 8, 1:377/CENS:318; cf. also SEMF, 1:378/CENS:319).

A significant claim advanced in SEMF is that liquid and solid bodies – gas had not yet been recognized as an aggregate state of matter; Kant thought air is a liquid (cf. SEMF, prop. 9, 1:381/CENS:323) – contain more than just particles, for bodies also consist of ether, a subtle and elastic type of matter akin to an energy field.

Related terms: ***Thoughts on the True Estimation of Living Forces***, **Body**, **Evolution**, **Force**, **Matter**, **Substance** *Martin Schönfeld*

"A New Elucidation of the First Principles of Metaphysical Cognition" (NE, Ak. 1:385–416 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 1–45) (*Principiorum primorum cognitionis metaphysicae nova dilucidatio*) This is the second of Kant's academic dissertations. "New Elucidation" (NE) was submitted to Albertina University at Königsberg after "Meditations on Fire" (SEMF, 1:369–84 [1755]/CENS:309–26), which is a master's thesis (*Magisterarbeit*), and before *Physical Monadology* (PM, 1:473–87 [1756]/CETP70:47–66), which is a professorial dissertation (*Habilitationsschrift*). Kant completed NE in the summer of 1755 and defended it in September. It earned him the doctoral degree and the right to teach (*venia legendi*) as a university instructor (*Privatdozent*). In the same year, NE was published with Hartung in Königsberg. It was not reprinted during Kant's lifetime.

NE is concerned with ontology, although its title suggests a focus on epistemology. Kant states that the "purpose of his undertaking" is to throw some light on "the first principles of our cognition" (NE, 1:387/CETP70:5). These principles he also calls "the principles of all truths" (NE, prop. 2, 1:389/CETP70:7). However, NE proceeds neither from a modern analytic reduction of principles of truth to logical laws of thought, nor from the "Copernican turn" of Kant's own later transcendental idealism (cf. Bxvi–xvii [1787]/CECPR:110). Unlike the pure concepts of the understanding in the *Critique of Pure Reason*, the principles of truth in NE do not play constitutive epistemic roles. Rather, they are heuristic devices for revealing properties of and relations among substances (NE, 1:416/CETP70:1–45). In NE, Kant proceeds from the assumption of naive realism or ontological realism. The principles of metaphysical cognition function as epistemic mirrors of mind-independent objects and disclose the objective structure of reality, making them tantamount to principles of being.

Traditional metaphysics (the ontologies proposed by members of the Leibniz-Wolffian school) assumes a small set of such principles and, despite some variations, agrees on privileging two of them: the principle of contradiction as the first ontological axiom, and the principle of sufficient reason as the second axiom (e.g., C. Wolff, *German Metaphysics* [1719]; G. B. Bilfinger,

Dilucidationes philosophicae [1725]; A. G. Baumgarten, *Metaphysica* [1739/4th ed. 1757]; C. Wolff, *Ontologia* [1730]; J. C. Gottsched, *Weltweisheit* [1733–4]; J. P. Reusch, *Systema metaphysicum* [1735]; F. C. Baumeister, *Philosophia definitiva* [1738]; G. Canz, *Philosophia fundamentalis* [1744]; A. Böhm, *Metaphysica* [1755]).

Kant takes issue with the Leibniz-Wolffian consensus. In Section 1 of NE, he argues that "there is no *unique*, absolutely first, universal principle" (NE, prop. 1, 1:388/CETP70:6), for if a proposition were simple, it would have to be either affirmative or negative. Yet neither an affirmative nor a negative proposition can be subsumed under the other (ibid.). Thus there must be two principles instead, positive identity ("whatever is, is") and negative identity ("whatever is not, is not"; NE, prop. 2, 1:389/CETP70:7). Reality is structured by these two first axioms ("*bina sunt principia absolute prima*," NE, 1:389/CETP70:7), and their propositional umbrella is contradiction. In this sense – and only in this sense – is contradiction the "absolutely supreme" principle (NE, prop. 3, 1:390/CETP70:9). Although Kant defers to the consensus that puts contradiction first, he does so with the caveat of there really being no "first." Reality is complex, and its first cognitive principle is a derivative synthesis of affirmation and negation.

In Section 2, Kant examines the second ontological axiom, the law of causation. Christian August Crusius (1715–75) had criticized Wolff in *De usu et limitibus principii rationis determinantis, vulgo sufficientis* (1750) on having failed to separate metaphysical (ontological) and cognitive (logical or epistemic) aspects of causation. Kant follows Crusius in differentiating the ground of being from the ground of knowing. The former is the "determining ground" of why something comes into existence, and the latter is the reason for understanding why an event occurs (NE, prop. 4, 1:392/CETP70:11). Proceeding from the Pietistic critique of the School Philosophy, Kant discards the label of sufficient reason and calls the law of causation the principle of determining reason.

Determining reason governs natural processes in the guise of efficient causation. Anything that exists is caused by something else, and nothing that exists has the ground of being in itself (NE, prop. 6, 1:394/CETP70:14). This also applies to God. Contradicting Wolff's claim that God is above the causal structure of reality by having the ground of existence in Himself (cf. *Philosophia prima sive Ontologia* [1730], §309), Kant suggests that God should rather be defined as the "Being, the existence of which is prior to the very possibility both of itself and of all things" (NE, prop. 7, 1:395/CETP70:15). God is "the absolutely necessary principle of all possibility" and also the only being "in which existence is prior to, or … identical with possibility" (NE, 1:395–6/CETP70:16–17). Traditionally (cf. Aristotle, *Metaphysics*, 9.1–3), possibility is thought to precede existence and necessity. But in his ontological argument in prop. 7, Kant reverses this sequence and claims that necessity is prior to existence, and existence prior to possibility, an argument he will develop at length in *The Only Possible Argument in Support of a Demonstration of the Existence of God* (OPA, 2:79–83 [1763]/CETP70:124–8).

Since the principle of determining reason implies that nothing that exists "can be without a ground which determines its existence antecedently" (NE, prop. 8, 1:396/CETP70:17), this raises the question of freedom. Freedom has the structure of spontaneous causation: a free action is the effect of a single, complete cause, and this cause is not caused by something else. So the intention or inclination of the will, which grounds free action, must be unconstrained. Instead of being determined by an open-ended chain of antecedent

causes, the spontaneity of free action issues from an inner principle, the inclination (NE, prop. 9, 1:402/CETP70:25).

But how can freedom, governed by spontaneous causation, occur in a world determined by chains of efficient causation? Efficient causation has the structure that each cause is the effect of a prior cause. Nothing comes out of nowhere; anything that exists is merely the most recent link of a chain. Kant addresses this difficulty in a dialogue (NE, 1:401–5/CETP70:24–30) between a proponent of determinism, Caius, and a defender of freedom, Titius. Kant/Titius suggests that the chain of efficient causes supplies motives (*motiva*) for intentions (NE, 1:403/CETP70:27), but the will is not compelled to act on them, for "we are eminently able to either focus our attention on them, or to suspend our attention, or to turn it in another direction" (NE, 1:403/CETP70:27). There is a gap between the last link in the efficient chain, the motive, and the first link of spontaneous causation, the inclination. This allows the will to pivot. The will can turn to motives of its choice. This power rests on the inner principle of spontaneity. It lets the will incline to motives that are weaker than others (NE, 1:403/CETP70:27). Free action results from such pivots (NE, 1:402/CETP70:25).

By differentiating externally caused motives from spontaneously arising inclinations, Kant seeks to integrate lawful processes in the world with free actions of the mind. Arguably, his compatibilist proposal only shifts the problem to a mind-internal gap between deterministic and free causes, which raises further questions. In the *Critique of Practical Reason*, Kant would dismiss this notion of freedom as "no better than that of a turnspit, which when once wound up also carries out its motions of itself" (CPrR, 5:97 [1788]/CEPP:218). Yet despite this later dismissal, the compatibilism of NE represents a metaphysical explanation. The problem of free will may not have a logical solution but can still be elucidated in dynamic terms. Minds exist in the world as monads that are wellsprings of power in interactive networks. Free are those minds that prevail over exterior impacts. Whether a mind is free is a matter of its relative strength in the network. Autonomy is the result of resistance produced by the "spontaneous power of self-determination" (*semet ipsa sponte determinandi potestate*; NE, 1:404/CETP70:28).

In Section 3, Kant proposes two further principles, which are "derivative" of determining reason (NE, 1:410/CETP70:37) and permit "deeper" metaphysical cognition (NE, 1:416/CETP70:45). The first of these principles is the principle of succession. It states that "no change can happen to substances except in so far as they are connected with other substances" (NE, prop. 12, 1:410/CETP70:37). This axiom of interconnectedness is the schema of physical processes. It accounts for change and time, and serves as the ontological platform for Newton's law of motions. The principle of succession in NE foreshadows Kant's later project in the 1786 *Metaphysical Foundations of Natural Science*.

The second of these derivative causal laws is the principle of coexistence. It states that "finite substances do not, in virtue of their existence alone, stand in a relationship with each other, nor are they linked together by any interaction at all, except insofar as the common principle of their existence, namely the divine understanding, maintains them in a state of harmony in their reciprocal relations" (NE, prop. 13, 1:412–13/CETP70:40). Coexistence complements succession. Interaction, while essential for change, is not essential for the existence of substances.

The result is an integrative proposal. With the binary basis of contradiction developed in Section 1, and the compatibilist proposal in Section 2, NE supplies the ontological framework to the evolutionary philosophy of nature developed in the 1749 *Thoughts on the True Estimation of Living Forces* (TE) and the 1755 *Universal Natural History* (UNH). In TE (§1–10), Kant

contends that nature stems from an energetic state whose forces are twofold, and in UNH (II.2 and II.7), he suggests that the interplay of attractive and repulsive forces creates a world of matter and minds. With the derivative principles of succession and coexistence formulated in Section 3, Kant hopes to arrive at a conciliatory conclusion that combines aspects of the theory of physical influx – advocated by early modern neo-Aristotelians and more recently by Leonhard Euler (1707–83) in *Gedanken von den Elementen der Körper* (1746) to account for action at a distance in Newtonian mechanics – with aspects of the theory of preestablished harmony advocated by Leibniz and his students.

Related terms: **Axioms**, **Causality**, **Cause**, **Cognition**, **Force**, **Freedom**, **Metaphysics**, **Object**, **Ontology**, **Realism**, **Substance**, **Substantial** *Martin Schönfeld*

1756

"On the Causes of Earthquakes on the Occasion of the Calamity that Befell the Western Countries of Europe towards the End of Last Year" (OCE, Ak. 1:417–27 / Cambridge Edition, *Natural Science*, pp. 327–36) (*Von den Ursachen der Erderschütterungen bei Gelegenheit des Unglücks, welches die westliche Länder von Europa gegen das Ende des vorigen Jahres betroffen hat*) This is the first of three tracts on earthquakes. "On the Causes of Earthquakes" (OCE [1756]) appeared in two parts in the journal *Königsbergischen wöchentlichen Frag- und Anzeigungsnachrichten*, on January 24 and 31, 1756. It was not reprinted in Kant's lifetime. It was republished in 1867 in a collection of Kant's works edited by Gustav Hartenstein (2nd ed., 8 vols., Leipzig: Voss, 1867–8).

The occasion of OCE and its sequels "Earthquake" (E [1756]) and "Continued Observations on the Earthquakes" (COE [1756]) was the great Lisbon earthquake in 1755, an event that was construed to pose a challenge to Leibniz's metaphysics. In OCE, Kant outlines his earthquake theory. In E, he applies his theory to the Lisbon catastrophe and argues against interpreting the event as a divine punishment or as a refutation of theodicy. In COE, he defends his physical earthquake theory against competing explanations.

The great Lisbon earthquake is estimated to have had a magnitude of 8.5–9.0 M_w, making it one of the strongest quakes ever recorded. Waves travelled from the Atlantic Ocean epicenter (200 kilometres offshore from Portugal's Cape St. Vincent) and crashed on the Algarve coast of Portugal, the beaches of Spain, and the coastline of Morocco. Smaller tsunami waves were seen in Cornwall and Greenland, on Martinique and Barbados, and on the Brazilian coast. Exceptionally hard hit was the city of Lisbon, capital of the Kingdom of Portugal. Ninety percent of the city was destroyed, and nearly a quarter of its population of 200,000 was killed. The cost of rebuilding the capital effectively ended Portugal's overseas colonial ambitions.

A philosophical casualty of the great Lisbon earthquake was Leibniz's philosophy, which, up to 1755, enjoyed considerable popularity among European intellectuals. In *Theodicy* §52 (1710), Leibniz had argued that we are living in the best of all possible worlds. After the earthquake, Voltaire made his Candide quip (*Candide* [1759], ch. 6), "if this is the best of all possible worlds, what are the others?"

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In OCE, Kant does not engage with metaphysical ramifications of the earthquake and instead focuses on its geological dimension. He argues that earthquakes have identifiable natural causes and are most likely due to subterranean explosions. Some of them are caused by combustion in the magma conduits beneath volcanoes, such as the quakes common in the region of Italy's Mt. Vesuvius (OCE, 1:423/CENS:333). Others, the more frequent types, are triggered by shock-waves from conflagrations in collapsing cave systems (OCE, 1:420, 422–3/CENS:331–3). Kant stipulates that cave systems filled with combustible gases run underneath river valleys and along mountain ranges, which explains, to him, why earthquakes are more common in mountainous regions than on plains (OCE, 1:421/CENS:331). An explosion in a cave beneath the Tagus River, he surmises, was the cause of the Lisbon earthquake (OCE, 1:421/CENS:331).

Scientifically, Kant's explanations are correct for some types of quakes. Volcanic eruptions can indeed trigger local earthquakes, and so can collapsing caves. The cave hypothesis, for instance, applies to modern-day tremors induced by fracking. But the major cause of seismic activities – plate tectonics – was found only with the discovery of continental drift by Alfred Wegener (1880–1930) in 1912. Nonetheless, OCE is a milestone, marking one of earliest attempts at systematic seismology.

Related terms: **Geography**, **History** *Martin Schönfeld*

"History and Natural Description of the Most Noteworthy Occurrences of the Earthquake that Struck a Large Part of the Earth at the End of the Year 1755" (E, Ak. 1:429–61 / Cambridge Edition, *Natural Science*, pp. 339–64) (*Geschichte und Naturbeschreibung der merkwürdigsten Vorfälle des Erdbebens, welches an dem Ende des 1755sten Jahres einen großen Theil der Erde erschüttert hat*) This is the most detailed of Kant's three earthquake essays. "Earthquake" (E [1756]) was published as a monograph by Hartung in Königsberg; its publication, in February/March 1756, succeeds that of "On the Causes of Earthquakes" (OCE [January 1756]) and precedes that of "Continued Observations on the Earthquakes" (COE [April 1756]). While OCE contains Kant's theory of seismic events, and COE is his rebuttal of unscientific rival theories, E is about the great Lisbon earthquake, its cause, context, and aftermath. E concerns philosophy of nature and is a study of the geological, physical, chemical, hydrological, volcanic, and climatological aspects of earthquakes. Although E does not concern the human dimension (cf. E, 1:434/CENS:342), Kant ends the treatise with a consideration of the plight of the victims. There he engages with the metaphysical questions raised by such catastrophes, such as the teleological issue of nature's use and design, and the problem of theodicy (E, 1:455–61/CENS:359–64).

The great Lisbon earthquake raises metaphysical questions because of an unfortunate chain of events. It was not just a catastrophe (for details see OCE) but also one that slaughtered the innocents while sparing the wicked. The quake hit on November 1, 1755, a Sunday and a Roman Catholic holiday, All Saints Day, during morning mass. The tsunami that swept through Lisbon toppled church towers, many of which fell through the roofs onto the aisles. Many of the victims were in church, while many who skipped mass survived. Lisbon is a center of Christian culture. Its churches are clustered downtown at the mouth of the Tagus River close to sea level. Since it is a harbor city, it also has the requisite entertainment industry, with bars and bordellos. But much of that is in the outskirts on higher elevations. So the tsunami drowned and crushed the faithful in the churches but spared the sinners in the brothels. Why would God allow such a thing? (For its cultural impact on the reception of Leibnizian theodicy, see OCE.)

It is tempting to see the catastrophe as a punishment meted out, but, Kant warns, "this kind of judgment is a culpable impertinence that arrogates to itself the ability to understand the intentions behind divine decisions" (E, 1:459/CENS:362–3). The root of such confusions is the delusion of anthropocentrism. "Man is so opinionated that he sees only himself as the object of God's activities," he writes; "everything is to be seen merely in relation to ourselves" (E, 1:460/CENS:363). This lets one expect that "nature supposedly does not undertake any changes that might be any sort of cause for discomfort for mankind except to punish us, threaten us, or to wreak vengeance on us" (E, 1:460/CENS:363). However, "the whole essence of nature is a worthy object of divine wisdom and its activities"; "we are part of [this essence] but try to be all of it" (E, 1:460/ CENS:363). Earthquakes, Kant argues, "are planted in nature by God as a proper consequence of fixed laws no less than other accustomed causes of discomfort which are thought to be more natural merely because they are more familiar" (E, 1:431/CENS:340). Their occurrence should give us a sense of humility (E, 1:431/CENS:340). We are not the end of creation; instead, we are only entrusted with the stewardship of the surface of the earth (E, 1:431/CENS:340; the Cambridge Edition translates *Haushaltung*, somewhat misleadingly, as "husbandry"). And instead of blaming the victims, we should rather empathize and offer help (E, 1:459/CENS:362).

Related terms: **"An Attempt at Some Reflections on Optimism," "Thoughts on the Premature Demise of Herr Johann Friedrich Funk, in an Epistle to his Mother," Belief, Geography, God, History, Hope, Life** *Martin Schönfeld*

"Continued Observations on the Earthquakes that Have Been Experienced for Some Time" (COE, Ak. 1:463–72 / Cambridge Edition, *Natural Science*, pp. 365–73) (*Fortgesetzte Betrachtung der seit einiger Zeit wahrgenommenen Erderschütterungen*) This text is the last of three tracts Kant wrote on earthquakes. "Continued Observations on the Earthquakes" appeared in two installments in the journal *Königsbergischen wöchentlichen Frag- und Anzeigungsnachrichten*, on April 10 and 17, 1756. It was not reprinted in Kant's lifetime. In 1839, it was republished in a collection of Kant's works edited by Gustav Hartenstein (1st ed., 10 vols., Leipzig: Modes & Baumann).

The three tracts – "On the Causes of Earthquakes" (OCE [1756]), "Earthquake" (E [1756]), and COE – were occasioned by the great Lisbon earthquake of 1755. In their arguments they form a systematic whole. In OCE, Kant lays out his theory of the physical causes of earthquakes and explains how it applies to the Lisbon quake. He rightly contends that earthquakes are tremors from inside planet Earth and wrongly argues that they are caused by explosions of combustible materials in subterranean cave systems (*see* "**On the Causes of Earthquakes**"). In E, he offers an account of the Lisbon quake and argues that such catastrophes should never be seen as divine punishment; rather, they should incite compassion and our solidarity with the victims (E, 1:459–61 [1756]/CENS:362–4; *see* "**On the Causes of Earthquakes**"). In COE, the conclusion of his investigation, he returns to the question of causes and rejects a rival hypothesis. In all three tracts, he argues that the guide of reason, the use of the scientific method, and the focus on physical causes (instead of casting for religious explanations) will shed the clearest light on such calamitous events.

COE is both an argument for the proper use of reason in making sense of the facts, and a rebuttal of an explanation antithetical to Kant's own. The core idea of his theory is that earthquakes have terrestrial causes; they are brought about by geological reasons beneath the

earth's surface, namely the "fire of the subterranean vaults" (COE, 1:465/CENS:368). In COE, he takes issue with various competing explanations, but the main theory he attacks is the logical opposite of his own: earthquakes are alleged to have extraterrestrial causes, supposedly brought about by astrophysical events beyond the Earth's atmosphere. His refutation proceeds from Newtonian mechanics.

While this alternate explanation was never systematically formulated, it had various defenders, such as the French hydrographer Pierre Bouguer (1698–1758) and the German scholar Gottfried Profe (1712–70). Bouguer surmised that the gravitational pull of the Moon could trigger quakes on Earth (COE, 1:467/CENS:369). Profe suspected that the Lisbon earthquake was due to a planetary conjunction (COE, 1:465/CENS:368).

Although lunar gravitation has terrestrial effects (the tides), and although celestial alignments, such as that of the Moon and Sun, may enhance them (causing spring tides), they are neither strong enough for earthquakes nor capable of igniting the Earth's "hidden tinder" (COE, 1:466/CENS:369). Kant does not deny that tidal gravitational forces can cause tremors in principle (cf. COE, 1:467/CENS:369–70, which happens to be correct, for instance, for the Jovian moon Io). But he rejects the idea in practice, considering the distances between the Earth, Moon, and the planets, and given the inverse square law of the propagation of gravitational force (COE, 1:468/CENS:370). The hypothesis of planetary conjunctions, furthermore, is also refuted by experience, for as Gassendi (1592–1655) reported, the three-planet conjunction in 1604 had no ill effect on the Earth (COE, 1:469/CENS:371).

Related terms: **Geography**, **History** *Martin Schönfeld*

The Employment in Natural Philosophy of Metaphysics Combined with Geometry, of which Sample I Contains the Physical Monadology **(PM, Ak. 1:473–87 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 47–66) (*Metaphysicae cum geometria iunctae usus in philosophia naturali, cuius specimen I. continet monadologiam physicam*)** This text is the third of Kant's academic dissertations. *Physical Monadology* was completed after the doctoral dissertation "New Elucidation" (NE, 1:385–416 [1755]/CETP70:1–45) and before *On the Form and Principles of the Sensible and the Intelligible World*, otherwise known as the *Inaugural Dissertation* (ID, 2:385–419 [1770]/CETP70:373–416). PM was Kant's professorial thesis (*Habilitationsschrift*), required for applying for a professorship. For accepting a professorship offered, Prussian universities required an additional inaugural thesis.

Kant submitted PM to Albertina University in March 1756, defending it in April. In the same month, he applied for the school's professorship in metaphysics and logic, which had been vacant since the passing of its previous holder, Martin Knutzen (1713–51), and was slated to be filled that year. In May, the anonymous publication of *Universal Natural History and Theory of the Heavens or Essay on the Constitution and the Mechanical Origin of the Whole Universe According to Newtonian Principles* (UNH, 1:215–368 [1755]/CENS:191–308) was traced to Kant through an incautious advertisement of a local bookseller. Kant's application was not forwarded to Berlin. The professorship went to J. D. Kypke in 1756 and passed to J. Buck in 1758. PM was published by Hartung in Königsberg 1756. It was not reprinted in Kant's lifetime.

PM is a treatise in natural philosophy on the question of the divisibility of matter. Bodies exist in space, are therefore extended, and are thus divisible. If their parts were extended as well, then the divisibility of matter would continue ad infinitum, and bodies could not have simple parts,

which seems absurd. But if they did have simple parts, then these parts would not be divisible, hence not be extended, and consequently not constitute bodies, which seems absurd, too. According to the entry on "Zeno" by Pierre Bayle (1647–1706) in his *Dictionnaire historique et critique* (1697), there are three conceivable solutions to this problem, depending on whether matter is assumed to consist of particles, points, or atoms. None of these options is quite satisfactory. Particles have spatial extension, which would make matter infinitely divisible and be devoid of simple elements. Points are not divisible, which makes them simple elements in space, but since they lack extension, they cannot fill matter. Atoms had been stipulated since antiquity as being indivisible and extended, but this raises the question of how they can take up space without admitting of division.

In PM, Kant tries to solve this dilemma by escaping between its horns. On the one hand, he claims in prop. 1 and prop. 2 that bodies must be conceived to consist of indivisible parts, which he calls simple substances or monads (PM, 1:478/CETP70:54). On the other hand, he admits in prop. 3 and prop. 4 that space is infinitely divisible and lacks simple parts, and that such an absence of ultimate elements applies to any entity that is infinitely divisible (PM, 1:478–9/CETP70:54–5). Nonetheless, he insists in prop. 5 that bodies do have simple elements. Not only are these ultimate elements located in space, but they are also actually extended. A monad, Kant argues, can fill space despite its simplicity (PM, 1:480/CETP70:56).

How is this possible? Physical monads resemble material atoms and geometrical points in being simple and consequently in being indivisible. But unlike points, they take up space. And unlike atoms, they do not fill a volume by just being there or through some stipulated solidity. Monads are dynamic. Kant suggests in prop. 6 that monads fill space by radiation (PM, 1:480/CETP70:57). The radiated field he calls "sphere of activity" (*sphaera activitatis*) (PM, 1:480–1/CETP70:57) or "orbit of activity" (*ambitus activitatis*) (PM, 1:481/CETP70:58).

In the remainder of PM (in prop. 7 and prop. 8 of Section 1, and prop. 9, 10, and 11 of Section 2), Kant details this hypothesis. Physical monads are points in space. These points are active as incessant sources of radiation. Reminiscent of the opening statement in *Thoughts on the True Estimation of Living Forces* §1, that "an essential force inheres in a body and belongs to it even prior to extension" (TE, 1:17 [1749]/CENS:22), he contends in PM (prop. 8) that matter and space are analyzable in energetic terms, which means that the ultimate elements are force-wells. These force-wells fill space and resist division through the power of impenetrability, which is the dynamic expression of the sphere of activity (PM, 1:482/CETP70:59).

Essential to the field radiated by the monadic force-wells is its dialectical structure. Instead of being a uniform radiation, the field is braided together by two opposing forces, with countervailing vectors, different initial intensities, and staggered propagation rates. One aspect of this binary field is a force that is strongly repulsive, and that propagates its intensity at the inverse cube of the distance from the point source (prop. 10, scholium, PM, 1:484/CETP70:62). Another aspect is a force that is weakly attractive, and that falls off at the inverse square of the distance from the center (ibid., PM, 1:484/CETP70:62–3).

The dialectics of the field explains the constitutive self-organization of matter. Because of the force of repulsion, the physical monad is impenetrable such that contact with others will not obliterate it: the force-well remains stable and the activity sphere preserves its volume (cf. prop. 9, PM, 1:483/CETP70:60). And because of the force of attraction, the monad accretes with others into the constitutive matrix of material bodies (cf. prop. 10, PM, 1:484/CETP70:61–2). Repulsion, which acts strongly but falls off quickly, allows the activity sphere to hold out against

immediate contact with others; attraction, which acts weakly but falls off slowly, allows the activity sphere to grip other force-wells in space to combine into larger material structures. The interaction of attraction and repulsion is what gives the monad its determinate volume. Since repulsion first overwhelms attraction but then falls off steeply, both forces are equal at some distance from their common source. This equality constitutes dynamically the event horizon and structurally the spatial limit of the activity sphere (prop. 10, scholium, PM, 1:484–5/CETP70:63).

Ontologically, the constitutive monadology of PM is a linear extension of the dynamic claims of UNH [1755]. In UNH, Kant develops a cyclic theory of cosmic evolution, from big bang to big crunch, based on the interplay of attraction and repulsion (cf. UNH, 1:261–9/CENS:226–32; UNH, 1:307–22/CENS:260–73). A key element of this "phoenix of nature" (UNH, 1:321/CENS:272) is the formation of spiral galaxies and solar systems from particle clouds (*see* **Evolution**). This so-called "nebular hypothesis" hinges on a seesaw of attraction and repulsion that allows for the gravitational accretion of material particles to stellar bodies and the arrangement of planetary satellites on an ecliptic plane. In UNH, attraction and repulsion are invoked as acting upon material particles, for the sake of explaining how interstellar dust coalesces into celestial objects. In PM, attraction and repulsion are shown to act within the particles themselves. The same forces explain natural self-organization on all orders of magnitude, from the subatomic to the galactic scale.

In the conclusion of PM, Kant uses his theory of attractive and repulsive forces to explain inertia and density in Newtonian mechanics. The account of physical monads entails that all ultimate elements are originally equal in volume (prop. 10, corollary, PM, 1:485/CETP70:63). Still, bodies can have different masses depending on the inertia they are endowed with (prop 11, corollary 2, PM, 1:486/CETP70:64). Mass comes in degrees, which means that matter varies in density. Varying densities are possible because of the constitution of the activity spheres. Although impenetrable, they are elastic and can be compressed, which packs greater numbers of monads into smaller bodies (prop. 13, corollary, PM, 1:487/CETP70:66).

Kant believes that PM yields the proof of attractive and repulsive forces (cf. prop. 10, PM, 1:485/CETP70:63) used for explaining cosmic evolution in UNH. The interplay of forces reconciles the divisibility of bodies with the simplicity of elements. This monadology is intended to supply the metaphysical groundwork for Newtonian mechanics. For without repulsion, there could be no solidity; without attraction, there could be no bodies; and without their interplay, there could be no elasticity to explain varying density.

Generally, Kant's proposal in PM combines metaphysical assertions about matter with geometric notions of space (a relational frame), points (unextended simples), and the continuum (infinitely divisible). In this sense is the physical monadology an example of the value of combining metaphysics and geometry, as the title of the treatise announces. This theory of physical monads offers an alternative to Bayle's three options of dealing with the classical problem of the divisibility of matter. According to Kant's fourth way, the space of material bodies is not infinitely divisible since it is constituted by power points. They radiate forces whose oscillation whips out tiny dimensional bubbles. These bubbles are the ultimate spatial units of matter. Since radiation spawns extension, these units are both indivisible and extended. Kant's account of the self-organization of matter and space challenges the theological dogma of divine creation and is thus metaphysically subversive. With physical monads, nature is at least partly capable of creating itself. In the history of

ideas, Kant's speculation of monadic activity spheres is the first conceptual precursor of Calabi-Yao manifolds in string theory.

Related terms: **Body**, **Evolution**, **Force**, **Mathematics**, **Matter**, **Space** *Martin Schönfeld*

"New Notes to Explain the Theory of the Winds, in Which, at the Same Time, He Invites Attendance at His Lectures" (TW, Ak. 1:489–503 / Cambridge Edition, *Natural Science*, pp. 375–85) (*Neue Anmerkungen zur Erläuterung der Theorie der Winde*) This essay belongs to the early tracts on philosophy of nature. Kant wrote on climate dynamics on three occasions, in *Universal Natural History* (UNH, 1:223–4 [1755]/CENS:195–6), in "Theory of the Winds" (TW [1756]), and in "West Winds" (PAG, 2:1–12 [1757]/CENS:386–95). UNH, TW, and PAG are connected. Their shared background is the hypothesis of self-organization (*see* **Evolution**), according to which "matter ... determines itself through the mechanisms of its forces" consistently and harmoniously (UNH, 1:224/CENS:196). Nature organizes itself with dynamic interplays, spawning well-ordered patterns. For this perspective of the "free thinker" (*Freigeist*, UNH, 1:224/CENS:196), which Kant defends, winds serve as supporting evidence. They express beautiful designs because they benefit nature and civilization alike. The monsoon brings rain, and the trade winds sustain shipping. Winds display the mechanics of self-organization, since their emergence can be traced to entirely natural causes. Explaining how certain winds, such as coastal, trade, and monsoon winds, come into being is thus crucial for making the larger philosophical, free-thinking, and evolutionary point.

TW is a lecture announcement at Albertina University, like its sequel PAG. TW consists of a tract on climate dynamics with a brief advertisement for a physical geography course in summer semester 1756. PAG is a syllabus of the same course advertised for summer 1757, with an appendix on west winds. The appendix supplements the monsoon theory of TW. The syllabus in PAG emphasizes the developmental aspects of physical geography – the history of land forms, the history of rivers, and the history of winds, climate, and the atmosphere (PAG, 2:5–7/CENS:389–92). Remarking on "the great changes the Earth has undergone in the past," Kant asserts that so-called "sports of nature" (*Spiele der Natur* [*lusūs naturae*]) are "actually petrified fragments from the animal kingdom"; that is, fossils (PAG, 2:8/CENS:392).

TW begins with an account of the dynamics of coastal winds and the identification of the thermal reasons for their twice-daily reversals of direction – blowing to the shore at night, and blowing to the sea during the day (prop. 1, TW, 1:492–4/CENS:376–8). This is a reformulation of the account in UNH (cf. UNH, 1:223–4/CENS:196). In TW, an account of the dynamics of trade winds follows, with the astrophysical reasons of their origin, direction, and constant blow (prop. 2–4, TW, 1:494–500/CENS:378–82). Trade winds are east winds (blowing from east to west) that arise over the equator in air masses expanding to the north and to the south, and which turn to the northwest in the Tropic of Cancer and to the southwest in the Tropic of Capricorn.

The inquiry of winds concludes in TW (prop. 5) with an account of the monsoon. This account continues in PAG. The remarks in TW on the monsoon are on the easterlies that bring rain to East Asia (TW, 1:500–1/CENS:382–4). The remarks in PAG on the monsoon concern the westerlies that bring rain to India (PAG, 2:10–2/CENS:394–5). The monsoon blows in the northern hemisphere in summer. In spring, the Eurasian continent starts absorbing more insolation, which heats up the land, expands the air, and drives winds out to the sea. In summer,

the Indian and Pacific Oceans north of the equator have heated up at the surface as well, which creates an air pressure equilibrium that halts the wind. As air over the sea expands, wind rises and reverses direction. Laden with moisture, this wind brings monsoon rains when making landfall. The cycle ends with the onset of fall and starts anew in spring.

Noteworthy about these explanations, not only of the monsoon cycle but also of the coastal seesaw and the perennial trade winds, is that they are accurate. Kant was the first natural philosopher to correctly elucidate major elements of climate dynamics.

TW and PAG were published by Driest in Königsberg as flyers for the university. Because of the local scope of their publication, Kant's theories were soon forgotten. In TW, for instance, Kant argues that the air currents spawning the trade winds come from the interplay of insolation (solar radiation reaching the planetary surface) with the spherical shape and axial rotation of the Earth (TW, 1:494–500/CENS:378–82). Kant's explanation, which is correct, was later attributed to Heinrich Wilhelm Dove (1803–79) and called Dove's Law. Dove, who taught meteorology and climate at Königsberg, reiterated the same explanation and repeated Kant's discovery (probably unwittingly) in his monograph *On the Influence of Axial Rotation on Atmospheric Currents* (1835). Kant's contribution to understanding the monsoon remained equally unknown. Edmond Halley (1656–1742) found key elements of this cycle (insolation triggering atmospheric currents) in 1686. Today, the discovery of the monsoon is associated with the so-called Walker Circulation, named after the Cambridge physicist Gilbert Walker (1868–1958), who studied the monsoon in India.

Related terms: **Evolution**, **Geography**, **History**, **Matter**, **Physical influx**

Martin Schönfeld

1757

"Plan and Announcement of a Series of Lectures on Physical Geography, with an Appendix Containing a Brief Consideration of the Question: Whether the West Winds in Our Regions Are Moist Because They Travel over a Great Sea" (PAG, Ak. 2:1–12 / Cambridge Edition, *Natural Science*, pp. 386–95) (*Entwurf und Ankündigung eines Collegii der physischen Geographie nebst dem Anhange einer kurzen Betrachtung über die Frage: Ob die Westwinde in unsern Gegenden darum feucht seien, weil sie über ein großes Meer streichen*) PAG is the 1757 successor to "Theory of the Winds" (TW, 1:489–503 [1756]/CENS:375–85), in which Kant announced his intended lectures for the summer term at the Albertina, his inaugural lectures as a *Privatdozent* of the university. The two announcements differ dramatically in their respective emphases. TW presents three general principles for the organization of planetary atmospheric motion followed by two "notes" giving specific instances of how major wind systems, namely the tropical trade winds and Asian monsoons, illustrate the principles. The essay was no doubt intended to attract student interest by demonstrating the rigor and thoroughness of Kant's exposition. TW ends with a single paragraph in which Kant indicates his intention to lecture on "natural science" (i.e., physics), mathematics, logic, and metaphysics. TW does not explicitly mention physical geography.

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PAG completely reverses the emphasis, presenting a detailed outline of his intended lectures on physical geography, followed by a brief "appendix" discussing moisture in the regional west winds. Kant had no doubt discovered that prospective students were more readily attracted by learning the range of what they would learn than by a detailed presentation of one arcane topic.

In the introduction to PAG, Kant distinguishes mathematical, political, and geographical ways of considering Earth. The mathematical perspective is concerned with the size and shape of planet Earth and with planetary aspects; the political with the description of human affairs – with communities, customs, politics, and religions. The geographical outlook is concerned with describing "the natural characteristics of the globe and what is on it: the seas, dry land, mountains, rivers, the atmosphere, human beings, animals, plants, and minerals" (PAG, 2:3/CENS:388). The course was "bookended" by the mathematical and political aspects that Kant distinguished, but the preponderance of the course concerned physical geography *sensu stricto*. It is noteworthy that six of the advertised eight sections on general (i.e., systematic) physical geography are entitled "History of . . .", meaning "natural history." In the eighteenth century, this meant, much as today, "the description of nature"; no great temporal dimension was necessarily involved.

The essays on the winds contained in TW and PAG were the second and third parts of a trilogy briefly initiated in *Universal Natural History* (UNH, 1:223–4 [1755]/CENS:196). It is noteworthy that in UNH and in much greater detail in TW, Kant's exposition of sea breezes and of the Asiatic monsoons conforms with modern understanding insofar as he identified the differential heating and cooling of Earth's land and sea as a cause of atmospheric motions, whereas in PAG, his failure to recognize principles of air mass stability led to significant limitations of his exposition of the occurrence of wet climates in the planetary westerly wind belts.

Related terms: **Lectures on Geography**, ***Physical Geography***, **Geography** *Michael Church*

1758

"New Doctrine of Motion and Rest and the Conclusions Associated with It in the Fundamental Principles of Natural Science While at the Same Time His Lectures for This Half-Year Are Announced" (NDMR, Ak. 2:13–25 / Cambridge Edition, *Natural Science*, pp. 396–408) (*Neuer Lehrbegriff der Bewegung und Ruhe und der damit verknüpften Folgerungen in den ersten Gründen der Naturwissenschaft*) "Motion and Rest" (NDMR [1758]) treats of the principles of mechanics such as the force of inertia, the law of continuity, and collisions. NDMR is Kant's first systematic reflection on Newtonian mechanics, anticipating themes of the critical philosophy as explicated in *Metaphysical Foundations of Natural Science* (MNS [1786]). NDMR was printed by Driest in Königsberg in April 1758 as an eight-page brochure to advertise Kant's summer semester classes in logic, metaphysics, physical geography, and mathematics. The lecture advertisement is the last paragraph of the tract (NDMR, 2:25/CENS:408); the remainder is a treatise in the philosophy of nature, with sections on "New Concepts of Motion and Rest" (NDMR, 2:16–19/CENS:400–3), "The Force of Inertia" (NDMR, 2:19–21/CENS:403–4), "The

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Related terms: **Lectures on Geography**, ***Physical Geography***, **Geography** *Michael Church*

1758

"New Doctrine of Motion and Rest and the Conclusions Associated with It in the Fundamental Principles of Natural Science While at the Same Time His Lectures for This Half-Year Are Announced" (NDMR, Ak. 2:13–25 / Cambridge Edition, *Natural Science*, pp. 396–408) (*Neuer Lehrbegriff der Bewegung und Ruhe und der damit verknüpften Folgerungen in den ersten Gründen der Naturwissenschaft*) "Motion and Rest" (NDMR [1758]) treats of the principles of mechanics such as the force of inertia, the law of continuity, and collisions. NDMR is Kant's first systematic reflection on Newtonian mechanics, anticipating themes of the critical philosophy as explicated in *Metaphysical Foundations of Natural Science* (MNS [1786]). NDMR was printed by Driest in Königsberg in April 1758 as an eight-page brochure to advertise Kant's summer semester classes in logic, metaphysics, physical geography, and mathematics. The lecture advertisement is the last paragraph of the tract (NDMR, 2:25/CENS:408); the remainder is a treatise in the philosophy of nature, with sections on "New Concepts of Motion and Rest" (NDMR, 2:16–19/CENS:400–3), "The Force of Inertia" (NDMR, 2:19–21/CENS:403–4), "The

Law of Continuity insofar as it is inseparable from the Concept of Inertia" (NDMR, 2:21–3/CENS:405–6), and "The Laws of Impact" (NDMR, 2:23–5/CENS:407–8).

In the introduction, Kant announces his plan "of setting up my ideas against the decisive view of the distinguished majority" (NDMR, 2:15/CENS:400). This majority view is the interpretation of Newton's system that Leonhard Euler (1707–83) articulated in *Mechanica sive motus scientia* (1736). By the 1750s, Euler's account was the standard reading of the *Principia* (1687), as adopted in the Leibniz-Wolffian school of philosophy in the generation after Christian Wolff (1679–1754). Kant's departure from this view is informed by what Leibniz wrote on the relativity of motion, on the reality of continuity, and on the equality of action and reaction in collisions in *Specimen dynamicum* (1695).

Against Euler, Kant argues that the claim of absolute motion (and thereby of absolute space) does not make sense, because there is no universal frame of reference (NDMR, 2:16/CENS:400). Motion and rest are intelligible merely in relation to other bodies. Such relations constitute referential frames, but no frame is physically more objective than another. Frames can also nestle within one another; hence a body at rest in one context, say a ball lying on a table, may be in motion in another, such as ball and table rotating with the Earth's surface perpendicular to the Earth's axis. Direction and velocity vary in even larger frames, since the axial rotation occurs on the Earth's orbital trajectory around the Sun, which, in turn, is moving against the backdrop of fixed stars (NDMR, 2:17/CENS:401). So motion and rest are relative, and no absolute space can be determined, which is a position Kant maintains later in MNS as well (MNS, 4:562–3/CETP81:267–8).

As soon as the relativity of motion is granted, there is no need to assume the force of inertia as Newton did (NDMR, 2:20/CENS:403). Inertia is a heuristic device for deriving the laws of motion, but not a real dynamic quantity. The law or principle of continuity, defended by Leibniz, receives a different treatment. On the one hand, continuity, like inertia, is an "auxiliary hypothesis" (NDMR, 2:21/CENS:405), and like inertia, it "is incapable of proof" (NDMR, 2:22/CENS:406). But unlike inertia, "we must certainly assume [the principle of continuity] if we do not wish to abandon the received concept[s] of motion and rest" (NDMR, 2:22/CENS:406). Finally, although there is no physically privileged frame of reference for motion and rest, there is one for certain interactions. Newton's third law of motion, the equality of action and reaction, implies a privileged frame for two-body collisions in relation to each other (NDMR, 2:23–5/CENS:407–8), what would now be called the center-of-mass frame for collisions.

Related terms: ***Metaphysical Foundations of Natural Science***, **Body**, **Cause**, **Effect**, **Force**, **Ground**, **Matter**, **Mechanism**, **Object**, **Physical influx**, **Power**, **Relation**, **Space**, **Substance**

Martin Schönfeld

1759

"An Attempt at Some Reflections on Optimism by M. Immanuel Kant, Also Containing an Announcement of His Lectures for the Coming Semester 7 October 1759" (SRO, Ak. 2:27–35 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 67–76)

Law of Continuity insofar as it is inseparable from the Concept of Inertia" (NDMR, 2:21–3/CENS:405–6), and "The Laws of Impact" (NDMR, 2:23–5/CENS:407–8).

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(***Versuch einiger Betrachtungen über den Optimismus von M. Immanuel Kant wodurch er zugleich seine Vorlesungen auf das bevorstehenede halbe Jahr ankündigt***) This is the first philosophical essay Kant published in German. The canonical version of optimism, which consists in the thesis that God created the best of all the possible worlds that could enter into existence, appears in Leibniz's *Essays in Theodicy* (1710), but similar assertions can be found in other early eighteenth-century texts, including Alexander Pope's *Essay on Man* (1733–4). The Prussian Royal Academy posted a prize contest for 1755 in which participants were asked to "examine the system of Pope contained in the proposition: All is good." Kant drafted preparatory notes that favored "Pope's system" and identified "defects" in Leibniz's argument (R3703–5, 17:229–39 [1753–4]/CETP70:77–83). By a strange coincidence, an earthquake struck Lisbon in 1755, igniting a wider debate about optimism, most famously Voltaire's *Candide, or Optimism*. Kant published three essays in response to the Lisbon earthquake that are primarily concerned with geological matters but which include a brief philosophical reflection (E, 1:459–61 [1756]/CENS:362–4). "An Attempt" mentions neither the prize contest nor the earthquake, but it responds to heightened interest in optimism and invites readers to view the ensuing reflections as specimens of what Kant will develop in his upcoming lecture courses. The essay can be divided into three sections: an introduction, the primary argument, and a final, "less scholastic" ("*mit etwas weniger Schulgelehrsamkeit*") argument (SRO, 2:33/CETP70:75). The introduction is itself noteworthy. Instead of seeking to reconcile conflicting standpoints, as Kant had done in *Thoughts on the True Estimation of Living Forces* and would do elsewhere, he fully aligns himself with Leibniz, who, so he asserts, captures the traditional understanding of the relation between God and the world. By contrast, opponents of optimism, including Adolf Reinhard (winner of the prize contest), are motivated by a desire to distinguish themselves from the "common herd." It is not clear why Kant suppresses his own, earlier objections to Leibnizian optimism. Nonetheless, he begins his primary argument with a dense paragraph that demonstrates why an "orthodox believer" (*Rechtgläubigen*) must concede that "there is a possible world, beyond which no better world can be thought" (SRO, 2:30/CETP70:72). The validity of this thesis does not itself imply the validity of optimism, for it must also be shown that only a single world is best. In response to this objection, Kant presents an argument he considers original. First, he equates the "absolute perfection" of a thing with its "degree of reality" and explains why realities can be distinguished from one another solely by degree, not by quality. Kant draws a conclusion that directly contradicts Reinhard's position: "different things can never have the same degree of reality. That means: two different worlds can never have the same degree of reality either" (SRO, 2:31/CETP70:73). Kant then turns toward another objection to optimism, namely that there can be no most perfect world, just as there can be no greatest number. Kant notes that the critics of optimism would scarcely want to admit that there cannot be a greatest degree of reality in general, for this implies that God is deficient. The germ of Kant's counterargument consists in showing that there are no "determinate limits" to the increase in number but only the "general" limit imposed by finitude itself; by contrast, there is a "determinate limit" to the degree of reality attributable to a world, for none can possess those perfections (such as independence) that are attributable to God alone. After concluding his primary argument with a striking image of the best possible world poised at the precipice of "the chasm containing the measureless degrees of perfection that elevate the Eternal Being above every creature" (SRO, 2:33/CETP70:74), Kant sketches his "alternative" argument: "a most perfect world is possible because it is real, and it is real because it has been produced by the wisest and most benevolent choice" (SRO, 2:33/

CETP70:75). Kant admits that freedom is constrained if one cannot choose "other than that which one distinctly recognizes as best" (SRO, 2:34/CETP70:76). Borrowing an image from Leibniz, he explicitly compares himself to someone caught in a "labyrinth" and implicitly compares his situation with God's. Just as God chose a particular world to create, so he must choose an argumentative path to pursue. One path leads to a God whose freedom is constrained, while the other leads to a God whose unconstrained freedom expresses itself in the choice of evil, that is, a less than optimal world. Kant decides in favor of the former line of argument, for it allows him to celebrate his own existence along with that of his fellow creatures.

Related terms: **Evil**, **Freedom**, **God**, **Hope** *Peter Fenves*

1760

"Thoughts on the Premature Demise of Herr Johann Friedrich Funk, in an Epistle to his Mother" (TPD, Ak. 2:37–44) (*Gedanken bei dem frühzeitigen Ableben des Hochwohlgebornen Herrn, Johann Friedrich von Funk, in einem Sendschreiben an die Hochwohlgeborne Frau, Agnes Elisabeth, verwitt*) Occasioned by the death in 1760 of a twenty-one–year-old student who entered the University of Königsberg in 1759, this open letter is a unique item in Kant's literary corpus. It first appeared as an eight-page pamphlet by Driest, who had published several of Kant's earlier writings, including "An Attempt at Some Reflections on Optimism," where Kant treats a similar theme in more scholarly terms: How are unfortunate events reconcilable with divine providence? The highly rhetorical language of the letter corresponds to the "high-born" status of the von Funk family and expresses the solemnity of the subject matter. The text is divided into three sections: an introduction, various arguments for viewing the premature death of a promising young man as consistent with wise providence, and a description of Funk's character. The introduction describes the condition in which we awaken to our own mortality. This does not happen during frivolous activities, nor in the event of widespread fatalities, but only when a friend or relative peacefully dies. Kant thus identifies a philosophical function for "melancholy feeling" (TPD, 2:41 [1760]; see *Observations on the Feeling of the Beautiful and Sublime and Other Writings*, ed. Patrick Frierson and Paul Guyer [Cambridge: Cambridge University Press, 2011], for the English translation used). Placing himself in the position of a promising young man – which indeed he was – Kant presents three arguments in favor of divine providence. The first runs as follows. Upon recognizing the "apparent contradiction" (TPD, 2:44) between the hopeful images we make of our life course and our true fate, we should conclude that providence wisely shields us from knowledge of the future, so that we are ready to begin to plan our lives anew. The second, more tentative argument is formulated through a rhetorical question: "We always find the ways of Providence wise and worthy of worship in those parts where we can understand it to some extent; should they not be more so, where we cannot understand?" (TPD, 2:42). The third, more far-reaching and surprising argument, also expressed by means of a rhetorical question, denies that premature death in general should be considered unfortunate: "Wasn't the misfortune of many a person primarily in the delay of death, which was much too belated to make an end at the right time, after the most laudable performances of life?" (TPD, 2:42). Kant's concluding sketch of

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Funk's character presents him as a pious young man whose life was characterized by quiet study, until he fell ill some eight months after arriving in Königsberg.

Related terms: **"An Attempt at Some Reflections on Optimism," "History and Natural Description of the Most Noteworthy Occurrences of the Earthquake that Struck a Large Part of the Earth at the End of the Year 1755," Belief, God, Hope, Life** *Peter Fenves*

1762

***The False Subtlety of the Four Syllogistic Figures Demonstrated by M. Immanuel Kant* (FS, Ak. 2:45–61 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 85–105) (*Die falsche Spitzfindigkeit der vier syllogistischen Figuren erwiesen von M. Immanuel Kant*)** *The False Subtlety* likely appeared in the 1762/3 winter semester (CETP70:lviii). It is Kant's earliest publication specifically devoted to a logical topic. Aside from brief remarks in Section 6 about the relation between concepts and judgments and about whether nonrational animals can possess distinct concepts, the essay is centered on a theory of syllogism.

Although, broadly construed, a syllogism (*Vernunftschluß*) can be categorical, hypothetical, or disjunctive (LJ, 9:121–2 [1800]/CELL:616), Kant focuses solely on categorical syllogisms in *The False Subtlety*, referring to them simply as "syllogisms." Structurally, a categorical syllogism comprises precisely three terms: the major term (predicate of the conclusion), the minor term (subject of the conclusion), and the middle term (LJ, 9:122–3/CELL:617). In accordance with four ways of placing the middle term in the two premises, there are four figures of categorical syllogism. Let S be the subject of the conclusion, P its predicate, and M the middle term. The schema for the figures is as follows (LJ, 9:126/CELL:620):

Figure 1	Figure 2	Figure 3	Figure 4
M P	P M	M P	P M
S M	S M	M S	M S
S P	S P	S P	S P

In *The False Subtlety*, Kant aims to show that a division of these figures is (a) pedantic (*spitzfindig*) and (b) false (*falsch*). His argument for (a) hinges on a general view about the true purpose of logic, whereas his argument for (b) specifically concerns whether syllogisms in figures 2–4 are irreducibly simple (pure). Nevertheless, both arguments are fundamentally about the conditions of the validity of syllogistic inferences.

That Kant is primarily concerned with validity is reflected in the fact that he starts with the "real definition" (*Realerklärung*) of syllogism (FS, 2:48 [1762]/CETP70:90). If the structural characterization of a (categorical) syllogism given above may serve as its nominal definition, whereby it can be distinguished from other types of inference, its real definition would have to suffice for cognizing its "possibility" by its "inner determinations" (LJ, 9:143/CELL:634). To inquire about what makes a syllogism "possible" is to

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see what makes it "valid" or gives it the "power to establish a conclusion" (*Schlußkraft*) (FS, 2:51/CETP70:93).

More specifically, Kant demonstrates the false subtlety of the division of four syllogistic figures in five sections. Section 1 introduces the real definition of a syllogism: it is a judgment "by means of an intermediate characteristic mark" or "the comparison of a characteristic mark with a thing by means of an intermediate characteristic mark" (FS, 2:48/CETP70:90). Section 2 sets down the general rules governing affirmative and negative syllogisms, respectively: "A characteristic mark of a characteristic mark is a characteristic mark of the thing itself" (*nota notae est etiam nota rei ipsius*), and "that which contradicts the characteristic mark of thing, contradicts the thing itself" (*repugnans notae repugnat rei ipsi*) (FS, 2:49/CETP70:91, emphasis emended). (Call them "*nota notae* rule" and "*repugnans notae* rule.") These are the "supreme rules" of all syllogisms, Kant argues, from which all the other hitherto recognized rules of syllogisms "borrow the only ground of their truth" (FS, 2:49/CETP70:91). In Section 3, Kant distinguishes pure and mixed syllogisms. A pure syllogism results from exactly three propositions being combined in accordance with the *nota notae* and *repugnans notae* rules. A mixed one is "only possible by combining more than three judgements" (FS, 2:50/CETP70:92). What matters is not how many propositions are "expressed," but how many must be thought "if a valid inference is to be present" (FS, 2:50/CETP70:92–3).

In Section 4, Kant examines the four syllogistic figures individually. A valid syllogism in the first figure is constructed directly by the *nota notae* or *repugnans notae* rule, and is therefore pure. Apropos figures 2 and 3, Kant submits two points. First, though a direct rule can be specified for it, the rule is itself only true because of the *nota notae* and *repugnans notae* rules. Second, for any valid syllogism in these figures, its possibility "depends exclusively" on a logical transformation – viz., conversion or contraposition – of one of its premises whereby the syllogism is virtually turned into the first figure, which can then be proven valid by the *nota notae* or *repugnans notae* rule. Regarding the fourth figure, Kant argues that only negative syllogisms are possible, their possibility again hinging on logical transformations of their premises – much as valid syllogisms in the previous two figures do. Due to this dependence on logical transformations, all possible syllogisms in figures 2–4 are mixed ones (FS, 2:51–4/CETP70:94–7).

In Section 5, Kant concludes that the division of the four syllogistic figures is "false subtlety." He recognizes that "valid inferences may be drawn in all these four figures." Their division is nevertheless false insofar as figures 2–4 are deemed pure. Besides, there is no need for these figures anyways, because "exactly the same conclusion can be inferred, in pure and undiluted form, from the same middle term employing the first figure." Otherwise, insisting on including them as irreducibly simple modes of inference "deprives logic of its distinctive purpose [*Zweck*], namely that of reducing everything to the simplest mode of cognition" (FS, 2:55–6/CETP70:99–100).

One might contend that not all valid syllogisms in figures 2–4 can be proven by Kant's method (CETP70:426–7, notes 25, 28, 30). Kant could not be bothered by this contention, though. For him, syllogism is essentially the action (*Handlung*) by which a "complete concept" is possible (FS, 2:58–9/CETP70:102–3). For that purpose, all we need is the first syllogistic figure, whereby more remote characteristic marks (predicates) are compared with a thing (subject) via the intermediate ones (middle terms). To complicate the syllogistic any further is to waste our limited cognitive energy. Should proving syllogisms in figures 2–4 turn out to be more involved than Kant suggested, this would only give him a further reason to recommend abandoning the classical syllogistic method altogether, which by his analysis had done little more than enabling one to win in "academic athleticism" (FS, 2:57/CETP70:101).

Related terms: ***Jäsche Logic***, **Inference**, **Judgment: power of**, **Logic**, **Major premise**, **Minor premise**, **Predicate** *Huaping Lu-Adler*

1763

***The Only Possible Argument in Support of a Demonstration of the Existence of God* (OPA, Ak. 2:63–163 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 107–201) (*Der einzig mögliche Beweisgrund zu einer Demonstration des Daseins Gottes*)** Although its title page, as well as the Academy edition, bear the publication date of 1763, *The Only Possible Argument in Support of a Demonstration of the Existence of God* (henceforth OPA) in fact appeared near the end of 1762. Although he published them over the course of 1762–4, Kant wrote OPA, NM, and INTM virtually simultaneously, and their doctrines are interrelated in various complex ways, constituting what Dieter Henrich has called Kant's "system" of the 1760s. By far the longest and most substantial of these three works, OPA is an essay in metaphysics and natural theology, divided into three sections (*Abteilungen*), each of which is divided into multiple numbered subsections (which, in the first two sections, are called "Reflections"). While this essay is incredibly rich in ideas and anticipates a number of later Critical doctrines, it is primarily known for two reasons: it contains (in Section 1) the first published version of Kant's famous objection to the ontological argument ("existence is not a determination or a predicate of a thing") and a novel and fascinating argument for the existence of God, based on the requirement that what is "real" in possibility must be grounded in a single, absolutely necessary being, God.

Section-by-section analysis

Section 1: In which is furnished the argument in support of a demonstration of the existence of God

The First Reflection contains Kant's famous objection to the "ontological" or "Cartesian" argument for the existence of God, which held that the perfection of existence is contained in the very concept of God as the most perfect possible being (*ens perfectissimum*). This argument is defeated, he claims, once one realizes that "existence is not a predicate or a determination of a thing." While it is far from obvious what exactly this means, he elaborates on it by asking us to consider any possible object, e.g., Julius Caesar, and to consider the complete concept of Caesar, which contains all of the predicates that could be truly attributed to him. But this complete concept of Caesar does not determine whether Caesar exists or not. "The Being who gave existence to the world and to our hero within the world could know every single one of these predicates without exception, and yet still be able to regard him as a merely possible thing which, in the absence of that Being's decision to create him, would not exist" (OPA, 2:72 [1763]/ CETP70:117).

In addition to this negative argument, Kant offers a positive view of existence. He distinguishes between relative positing, in which a copulative relation between concepts is posited in

Related terms: ***Jäsche Logic***, **Inference**, **Judgment: power of**, **Logic**, **Major premise**, **Minor premise**, **Predicate** *Huaping Lu-Adler*

1763

***The Only Possible Argument in Support of a Demonstration of the Existence of God* (OPA, Ak. 2:63–163 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 107–201) (*Der einzig mögliche Beweisgrund zu einer Demonstration des Daseins Gottes*)** Although its title page, as well as the Academy edition, bear the publication date of 1763, *The Only Possible Argument in Support of a Demonstration of the Existence of God* (henceforth OPA) in fact appeared near the end of 1762. Although he published them over the course of 1762–4, Kant wrote OPA, NM, and INTM virtually simultaneously, and their doctrines are interrelated in various complex ways, constituting what Dieter Henrich has called Kant's "system" of the 1760s. By far the longest and most substantial of these three works, OPA is an essay in metaphysics and natural theology, divided into three sections (*Abteilungen*), each of which is divided into multiple numbered subsections (which, in the first two sections, are called "Reflections"). While this essay is incredibly rich in ideas and anticipates a number of later Critical doctrines, it is primarily known for two reasons: it contains (in Section 1) the first published version of Kant's famous objection to the ontological argument ("existence is not a determination or a predicate of a thing") and a novel and fascinating argument for the existence of God, based on the requirement that what is "real" in possibility must be grounded in a single, absolutely necessary being, God.

Section-by-section analysis

Section 1: In which is furnished the argument in support of a demonstration of the existence of God

The First Reflection contains Kant's famous objection to the "ontological" or "Cartesian" argument for the existence of God, which held that the perfection of existence is contained in the very concept of God as the most perfect possible being (*ens perfectissimum*). This argument is defeated, he claims, once one realizes that "existence is not a predicate or a determination of a thing." While it is far from obvious what exactly this means, he elaborates on it by asking us to consider any possible object, e.g., Julius Caesar, and to consider the complete concept of Caesar, which contains all of the predicates that could be truly attributed to him. But this complete concept of Caesar does not determine whether Caesar exists or not. "The Being who gave existence to the world and to our hero within the world could know every single one of these predicates without exception, and yet still be able to regard him as a merely possible thing which, in the absence of that Being's decision to create him, would not exist" (OPA, 2:72 [1763]/ CETP70:117).

In addition to this negative argument, Kant offers a positive view of existence. He distinguishes between relative positing, in which a copulative relation between concepts is posited in

a judgment (e.g., "God is omnipotent"), and absolute positing, in which we posit a thing (*Ding*) instantiating a concept (e.g., "there is a God"). We can correctly make relative positings involving concepts not instantiated by any thing, indeed even impossibly instantiated concepts (e.g., "the God of Spinoza is subject to continuous change"). To judge that something exists is to absolutely posit a thing under a concept, not to relatively posit a predicate for some subject: "If I say: 'God is an existent thing' it looks as if I am expressing the relation of a predicate to a subject. . . . Strictly speaking, the matter ought to be formulated like this: 'Something existent is God.' In other words, there belongs to an existent thing those predicates which, taken together, we designate by means of the expression 'God'" (OPA, 2:74/CETP70:120). The expression "exists" occurs as a predicate in ordinary language, which is fine as long as we do not misinterpret this fact philosophically. "Exists," as an ordinary predicate, does not properly express a predicate of things, but a predicate of our representations of them: "the expression 'a narwhal is an existent animal' is not, therefore, entirely correct. The expression ought to be formulated the other way round to read 'the predicates, which I think collectively when I think of a narwhal, attach to a certain existent sea-animal'" (OPA, 2:73/CETP70:118).

The lion's share of scholarly interest in OPA, however, has focused on the Second and Third Reflections, in which Kant offers an innovative argument for the existence of God. The Second Reflection of Section 1, "Of Internal Possibility, Insofar as it Presupposes Existence," makes a distinction between two conditions on possibility that will be crucial for the rest of the work. First, a possible thing requires logical consistency among its constituent properties. For instance, a square circle is impossible because *square* and *circle* contradict one another. But, Kant writes, logical consistency alone is not sufficient for possibility. Possibility also has a "real" or "material" condition: the elements of the possibility, which stand in relations of logical consistency (according to the logical condition), must themselves "be something," "be thought" (or at least thinkable), and be "given" (OPA, 2:70/CETP70:123). The rest of Section 2 is devoted to articulating what the "givenness" of this real element of possibility consists in. Kant goes on to claim that "all possibility is given in something actual, either as a determination existing within it, or as a consequence arising from it" (OPA, 2:70/CETP70:124). This means that the material element in any possibility must be a determination (property) of some actually existing substance, or it must be a "consequence" of some such actually existing substance, but Kant fails to clarify exactly what kind of consequence it must be (equivalently, what kind of ground is required). Kant himself admits that "propositions of the kind presented in this reflection are in need of considerably more elucidation if they are to acquire the illumination necessary to make them obvious" (OPA, 2:80/CETP70:125). Perhaps the best way, then, to interpret Kant's views on these matters is simply to articulate the structure of his theory and understand various other concepts (e.g., ground of possibility) in terms of the role they play in that theory.

Kant begins the Third Reflection of Section 1 by investigating the concept of necessary existence. Because existence is not a determination, the absolutely necessary existence of a thing cannot consist in its nonexistence being logically contradictory (contra Leibniz's version of the ontological argument). Cancelling the existence of a thing (the opposite of absolutely positing it; see above) is cancelling the thing itself, not positing some determination that might contradict another determination in the concept of the thing. Kant invents a new concept of "absolute necessity": that whose cancellation would cancel all possibility itself. Since the law of contradiction is the formal condition of all possibility, its cancellation would cancel all possibility, by cancelling the formal element (logical consistency). Hence, the law of contradiction is

absolutely necessary. Since the real element in any possibility requires a ground in an existing substance, the cancellation of everything existing would cancel all possibility, by cancelling its material element (the givenness of the elements of possibility). Consequently, Kant concludes, it is absolutely necessary that *something* exists.

But this is not yet to say anything about *what* exists absolutely necessarily, and Kant devotes the rest of Section 1 to arguing that God exists absolutely necessarily in virtue of being the unique ground of the real element in all possibility. This argument is the topic of a sophisticated and detailed secondary literature, so all we can do here is give a brief outline. After investigating the concept of absolutely necessary existence (1), Kant argues that there is an absolutely necessary being (2), that there is no more than one (3), and that it is simple (4). However, this subsection contains so little in the way of argument that it raises the suspicion *either* that Kant has indulged in a quantifier shift fallacy (from "absolutely necessarily something exists" to "something exists absolutely necessarily") *or*, more charitably, that subsection 4 is doing the argumentative work: the absolutely necessary being that is "proved" to exist in (2) is simply the sum or aggregate of all of the substances that ground real elements of possibility (Kant has not yet proven there is only one), and the role of (4) is to prove that this aggregate contains only one substance.

However the details of the argument work, by the end of (4), Kant takes himself to have shown that there is a unique (3), absolutely simple (4) substance that grounds the real element in all possibility: the determinations composing any possible thing either inhere in it as properties, or they are consequences of it. In the rest of the Third Reflection, Kant argues that this being has other properties associated with the rationalist *ens realissimum*: it is immutable and eternal (5), and it contains "supreme reality" (6). In the Fourth Reflection he argues that it possesses two traditional theistic attributes: it is a mind (1), and it is a god (2).

Section 2: Concerning the extensive usefulness peculiar to this mode of proof in particular

Despite being nearly three times its length, Section 2 of OPA has received far less attention from commentators than has Section 1. Stated roughly, its theme is the teleological argument for the existence of God, commonly known as the "argument from design," in which we infer the existence of God from the unity and purposiveness observed in things. The section begins, in the First Reflection, with a fascinating discussion of the dependence of the essences of things, including the essence of mathematical figures, upon God, but its principal theme is not introduced until the Second Reflection, in which Kant distinguishes between two ways in which things can depend upon God, which in turn generates a distinction in two methods of what Kant calls "physico-theology" (Fifth Reflection). "I call that dependency of things upon God *moral* when God is the ground of that thing through his will. All other dependency is non-moral" (OPA, 2:100/CETP70:143). Since God's choice is a choice among possibilities but does not itself generate possibilities (possibilities are not possible because God chooses to make them possible), the dependence of the possible as such upon God is nonmoral. What actually exists depends upon God's choice, hence morally depends upon him. This means that when we find some unity in things that seems to serve an end, we must consider whether this unity is morally dependent upon God's choice, or depends upon the very possibility of the things in question, their essence (and hence does not depend on God's choice). Kant thinks that much of traditional teleology has erred in attributing too much of the purposiveness we observe in nature to God's choice, rather than to the unity in the essences of things themselves. To take one of Kant's

examples, the properties of water, by which it is able to serve so many human purposes, are not due to some choice on God's part, but are consequences of the essence of water itself. Kant thinks that this recognition of the unity and purposiveness contained in the very essences of things, far from detracting from our respect for the benevolent author of nature, will lead us to better appreciate the dependency of everything upon God, not just what actually exists (on his will), but the internal possibility of things, their very essence. By thus redirecting teleology towards the dependence of possibility upon God, Kant connects the theme of Section 2 directly to his "possibility" proof of God in Section 1.

Section 3: In which it is shown that there is no other possible argument in support of a demonstration of the existence of God than that which has been adduced

The third section contains a classification of possible arguments for the existence of God. Kant distinguishes between arguments that derive God's existence from its grounds (a priori) and those that infer God's existence from its consequences (a posteriori). He makes a further distinction between actuality and possibility as grounds/consequences, leading to three possible arguments for God's existence:

	From grounds to consequences (a priori)	*From consequences to grounds* (a posteriori)
Possibility	God's possibility as ground of his existence (traditional ontological argument)	Possibility of other things as a consequence of God's existence (Kant's revised "ontological" argument and revised "teleological" argument)
Actuality	N/A (nothing that exists is a ground of God's existence)	Actually existing things as consequences of God's existence (traditional cosmological and teleological arguments)

Kant takes himself to have shown the impossibility of inferring from God's possibility to his existence in his refutation of the ontological argument in Section 1. Since nothing that exists can be a ground of God's existence, and since Kant thinks that inferring God's existence from the contingently purposive arrangement of what actually exists (what morally depends upon God) is the mistake of traditional teleological arguments, this leads to only one argumentative strategy, on which God's existence is inferred from the possibilities of things. Both of the arguments Kant has endorsed so far in OPA have this feature: According to his "ontological" argument, God is the ground of there being any possibilities whatsoever, while the revised "teleological" argument presents God as the ground of the purposive unity in the essences of things. However, these two argumentative strategies correspond to only one argument, for Kant is here using "argument" (*Beweisgrund*) as a technical term. Kant earlier stated that OPA contains not a proof of the existence of God, but a ground of such a proof (*Beweisgrund*), usually translated as "argument" (OPA, 2:66/CPTP70:111). The distinction, which Kant borrows from Georg Friedrich Meier, is between a complete logically valid argument (proof) of a proposition and the basic set of premises from which that proposition follows (argument, or ground of proof), a set of premises that could be turned into a valid proof. Since the teleological argument is only ever abductive (it renders the conclusion highly likely, but its premises do not guarantee its

truth), it cannot be turned into a proof, properly speaking. Hence, it is not even an argument (*Beweisgrund*), strictly speaking. Furthermore, the teleological argumentative strategy (to use a less loaded term) depends on the revised "ontological" argument: we are licensed to infer the existence of a unique ground of possibility because of the unity and purposiveness contained in the very essences of things. So Kant means quite literally to be offering the *only possible* (because nothing else can be completed into a proof) *ground of proof* (because OPA does not have the form of a valid deduction) *of the existence of God* (the unique ground of what is real in all possibilities, and hence the unity and purposiveness in their essences).

Related terms: **Concept**, ***Ens realissimum***, **Essence**, **Existence**, **God**, **Ground**, **Logic**, **Necessity**, **Possibility**, **Purposiveness**, **Reality**, **Substance**, **Teleology** *Nicholas F. Stang*

***Attempt to Introduce the Concept of Negative Magnitudes into Philosophy by M. Immanuel Kant* (NM, Ak. 2:165–204 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 203–41) (*Versuch den Begriff der negativen Größen in die Weltweisheit einzuführen*)** Among Kant's pre-Critical writings, his essay on negative magnitudes has received relatively little attention; even some specialists in Kant's pre-Critical philosophy have held that it is of little significance. This is surprising, for it arguably contains one of Kant's most important insights leading to the Critical philosophy. It is one of four papers that Kant most likely completed in a remarkable nine-month period between October 1762 and June 1763. The papers, in probable order of completion (not publication), are *The False Subtlety of the Four Syllogistic Figures* (FS, 2:45–61 [1762]/CETP70:85–105), *The Only Possible Argument in Support of a Demonstration of the Existence of God* (OPA, 2:63–163 [1763]/CETP70:107–201), *Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality* (INTM, 2:273–301 [1764]/CETP70:243–75), and *Negative Magnitudes* (NM, 2:165–204 [1763]/CETP70:203–41). (See the editors' general introduction to *Kant's Theoretical Philosophy 1755–1770* (CETP70:lvii.) Together they show Kant critiquing and breaking free of the rationalism on which he had cut his teeth. In *Negative Magnitudes*, Kant reiterates several points from the *Inquiry*, in particular, his warning against philosophy imitating mathematical method, and his recommendation that philosophy use the results of the exact sciences (such as the infinite divisibility of space) as secure starting points. *Negative Magnitudes* is a sustained argument that a concept that has proved its indispensable worth in mathematics be incorporated into philosophy, and hence is an example of the way in which metaphysics can benefit from taking lessons from mathematics.

Negative Magnitudes comprises three sections and a concluding General Remark. The first elucidates the concept of negative magnitudes (NM, 2:171–8/CETP70:211–17). The second provides philosophical examples from fundamental physics (impenetrability and attraction), psychology (e.g., pleasure and displeasure, desire and aversion), moral philosophy (e.g., vice and virtue), and natural science (hot and cold) (NM, 2:179–88/CETP70:218–26). The third section recommends, in the spirit of an experiment, the application of the concept to various objects of philosophy, such as coming-to-be and passing-away, attention and abstraction, and in general "accidents of mental natures," such as having a thought and cancelling a thought (NM, 2:189–93/CETP70:227–30). He then defends two propositions, the first that "in all natural changes which occur in the world, the sum of that which is positive is neither increased nor diminished," the second that the sum "of all real grounds of the universe … yields a result that is equal to zero" (NM, 2:194, 197/CETP70:232, 234).

Kant explains that a negative magnitude is only negative relative to another magnitude in which it stands in a reciprocal relation, such that were it to be combined with that magnitude, it would cancel as much in it as is equal to itself. The magnitudes are called grounds, and cancelling is manifested in their consequences in the same subject. In Section 3, he expands his account to allow not just actual but possible opposition; the latter obtains when the grounds are not combined in the same subject, but are so constituted that they could cancel each other. In either case, two such magnitudes are said to be in real opposition or real repugnancy. No magnitude is absolutely negative; each magnitude as a ground signifies something positive in itself, and a magnitude is only negative relative to another with respect to its consequences. For example, the distance a ship travels is always something in itself positive, and it makes no difference if one describes its eastward travel as positive and its westward travel as negative, or vice versa. Kant formulates two fundamental rules of negative magnitudes, the first of which states that there is real repugnancy (i.e., opposition) only "where there are two things, as *positive grounds*, and where one of them cancels the consequence of the other." The second states that "if there is a positive ground and the consequence is nonetheless zero then there is real opposition" (NM, 2:175, 177/CETP70:215, 217).

The importance of this essay for the development of Kant's philosophy derives from its critique of the rationalist tradition descending from Leibniz and endorsed by Wolff and his followers, and accepted by Kant early in his career. According to that tradition, the ultimate ground of all truth is logical, and the only possible opposition is logical contradiction. Kant forcefully argues, especially in the closing General Remark, that real opposition is fundamentally different from logical contradiction and hence cannot be accounted for in this metaphysics. He is convinced that mathematics has shown the legitimacy of the concept of negative magnitudes, and that metaphysics must accommodate it, though he does not yet know how. And, in a manner reminiscent of Hume on causation, he calls for an explanation of how one thing issues from another thing, though not by means of the law of identity. Kant fundamentally reformed metaphysics in no small way to accommodate his insight that an account of real opposition will never be reduced to what he will later call analytic truths; only synthetic judgments, and the intuition on which they are grounded, will do.

Related terms: **Ground**, **Logic**, **Magnitude**, **Mathematics** *Daniel Sutherland*

1764

Observations on the Feeling of the Beautiful and Sublime **(OFBS, Ak. 2:205–55 / Cambridge Edition, *Anthropology, History, and Education*, pp. 18–62) (*Beobachtungen über das Gefühl des Schönen und Erhabenen*)** In a letter to Kant in 1768, his student Johann Herder expresses his eagerness to see a proposed work on moral philosophy by saying, "May your account of the Good contribute to the culture of our century much as your account of the Sublime and the Beautiful [has already] done" (C, 10:77 [November 1768]/CEC:98). This "account of the Sublime and the Beautiful" was Kant's *Observations on the Feeling of the Beautiful and Sublime*, published in 1764 and the pinnacle of Kant's popular writing, going through more editions and

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The importance of this essay for the development of Kant's philosophy derives from its critique of the rationalist tradition descending from Leibniz and endorsed by Wolff and his followers, and accepted by Kant early in his career. According to that tradition, the ultimate ground of all truth is logical, and the only possible opposition is logical contradiction. Kant forcefully argues, especially in the closing General Remark, that real opposition is fundamentally different from logical contradiction and hence cannot be accounted for in this metaphysics. He is convinced that mathematics has shown the legitimacy of the concept of negative magnitudes, and that metaphysics must accommodate it, though he does not yet know how. And, in a manner reminiscent of Hume on causation, he calls for an explanation of how one thing issues from another thing, though not by means of the law of identity. Kant fundamentally reformed metaphysics in no small way to accommodate his insight that an account of real opposition will never be reduced to what he will later call analytic truths; only synthetic judgments, and the intuition on which they are grounded, will do.

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selling more copies during his lifetime than any of his more famous works. Kant wrote *Observations* while still attracted to British sentimentalists such as Shaftesbury, Hutcheson, and Hume, and while in the midst of his first sustained engagement with Rousseau (particularly *Julie* and *Emile*). He reflects "more with the eye of an observer than of a philosopher" (OFBS, 2:207/CEAHE:23), filling the work with "observations . . . [and] discoveries that are as charming as they are instructive" (OFBS, 2:207/CEAHE:23). Observations such as that "the sublime *touches*, the beautiful *charms*," or distinctions between "the *terrifying sublime*, . . . the *noble*, and . . . the *magnificent*" (OFBS, 2:209/CEAHE:24–5), hardly measure up to the standards of a worked-out aesthetic *theory* along the lines of Kant's later *Critique of the Power of Judgment* or even Edmund Burke's *Philosophical Enquiry into the Origin of Our Ideas of the Sublime and the Beautiful*. But Kant uses distinctions between the beautiful and the sublime to offer observations about human nature that not only provide the basic elements of an early ethics but also contribute to a tradition of empirical reflections on human nature that includes Kant's later *Anthropology from a Pragmatic Point of View*.

Observations has four parts. The short first section (OFBS, 2:207–10/CEAHE:23–6) uses examples to distinguish the beautiful from the sublime. The second (OFBS, 2:211–27/CEAHE:26–39) applies this distinction to human beings, both in general and with respect to different "temperaments" or personalities. In this second section, Kant develops his account of "true virtue" as "the feeling of the beauty and the dignity of human nature" (OFBS, 2:217/CEAHE:31, emphasis removed). The third section (OFBS, 2:228–43/CEAHE:40–51) focuses on differences between the sexes, emphasizing that although "each sex will unite both" beauty and sublimity, "the *fair sex* . . . [is] characterized by the mark of the *beautiful*," while men "could lay claim to the designation of the *noble sex*" (OFBS, 2:228/CEAHE:40). The fourth and final section (OFBS, 2:243–55/CEAHE:52–62) distinguishes between different "national characters" in terms of beauty and sublimity, claiming, for example, that "the *Italians* and the *French* . . . most distinguish themselves in the feeling of the *beautiful*, but the *Germans*, the *English*, and the *Spaniards* . . . in the feeling of the *sublime*" (OFBS, 2:243/CEAHE:52). This is also the section (see more below) in which Kant includes reprehensible generalizations about non-European races.

Observations provides one of the most important statements of Kant's early ethics. In his *Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality* (INTM, 2:273–301 [1764]/CETP70:243–75), Kant had remarked that the "supreme rule of all obligation must be absolutely indemonstrable" because "in the absence of any material first principles, nothing flowed from the first formal principles" (INTM, 2:299/CETP70:273). Thus ethics ultimately depends on a special sort of *feeling*: "The faculty of experiencing the *good* is . . . an unanalyzable feeling of the good" (INTM, 2:299/CETP70:273; see also MoH, 27:16 [1762–4]/CELE:10). The conclusion of this *Inquiry* provides a clue as to Kant's inspiration for his ethics at the time of *Observations*: "*Hutcheson* and others have, under the name of moral feeling, provided us with a starting point from which to develop some excellent observations[, but] . . . the ultimate fundamental concepts of obligation need . . . to be determined more reliably" (INTM, 2:300/CETP70:274). *Observations on the Feeling of the Beautiful and Sublime* offers some first steps towards this more reliable analysis of moral feeling. Kant distinguishes "finer feeling" into "the feeling of the *sublime* and of the *beautiful*" (OFBS, 2:208/CEAHE:24), and he then applies this distinction to "moral qualities," of which "true virtue alone is sublime," but "[t]here are nevertheless good moral qualities that are lovable and beautiful and, to the extent that they

harmonize with virtue, may also be regarded as noble" (OFBS, 2:215/CEAHE:29–30). In particular, there are four basic motivations for human actions: self-interest, the love of honor, "*good-hearted drives*" such as sympathy and complaisance, and action in accordance with "*principles*" (OFBS, 2:227/CEAHE:39). Kant hardly discusses self-interest in the context of morality, since it has little place in establishing moral worth. In itself, the love of honor is a mere "simulacrum of virtue" and "not in the least virtuous" (OFBS, 2:218/CEAHE:32, emphasis removed), though it "is most excellent" as "an accompanying drive" (OFBS, 2:227/CEAHE:39; cf. MoH, 27:44/CELE:20). But sympathy and complaisance are "beautiful and lovable" moral qualities, and even if not true virtue, they can be called "adopted virtues" insofar as they "have a great similarity to the true virtues" and, when properly subordinated to principles, contribute to "the noble attitude that is the beauty of virtue" (OFBS, 2:217/CEAHE:31). "True" or "genuine" (OFBS, 2:218/CEAHE:31) virtue, in contrast to these feelings, "can only be grafted upon principles, and it will become the more sublime and noble the more general they are" (OFBS, 2:217/CEAHE:31; cf. MoH, 27:14, 46/CELE:8–9, 21–2). Even such principled virtue, however, is a kind of feeling: "the *feeling of the beauty and the dignity of human nature*," which grounds "universal affection" and "universal respect" for human beings (OFBS, 2:217/CEAHE:31). (Strikingly, Kant does not yet connect the concept of *freedom* with the sublimity of action in accordance with principles. Cf. G, 4:446–8 [1785]/CEPP:94–5; CPrR, 5:28–9 [1788]/CEPP:162.) True to its title, *Observations* is not an a priori moral *theory* and offers no fundamental moral principle. Rather, it provides an empirical description of a particular sort of feeling, and virtue is defined in terms of moral qualities that human beings in fact find sublime. This empirical dimension becomes clear in Kant's discussion of the sexes, where a difference in the moral qualities that each sex finds appealing in the other dictates a different set of moral demands for each (OFBS, 2:228/CEAHE:40).

Given its empirical nature, *Observations* naturally plays an important role in developing Kant's emerging approach to what he would later call "pragmatic anthropology" (A, 7:117 [1798]/CEAHE:231; cf. Letter to Markus Herz, C, 10:145–6 [1773]/CEC:140–1). Section 2, in which he discusses his moral theory, ends with a substantial discussion of the different "temperaments" – melancholic, sanguine, choleric, and phlegmatic – in which the melancholic appears as the temperament with the greatest "*feeling* for *the sublime*" (OFBS, 2:220/CEAHE:33), while the phlegmatic has "no ingredients of the sublime or the beautiful" (OFBS, 2:224/CEAHE:37). While Kant's preference for melancholy would shift to a preference for phlegm by the time of his mature *Anthropology*, the overall structure of his discussion of temperaments in that latter work draws heavily upon his concern with temperament and individual character from *Observations* (cf. OFBS, 2:218–25/CEAHE:32–7 with A, 7:287–91/CEAHE:385–8; see also AF, 25:636–48 [1775–6]/CELA:181–92; Me, 25:1158–69 [1781–2]/CELA:296–305; AM, 25:1370–6 [1784–5]/CELA:467–72). The influence of *Observations* on Kant's empirical accounts of human beings is particularly striking with the last two sections of the work, those that deal with the "the contrast between the two sexes" (OFBS, 2:228/CEAHE:40) and "national characters" (OFBS, 2:243/CEAHE:52). Similar discussions persist throughout Kant's lectures on anthropology and culminate with his discussions in *Anthropology* of the "character of the sexes" (A, 7:303–11/CEAHE:399–407) and "peoples" and "races" (A, 7:311–21/CEAHE:407–16). These discussions also provide background for Kant's claims about women's political status (MM, 6:314–15 [1797]/CEPP:458; OCS, 8:295 [1793]/CEPP:295) and the importance of marriage (MM, 6:278–9/CEPP:428–9).

In his account of the sexes, some comments in *Observations* are soundbites of Kantian misogyny: "A woman who has a head full of Greek . . . might as well [have] a beard" (OFBS, 2:229/CEAHE:41). Others seem models of egalitarianism: "the fair sex has just as much understanding as the male" (OFBS, 2:229/CEAHE:41). The core of Kant's account of the sexes in *Observations* is that while "one expects that each sex will unite both" beauty and sublimity, women are primarily characterized by the beautiful, men by the sublime, so that "To this [distinction] must refer all judgments of these two sexes, those of praise as well as those of blame" (OFBS, 2:228/CEAHE:40; see also OFBS, 2:241–2/CEAHE:51). Thus "The virtue of the woman is a *beautiful virtue*" (OFBS, 2:231/CEAHE:43; see also A, 7:307/CEAHE:404; MoH, 27:49–50/CELE:23), where the "love [of] what is good" that serves as the foundation of beautiful virtue is grounded in "goodly and benevolent sentiments" that "providence has implanted . . . in [women's] bosom" (OFBS, 2:232/CEAHE:43).

Kant's "observations" about sexual differences show the personal pathos of one struggling with the issue of marriage, one who longs for a woman with whom to make a "united pair" that would "as it were constitute a single moral person" (OFBS, 2:242/CEAHE:51), a woman who could both "refine" (OFBS, 2:229/CEAHE:41) and "ennoble" him (OFBS, 2:242/CEAHE:51), and, most of all, a female *friend* who could unite beauty and nobility of soul and who "can never be valued enough" (OFBS, 2:235/CEAHE:45). But while longing for this ideal woman, Kant also recognizes *danger* in his ideal as he (likely autobiographically) reports how "extremely refined taste . . . commonly fails to attain the great final aim of nature" and results in "brooding" (OFBS, 2:238–9/CEAHE:48). Such brooding ends in one of two bad outcomes: "postponement and . . . renunciation of the marital bond or . . . sullen regret of a choice that . . . does not fulfill the great expectations that had been raised" (OFBS, 2:239/CEAHE:48–9). Within a few years, Kant will have fallen into the first of these outcomes. Although he will later quip, "When I needed a woman, I couldn't feed one; when I could feed one, I didn't need one any more" (quoted in Zammito 2001, 121), the analysis in *Observations* seems a more likely explanation for Kant's lifelong bachelorhood.

In Part IV, Kant turns from the contrast between the sexes to various different "national characters" and races (OFBS, 2:243/CEAHE:52; see also A, 7:311–21/CEAHE:407–16). In notes written in his personal copy of *Observations*, he remarks, "difference in sex, age, education and government, race and climate is to be noted" (ROFBS, 20:50 [1764–5]); and because "The characters of mind of the peoples are most evident in that in them which is moral," Kant considers "their different feeling in regard to the sublime and beautiful from this point of view" (OFBS, 2:245/CEAHE:53). Consistent with his physical geography lectures during this period, Kant's account of "national characters" reads almost like a travel guide, as Kant aims to "make good the lack of *experience*" of his young students (Pr, 2:312 [1765]/CETP70:298) through characterizing different people with whom they may interact. Thus Kant's reflections during this period focus on different European nations: "the *Italians* and *French* . . . most distinguish themselves in the feeling of the *beautiful*, but the *Germans*, the *English*, and the *Spaniards* . . . are most distinguished . . . in the feeling of the *sublime*" (OFBS, 2:243/CEAHE:52, see also MoH, 27:41/CELE:17). This part of Kant's work also contains some of his most horrific published claims about non-European peoples, such as that "the *Negroes* of Africa have by nature no feeling that rises above the ridiculous," and "not a single one has ever been found who has accomplished something great" (OFBS, 2:253/CEAHE:59; see also OFBS, 2:254–5/CEAHE:61). For the further development of Kant's thoughts on race, see especially ODR,

2:427–43 [1775]/CEAHE:82–97; HR, 8:89–106 [1785]/CEAHE:143–59; and UTP, 8:157–84 [1788]/CEAHE:192–218. Unlike these later published essays on race, which focus almost exclusively on the physical, the early discussion in *Observations* provides a context for the sorts of moral and intellectual characterizations of other races now so closely tied to racism. But *Observations* is also unlike Kant's later published essays on race in that it avoids or at least mitigates racial and ethnic essentialism. In two crucial footnotes, Kant explains, "[N]o nation is lacking in casts of mind which unite the foremost predominant qualities of this kind. For this reason the criticism that might occasionally be cast on a people can offend no one, as it is like a ball that one can always hit to his neighbor" (OFBS, 2:243n./CEAHE:52n.) and "It is hardly necessary for me to repeat my previous apology here. In each people the finest portion contains praiseworthy characters of all sorts, and whoever is affected by one or another criticism will, if he is fine enough, understand it to his advantage, which lies in leaving everyone else to his fate but making an exception of himself" (OFBS, 2:245n./CEAHE:53n.).

Finally, *Observations* ends with "a few glances at history" and a pedagogical exhortation "early to raise the moral feeling in the breast of every young citizen of the world" (OFBS, 2:255/CEAHE:61–2). Here Kant's brief discussion of history focuses on the "constantly . . . changeable shapes" of human beings (OFBS, 2:255/CEAHE:61), but Kant takes up the topic of history in more detail in later works (see especially Me, 25:1196–7/CELA:327–8; IUH, 8:15–31 [1784]/CEAHE:107–20; CBHH, 8:107–23 [1786]/CEAHE:160–75; CPJ, 5:429–34 [1790]/CECPJ:297–301; EAT, 8:325–39 [1794]/CERRT:217–31; TPP, 8:341–86 [1795]/CEPP:311–51; CF, 7:79–94 [1798]/CERRT:297–309; A, 7:323/CEAHE:418). And the pedagogical exhortation that gets only a line at the end of *Observations* becomes a theme in Kant's anthropology (AF, 25:722–8/CELA:250–5; AB, 25:1437 [1788–9]/CELA:517; A, 7:324–5/CEAHE:419–20) and other writings (Pr, 2:303–13/CETP70:287–300; CPrR, 5:151–61/CEPP:261–9; MM, 6:477–85/CEPP:591–8), and is the topic of a lecture course of its own (P, 9:437–99 [1803]/CEAHE:434–85). This closing line about education also sheds light on Kant's later interest in Basedow's experiments in education (EP, 2:445–52 [1776/7]/CEAHE:98–104).

Related terms: **Anthropology**, **Beautiful**, **Character**, **Race**, **Sublime**, **Temperament**

Patrick Frierson

***Essay on the Maladies of the Head* (EMH, Ak. 2:257–71 / Cambridge Edition, *Anthropology, History, and Education*, pp. 63–77) (*Versuch über die Krankheiten des Kopfes*)** Writing anonymously for the Königsberg newspaper public in February 1764, the mirror Kant held up to the readership was hardly complimentary: "I live among wise and well-mannered bourgeois, that is, among those who know how to appear that way." In the manner and clearly under the influence of Rousseau, Kant opined: "[in] the simplicity and contentment" of the natural state of mankind, mental illness would hardly have been common; thus, "it is in civilized society that all the incendiary materials for these morbidities are to be found." That is, "the artificial compulsion and luxury of civilized society provokes wits and speculators, but from time to time also fools and knaves . . . [T]he illusion of wisdom or decency [becomes a] beautiful veil . . . spread over the vices of the mind or the heart" (EMH, 2:259–60/CEAHE:65).

Taking hostile aim specifically at medical practitioners, Kant pronounced that, had he a cure for illnesses of the head and heart, he would hesitate to offer it, given the currently flourishing business in nostrums. His concluding lines mocked J. G. Unzer's popular medical journal, *Der Arzt*, suggesting that while in cases of mental illness a doctor should certainly be consulted, it

might not be amiss to let a philosopher consult as well – free of charge! The regimens of the mind philosophers might recommend *could* in fact provide remedy, since the problem was as likely mental as physiological (EMH, 2:271/CEAHE:77).

Since, as Kant nastily alleged, the medical community pretended to help patients simply by giving a name to their ailments, he proposed to emulate it by discriminating among terms commonly used for mental derangement, starting with the sorts of *fools*. Kant emphasized being *made* a fool: a person of good mind and heart, naïve enough to trust others, became the victim of hypocrites, who could only take such a person for a fool because they judged everyone by their own knavery. Kant then advanced to consideration of persons blinded by a passion. Such persons needed to be of good heart and mind not to be thought *less* than a fool. If the deranging passion was itself repugnant, Kant called its victim a *Narr*. Kant traced the *Narr* to the two vices of arrogance and avarice (EMH, 2:262/CEAHE:68). He then turned to those forms of mental disturbance that occasioned pity rather than mirth or scorn. His typology followed his conception of mental faculties: sensibility, understanding, and reason. One could be deranged in one's perceptions, in one's ideas, or in one's inferences – *Verrückung*, *Wahnsinn*, and *Wahnwitz*, respectively. Sleep removed the vivacity of waking sensory impressions, and fantasies achieved preponderance in dreams. One who was *verrückt* could not tell the difference; he dreamed waking, and from this arose a host of illusions, the stuff of poetry as much as madness. In ordinary life this was not uncommon, and Kant termed such a person a *Phantast*. But he went on that some people were called mere phantasists by others who lacked their imagination or their devotion to an idea. Foremost among these, for Kant, was Rousseau. He insisted that Rousseau was an *enthusiast* for the good, and added a memorable observation about enthusiasm: "nothing great in the world has ever been achieved without it." Above all, he was adamant that enthusiasts of this sort be distinguished from fanatics (*Schwärmer*) (EMH, 2:267/CEAHE:73).

A particular locus of misguided fantasy was hypochondria. Instead of bemusing the outer senses, this form bemused the inner awareness of body or spirit: "it draws a melancholy cloud over the seat of the soul such that the patient develops the delusion that every disease he has ever even heard of, he has himself" (EMH, 2:266/CEAHE:72). This characterization, because somewhat autobiographical, makes this little essay particularly interesting. While drawn from Rousseau's denunciation of modernity, it had a direct bearing on Kant's own "melancholia" and "hypochondria." In addition, the style and the content of the essay pointed directly forward to Kant's most bizarre piece of writing, *Dreams of a Spirit-Seer*.

Related terms: **Affect**, **Arrogance**, **Character**, **Disposition**, **Enthusiasm**, **Fanaticism**, **Feeling**, **Habit**, **Illusion**, **Impression**, **Natural aptitude**, **Superstition**, **Temperament**

John Zammito

Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality, Being an Answer to the Question Proposed for Consideration by the Berlin Royal Academy of Sciences for the Year 1763 **(INTM, Ak. 2:273–301 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 243–75) (*Untersuchung über die Deutlichkeit der Grundsätze der natürlichen Theologie und der Moral*)** Containing, as it does, Kant's first sustained attempt to articulate a method for philosophy, the *Inquiry* distills the lessons of his earlier writings and points us forward to his agenda for the later 1760s. As Kant himself explained to Johann Formey, secretary of the Berlin Academy, the essay "present[ed] some of the most important arguments on this subject on which I have been reflecting for several years and the goal of which reflections, I flatter myself, I am near to reaching" (C, 10:41 [June 28, 1763]/CEC:69). As its

motto,[1] date of delivery, and postscript indicate, the essay was written quickly and, in Kant's view, left many of its most important lessons and applications implicit. This is confirmed by Kant's request that the Academy allow him to add a supplement to the published version of his essay (which, however, never materialized) (C, 10:41–2/CEC:69; see also CETP70:lxiv), and by his later reference to it as "a short and hastily composed work" (Pr, 2:308 [1765]/CETP70:294; again also, CETP70:lxiii).

As is clear from its title, the *Inquiry* was occasioned by the Prussian Royal Academy's essay competition for the year 1763, the announcement for which reads in part as follows:

> One wishes to know whether the metaphysical proofs in general, and the principles of *Theologiae naturalis* and morality in particular, admit of distinct proofs to the same degree as geometrical truths; and if they are not capable of such proofs, one wishes to know what the genuine nature of their certainty is, to what degree the said certainty can be brought, and whether this degree is sufficient for complete conviction. (CETP70:lxii)

Moses Mendelssohn's entry won the prize, but Kant's came in a very close second, and the two were published by the Academy along with other notable entries in 1764.

As we will see more fully below, the method of the *Inquiry* is yet another attempt to improve on the "way of ideas" initiated by Descartes and pursued by many earlier modern philosophers. Admittedly, this is not immediately apparent from the introduction of the work, in which Kant cites how "*Newton's* method transformed the chaos of physical hypotheses into a secure procedure based on experience and geometry" as illustration of the kind of concord that a successful answer to the Academy's question would produce in metaphysics (INTM, 2:275 [1764]/CETP70:247). Unlike previous attempts, Kant tells us, he will not make the silly mistake of trying to secure a method for metaphysics by appeal to metaphysical propositions. Rather, he will "ensure that [his] treatise contains nothing but empirical propositions which are certain, and the inferences drawn immediately from them" (INTM, 2:275/CETP70:247). This emphasis on the need for a secure empirical foundation for his method is indeed characteristic of Kant's work of this period, although Kant's understanding of what this means is far from obvious.

The body of the *Inquiry* is arranged into four so-called "reflections." In the First Reflection, Kant compares mathematics and philosophy with regard to four aspects: (1) from whence each draws its definitions, (2) the manner in which each makes use of signs, (3) the number of unanalyzable concepts and indemonstrable propositions contained in the two sciences, and finally (4) the relative difficulty of their methods. These four points of comparison provide the foundation for the three reflections that follow.

(1) According to Kant, mathematics arrives at the definitions of its concepts synthetically through the arbitrary combination of concepts available to it from common thinking. Here, "the concept I am defining is not given prior to the definition itself; on the contrary, it only comes into existence as a result of that definition" (INTM, 2:276/CETP70:248). "In philosophy," on the other hand,

> the concept of a thing is always given, albeit confusedly or in an insufficiently determinate fashion. The concept has to be analysed; the characteristic marks which have been separated out and the concept which has been given have to be

> compared with each other in all kinds of contexts; and this abstract thought must be rendered complete and determinate. (INTM, 2:276/CETP70:248–9)

Thus mathematics generates its concepts, whereas philosophy has all its concepts given to it and so must strive towards an adequate conception of them. Confusion and error therefore result when either mathematicians attempt to analyse given concepts or philosophers attempt to set up synthetic definitions.

(2) Although both sciences deal with universal concepts, mathematics is able to substitute visible signs or marks for its concepts and to prove its propositions through their mechanical manipulation according to set rules. Only when it is finished, does it then decipher "the [abstract] meaning of the symbolic conclusion" (INTM, 2:278/CETP70:250). In a word, mathematics is able to reach abstract conclusions through the consideration and manipulation of concrete, sensible particulars standing in place of its concepts. In philosophy, by contrast, no such procedure is possible; the signs are mere words, which are not composed of marks as are concepts and which, as sensible objects, do not relate in a way that reflects the relation of the concepts for which they stand. In philosophy, then, "the universal must rather be considered *in abstracto*" (INTM, 2:279/CETP70:251).

(3) Mathematics and philosophy, like all sciences in Kant's view, can be shown to rest on a certain set of fundamental concepts and propositions. In mathematics, the fundamental concepts originate from arbitrary synthesis and so, since they can contain nothing we do not put into them, require and admit of no analysis. In philosophy, by contrast, "and particularly in metaphysics, every analysis which can occur is actually necessary, for both the distinctness of the cognition and the possibility of valid inferences depend upon such analysis" (INTM, 2:280/CETP70:252). This must lead eventually to concepts that are unanalyzable "either in themselves or with respect to us," which Kant believes must surely be very many, perhaps infinite, since "it is impossible that universal cognition of such great complexity should be constructed from only a few fundamental concepts" (INTM, 2:280/CETP70:252). We should therefore avoid the error "committed by some" (Kant mentions the physicist, but must surely have been thinking of Leibniz) of supposing that all cognitions can be fully analyzed into just a small number of simple concepts.

The case of fundamental propositions is essentially the same. Mathematics begins by setting up "only a few fundamental indemonstrable propositions," indemonstrable because it assumes them as the true foundation for all its proofs. In philosophy, and in particular in metaphysics, on Kant's account, a table of fundamental propositions "would constitute a scheme of immeasurable scope" (INTM, 2:281/CETP70:253). Indeed, he is convinced at this time that

> the most important business of higher philosophy consists in seeking out these indemonstrable fundamental truths; and the discovery of such truths will never cease as long as cognition of such a kind as this continues to grow. For, no matter what the object may be, those characteristic marks, which the understanding initially and immediately perceives in the object, constitute the *data* for exactly the same number of indemonstrable propositions, which then form the

> foundation on the basis of which definitions can be drawn up. (INTM, 2:281/CETP70:253)

Here we gain a first glimpse into Kant's proposed method for metaphysics. It must begin, he argues, with a certain *datum*, from which are derived what in the Third Reflection he will call "material principles." As Kant further explains here in the First Reflection, "these propositions constitute the first and simplest thoughts I can have of my object, when I first call it to mind," so that what "is initially and immediately perceived in [a concept] must serve as an indemonstrable fundamental judgment" (INTM, 2:281–2/CETP70:254).

(4) Finally, Kant brings together the three comparisons above to explain why mathematics is so easy and has achieved such great success, while metaphysics "is no doubt the most difficult thing into which man has insight," so that "so far no metaphysics has ever been written" (INTM, 2:283/CETP70:255).

In the Second Reflection, Kant further develops his proposed method for metaphysics and provides several illustrations of its application to problems from natural philosophy. He begins by defining metaphysics in the manner of Baumgarten as "nothing other than the philosophy of the fundamental principles [i.e., concepts and propositions] of our cognition" (INTM, 2:283/CETP70:256; cf. Baumgarten's *Metaphysica* [1739/4th ed. 1757], §1). But Kant immediately departs from this tradition by insisting that the special character of philosophy, namely that its concepts are given from elsewhere and confusedly, requires a complete shift in the method of metaphysics. The first rule of method is that one must not attempt to begin with definitions, but rather only with those predicates of things about which one can be "immediately certain" or isolate in "immediate consciousness" (INTM, 2:284–5/CETP70:257–8). The second rule is that "one ought particularly to distinguish those judgments which have been immediately made about the object and relate to what one initially encountered in that object with certainty" (INTM, 2:285/CETP70:258). This method, Kant claims, is very close to that of Newton, except that whereas the latter drew up the laws of nature based on "certain [outer] experience," without requiring that the truly fundamental principles be discovered, metaphysics must "by means of certain inner experience, that is to say, by means of immediate and self-evident inner consciousness, seek out those characteristic marks which are certainly to be found in the concept of any general property . . . even if you are not acquainted with the complete essence of the thing" (INTM, 2:285/CETP70:258). In effect, Kant is proposing an equivalent to Newton's *hypothesis non fingo*, but with respect to the inner experience and analysis of concepts within our own consciousness (cf. Newton, *Philosophiae Naturalis Principia Mathematica* [1713], General Scholium).

In the Third Reflection, Kant argues that mathematical certainty is easier to achieve and of a different kind than what is found in philosophy. Due to aspect one above, mathematics can always be certain that what it does not put into a concept does not belong to that concept, whereas one of the most common errors in philosophy is to judge that a characteristic mark not perceived in a thing does not in fact belong to it. Due to aspect two, mathematics is able to achieve greater sensible intuitiveness and clarity, which provide it with a greater general certainty. Despite these differences, metaphysics still can reach certainty if only it never makes claims precipitously about things it has not carefully examined.

The rest of the Third Reflection contains a concise comparison of the method of the treatise with that proposed by Christian August Crusius (1715–55), whose work was then in vogue, and

provides further explanation about the nature of the indemonstrable or "material principles" sought by metaphysics. In brief, Kant claims that his method is basically the same as that of Crusius, although the latter often erred in its application and made the mistake of attempting to articulate a higher-order rule governing material principles. Their main point of agreement is that Wolff and his followers were wrong in holding that the principle of contradiction is the supreme principle of all reasoning and certainty. Rather, "material principles constitute, as *Crusius* rightly says, the foundation of human reason and the guarantor of its stability," they "provide the stuff of definitions, and . . . the *data* from which conclusions can be reliably drawn" (INTM, 2:295/CETP70:268). The following, on Kant's view, are the genuine principles of human reason: the formal principle of contradiction, the formal principle of identity, and all the material principles, which are "immediately thought under one of these two supreme principles" because "identity or contradiction is found immediately in the concepts" (INTM, 2:295/CETP70:268).

The brief and final Fourth Reflection appears to be nearly an afterthought, inserted to better address the specific question proposed by the Academy. However, it is important because it provides a rare glimpse into Kant's thoughts on moral philosophy during this period. First, Kant claims that natural theology is capable of the greatest philosophical certainty, particularly when it is concerned with the necessary properties of God. Concerning God's free actions, providence and the exercise of goodness and justice, much less certainty can be attained. Secondly, Kant argues that although moral philosophy can reach as much certainty as any other philosophical discipline, it is currently without a secure method. He points in particular to the concept of moral obligation as an example of confusion: no one had yet clearly distinguished conditional from unconditional actions, or noticed that the latter alone constitute obligations. Kant then briefly proposes that the principles of moral philosophy have a structure closely parallel to those of metaphysics and sketches an analogous method. Moral philosophy has two formal principles, namely "perform the most perfect action in your power" and "abstain from doing that which will hinder the realisation of the greatest possible perfection," and innumerably many indemonstrable, material principles of the good, which are immediately subsumed under one of the two formal principles (INTM, 2:299/CETP70:273). As Hutcheson and others have shown, these originate not from the pure understanding and its formal concept of perfection but immediately from the faculty of feeling itself. It is therefore the job of moral philosophy to employ the understanding in the methodical analysis of these feelings into their basic constituents and the formation thereby of indemonstrable judgments of the good.

Related terms: **Concept**, **Inference**, **Mathematics**, **Metaphysics**, **Morality**, **Reason**, **Theology**

Note

1. "But to the wise spirit these small clues will be sufficient: by their means you can safely come to know the rest." This is from Lucretius, *De rerum natura*, 1, 402–3, and the translation is taken from CETP70:442.

Courtney Fugate

"Review of Silberschlag's Work: Theory of the Fireball That Appeared on 23 July 1762" (RSi, Ak. 2:272a–d/8:447–50 / Cambridge Edition, *Natural Science*, pp. 409–13) (*Recension von Silberschlags Schrift: Theorie der am 23. Juli 1762 erschienenen Feuerkugel*) Kant's review draws attention to a work published by Johann Esaias Silberschlag. Silberschlag was born in Aschersleben, a small town in Prussia, about thirty-five kilometres south of Magdeburg, on November 16, 1721 (or 1716). After studying theology in Halle and teaching natural science at the school he had attended previously as a student, he was appointed pastor of churches either in or around Magdeburg. In 1760, he was elected a nonresident member of the Berlin Academy of Sciences on the basis of his research on ancient catapults. When King Frederick II (Frederick the Great) was temporarily displaced from Berlin to Magdeburg during the Seven Years War, Silberschlag was noticed by members of his court and subsequently offered a position in Berlin after their return. Silberschlag then took up several influential positions in second-tier vocational schools (*Realschulen*) and in administration in Berlin, where he died on November 22, 1791. He published a number of works in applied subjects (such as hydraulic and mechanical engineering) as well as in theology (on Mosaic creation). His "Theory of the Fireball That Appeared on 23 July 1762" ("*Theorie der am 23. Juli erschienenen Feuerkugel*") was published in Magdeburg in 1764. In addition, the Silberschlag crater on the Moon is named after him.

Kant's "Review of Silberschlag's Work: Theory of the Fireball That Appeared on 23 July 1762" was published anonymously on March 23, 1764 in the fifteenth issue of the *Königsbergsche Gelehrte und Politische Zeitung*. That Kant was its author was established by a letter from Johann Georg Hamann to J. G. Lindner on March 16, 1764. While Kant's motivations for deciding to write about this work are uncertain, the review is clearly positive.

***Related terms*: *Universal Natural History and Theory of the Heavens*, Cosmology**

Eric Watkins

1765

"M. Immanuel Kant's Announcement of the Programme of His Lectures for the Winter Semester 1765–1766" (Pr, Ak. 2:303–13 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 287–300) (*Nachricht von der Einrichtung seiner Vorlesungen in dem Winterhalbenjahre von 1765–1766*) Published in the fall of 1765, Kant's announcement of his upcoming lectures forecasts his topics – metaphysics, logic, ethics, and physical geography – but also offers insight into his pedagogical methods and theory of education.

As Kant sees it, the instruction of young people is inherently difficult: one wants to impart knowledge to them, especially knowledge of higher things, but their minds may not yet be ready for this, for lack of practice or experience. The results can thus be awkward: students may "pick[] up a kind of reason, even before [their] understanding has developed," so that their learning is "hung upon" them rather than having "grown within," rendering it a relatively lifeless, useless, and even precocious appendage (Pr, 2:306/CETP70:291). As difficult as educating the young

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Kant's "Review of Silberschlag's Work: Theory of the Fireball That Appeared on 23 July 1762" was published anonymously on March 23, 1764 in the fifteenth issue of the *Königsbergsche Gelehrte und Politische Zeitung*. That Kant was its author was established by a letter from Johann Georg Hamann to J. G. Lindner on March 16, 1764. While Kant's motivations for deciding to write about this work are uncertain, the review is clearly positive.

***Related terms*: *Universal Natural History and Theory of the Heavens*, Cosmology**

Eric Watkins

1765

"M. Immanuel Kant's Announcement of the Programme of His Lectures for the Winter Semester 1765–1766" (Pr, Ak. 2:303–13 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 287–300) (*Nachricht von der Einrichtung seiner Vorlesungen in dem Winterhalbenjahre von 1765–1766*) Published in the fall of 1765, Kant's announcement of his upcoming lectures forecasts his topics – metaphysics, logic, ethics, and physical geography – but also offers insight into his pedagogical methods and theory of education.

As Kant sees it, the instruction of young people is inherently difficult: one wants to impart knowledge to them, especially knowledge of higher things, but their minds may not yet be ready for this, for lack of practice or experience. The results can thus be awkward: students may "pick[] up a kind of reason, even before [their] understanding has developed," so that their learning is "hung upon" them rather than having "grown within," rendering it a relatively lifeless, useless, and even precocious appendage (Pr, 2:306/CETP70:291). As difficult as educating the young

may be, it is harder still in an epoch in which society views knowledge "of higher things . . . as a necessity of life" rather than as what it is, namely, "one of life's inessential beauties" (Pr, 2:305/CETP70:291), increasing pressure on educators to force "learning" prematurely. Having said this, Kant also voices a more hopeful, Rousseauian vision especially pronounced in his early thought, telling prospective students that, nonetheless, "it is possible to make public education more adapted to nature" (Pr, 2:305/CETP70:291). Kant describes this healthy epistemological process as progressive: "first of all, the understanding develops by using experience to arrive at intuitive judgements, and by their means to attain to concepts. After that, and employing reason, these concepts come to be known in relation to their grounds and consequences. Finally, by means of science, these concepts come to be known as parts of a well-ordered whole" (Pr, 2:305/CETP70:291). Effective pedagogy should follow this process to prevent a student's knowledge from being merely assumed and unproductive (Pr, 2:305–6/CETP70:291). True wisdom comes by maturing the understanding, learning not simply "*thoughts* but *thinking*," not simply philosophy but how "*to philosophise*," to engage in continual "*enquiry*" (Pr, 2:306–7/CETP70:292–3). Here Kant anticipates his more famous essay "What is Enlightenment?" where he defines enlightenment not as the accumulation of knowledge but as the capacity to think for oneself (WIE, 8:35–6 [1784]/CEPP:17–18). He even anticipates the metaphor from WIE, wherein those accustomed to letting others think for them, who accordingly never practice thinking for themselves, "make only an uncertain leap over even the narrowest ditch, since [they] would not be accustomed to free movement of this kind" (WIE, 8:36/CEPP:17). He writes that the student "ought to be *led*, if you wish, but not *carried*, so that in the future it will be capable of *walking* on its own, and doing so without stumbling" (Pr, 2:306/CETP70:292).

Kant proceeds to outline his upcoming courses, the first being metaphysics. His textbook (used throughout his years of metaphysics lectures) is Baumgarten's *Metaphysica* (1739/4th ed. 1757). Kant aims to clarify metaphysics' methodology as analytic, in contrast to mathematics' synthetic method (Pr, 2:308/CETP70:294), a distinction introduced in his 1764 *Inquiry* that will later be preserved to some extent in his mature distinction between the synthetic method in mathematics, which yields knowledge of *determinate objects*, and the synthetic (not analytic) method in philosophy, which can yield knowledge only of *general principles* of experience of objects, not knowledge of determinate objects. Despite asserting his independence from the author of his textbook – "I can easily, by applying gentle pressure, induce A. G. Baumgarten . . . to follow the same path" (Pr, 2:308–9/CETP70:295) – Kant next discusses empirical psychology as a part of metaphysics, though he will soon reject the rationalists' placement of empirical psychology within metaphysics (AC, 25:8 [1772–3]/CELA:15–16). He will also treat rational psychology – though only after the more accessible empirical psychology – as well as the remaining two areas of special metaphysics, cosmology and rational theology, as well as ontology, or general metaphysics.

For his second course, on logic, Kant specifies two kinds of logic: the "critique and canon of *sound understanding*," which is the starting point for emerging from "prejudice and error"; and "the critique and canon of *real learning*," which is a kind of metalogic, making visible the rules and methods of the discipline (Pr, 2:310/CETP70:296). Kant will prioritize the first, which will include not only a "*critique of reason*" but also a "*critique of taste*, that is to say, *aesthetics*" (Pr, 2:310–11/CETP70:297).

In describing ethics for his third course, Kant demonstrates his pre-Critical ascription to moral sense theory, specifying that moral judgments are based on "sentiment," even as he acknowledges that ethics so conceived is not "thoroughly grounded" as a science (Pr, 2:311/CETP70:297). He will focus on "*universal practical philosophy* and the *doctrine of virtue*," taking as his textbook Baumgarten's *Elements of First Practical Philosophy* (1760). He refers to Shaftesbury, Hutcheson, and Hume as having gone far in defining the basis of morality, despite their being still "incomplete and defective" (Pr, 2:311/CETP70:298). Kant's reservations about moral sense theory here echo concerns voiced in his 1764 *Inquiry* and hint at his later Critical turn to reason as the source of the moral law, the categorical imperative.

Kant's fourth course, physical geography, aims to develop students' "exercise of practical reason" by introducing them to a broad swath of elements loosely associated with geography – not only the earth's physical features, but also how they impact the "*moral* and *political*" features of peoples and nations (Pr, 2:312–13/CETP70:298–9). Kant's anthropological approach to geography aims to create "a comprehensive map of the human species" (Pr, 2:313/CETP70:299).

Related terms: **Lectures on Ethics**, **Lectures on Metaphysics**, ***Physical Geography***, **Anthropology**, **Categorical imperative**, **Enlightenment**, **Feeling**, **Geography**, **Knowledge**, **Logic**, **Metaphysics**, **Morality**, **Pedagogy**, **Self-conceit**, **Wisdom** *Sari Carter*

Remarks in the *Observations on the Feeling of the Beautiful and Sublime* (ROFBS, Ak. 20:1–181 / Cambridge Edition, *Notes and Fragments*, pp. 1–24) (*Bemerkungen zu den Beobachtungen über das Gefühl des Schönen und Erhabenen*) In 1764, when Kant published his *Observations on the Feeling of the Beautiful and Sublime* (OFBS, 2:205–55/CEAHE:18–62), he had his own copy of this work published with interleaved blank pages. During 1764–5, Kant used this copy to write down an unedited, unpolished record of his emerging thoughts in aesthetics, ethics, anthropology, and even metaphysics, physics, and cosmology. These Remarks, along with several "loose leaves" related to similar topics, were transcribed by Gerhard Lehmann and published in volume 20 of the Academy edition in 1942. The Remarks, excluding loose leaves, were substantially revised based on original manuscripts and published by Marie Rischmüller as *Bemerkungen in den "Beobachtungen über das Gefuhl des Schönen und Erhabenen"* in the third volume of *Kant-Forschungen* (Hamburg: Felix Meiner Verlag, 1991). A partial English translation appears in CENF, and a complete translation appears in *Observations on the Feeling of the Beautiful and Sublime and Other Writings* (ed. Patrick Frierson and Paul Guyer, Cambridge University Press, 2011). (All translations of the Remarks in this entry are taken from the Frierson and Guyer edition.)

Kant seems to have intended to publish some Remarks in some form (e.g., ROFBS, 20:116 [1764–5]), perhaps as revisions to sections of the *Observations*, but as a whole they are fragmented and unorganized. One fortunate result of this is that one sometimes gets striking insight into the way in which Kant thinks through multiple issues at once (see ROFBS, 20:120–2 for an example of the range of material that can be collected on a single page). What is more, the Remarks record Kant's *evolving* thought, not only in shifts from earlier to later remarks but also in frequent passages where he writes and then crosses out something or where he inserts later notes in the midst of earlier ones. (One of the most striking examples of this is Kant's struggle at ROFBS, 20:162/CENF:21 to find the right terminology for what will eventually become the distinction between categorical and hypothetical imperatives.) Overall, these Remarks show

Kant's movement from his popular *Observations* to a more systematic philosophy, particularly with respect to ethics. They also include the most developed available record of Kant's engagement with the writings of Jean-Jacques Rousseau, some of his most extensive reflections on the relationship between men and women, and important comments on less prominent topics ranging from human temperaments and precepts for a happy life to theories of the nature of fire and the Earth's magnetic fields. The Remarks are also permeated with references to works with which Kant was engaged during this time, with references to Voltaire, Plutarch, Perseus, Fielding, Richardson, Ovid, Aristotle, Cervantes, and Rousseau on just the first seven pages (ROFBS, 20:4–10).

The Remarks have long been famous as the site of Kant's most sustained attention to Rousseau. Kant may have been introduced to Rousseau's writings by Johann Hamaan, who mentions Rousseau in a letter in December of 1759 (C, 10:30/CEC:65), but his most serious work with Rousseau is in the mid 1760s. During this period, Kant was rereading *Emile* (ROFBS, 20:29, 50/CENF:5; see also, e.g., CBHH, 8:116 [1786]/CEAHE:169; AC, 25:12 [1772–3]/CELA:18) and *Julie* (ROFBS, 20:120; see also MoH, 27:18 [1762–4]/CELE:11; C, 10:61 [January 18, 1766]), and reading (perhaps for the first time) *The Social Contract*. The Remarks include a famous record of the conversion that Rousseau wrought in Kant's attitude towards himself and his work as a philosopher, a conversion that arguably dictated the trajectory of his whole Critical philosophy:

> I myself am a researcher by inclination. I feel the entire thirst for cognition and the eager restlessness to proceed further in it, as well as the satisfaction at every acquisition. There was a time when I believed this alone could constitute the honor of mankind, and I despised the rabble who knows nothing. *Rousseau* has set me right. This blinding prejudice vanishes, I learn to honor human beings, and I would feel by far less useful than the common laborer if I did not believe that this consideration could impart a value to all others in order to establish the rights of humanity. (ROFBS, 20:44/CENF:7; see also ROFBS, 20:23–4, 37/CENF:3)

Kant records further aspects of his engagement with Rousseau, such as that "I must read Rousseau until the beauty of expression no longer interferes with me and then I can examine him with reason for the first time" (ROFBS, 20:30/CENF:5), and that while "Rousseau [p]roceeds synthetically and starts from natural humans, I proceed analytically and start from civilized humans" (ROFBS, 20:14/CENF:3; cf. AF, 25:684 [1775–6]/CELA:219–20). There is even, in these remarks (e.g., ROFBS, 20:153/CENF:19; see also the distinction between "wise" and "ignorant" simplicity at ROFBS, 20:180/CENF:23), some indication of Kant's eventual insight that "Rousseau did not really want the human being to *go* back to the state of nature" (A, 7:326–7 [1798]/CEAHE:422; see also CBHH, 8:116/CEAHE:169; AF, 25:689/CELA:223–4; APi, 25:846–7 [1777–8]/CELA:278–9; AM, 25:1417 [1784–5]/CELA:500).

The Remarks also include intense engagement with broadly Rousseauian themes, such as "simplicity" or the "simplicity of nature" (ROFBS, 20:9, 14–15, 26, 31, 39, 128, 180/CENF:4, 5, 23; see also EMH, 2:259, 269–70 [1764]/CEAHE:65, 75–6; MoH, 27:58 [1762–4]/CELE:25; AF, 25:724/CELA:251); a related interest in the "natural human being" or "human being of nature" (ROFBS, 20:6, 10, 14, 53, 149, 174/CENF:3, 23); and especially his attention to problems caused by the "luxury" or "opulence" that prevails in society (ROFBS, 20:6, 32, 42, 45, 60, 77, 119, 135, 151–2, 163–5/CENF:7, 18; cf. Rel, 6:93–4 [1793]/CERRT:129–30; A,

7:250/CEAHE:352–3; and for a more positive role for polite society, see MM, 6:473–4 [1797]/CEPP:588; A, 7:151–2/CEAHE:263). In the context of his attention to luxury, Kant's clearly Rousseauian claim that "Virtue . . . does not consist in quarrelling with natural inclinations, but in making it so that one has only natural ones" (ROFBS, 20:77–8/CENF:10, cf. ROFBS, 20:45/CENF:7) sheds important light on later related claims in the *Groundwork* (G, 4:428 [1785]/CEPP:79; see also CPrR, 5:118 [1788]/CEPP:235) and *Religion* (Rel, 6:59, 93–4/CERRT:102, 129–30). Kant also entertains considerable suspicion of science and erudition as symptoms of luxury (e.g., ROFBS, 20:119/CENF:14; cf. MoC, 27:461–2 [1770s]/CELE:214–15), and he explicitly appeals to Rousseau for the purpose of theodicy (ROFBS, 20:58–9/CENF:9; cf. Rel, 6:33, 35/CERRT:80–2). Rousseau's influence pervades Kant's discussion of women and relations between the sexes (see below, and cf., e.g., MoH, 27:50/CELE:23).

In at least two important respects, Rousseau seems to help Kant move towards his mature moral theory. In particular, Kant transforms the notion of the "general will" from a primarily political concept in Rousseau's *The Social Contract* into a basis of moral "obligation," which helps pave the way for some of his eventual formulae for the categorical imperative (ROFBS, 20:146, 161/CENF:17, 21; cf. especially G, 4:421, 433–7/CEPP:73, 83–6), and he may draw from Rousseau his intense discussions of the horrors of enslaving one's will to that of another, which eventually helps him develop the notion that one's humanity – that is, one's free choice itself – is preeminently worthy of respect (ROFBS, 20:88, 92–3/CENF:10–2; cf. G, 4:428–9/CEPP:79–80).

Finally, Kant's views about education were heavily influenced by Rousseau. Kant "wishes that Rousseau had shown how schools could originate from" the program articulated in *Emile* (ROFBS, 20:29); he offered considerable support to progressive experimental schools (EP, 2:445–52 [1776/7]/CEAHE:98–104), and his eventual *Lectures on Pedagogy* owes considerable debt to Rousseau's *Emile* (P, 9:437–99 [1803]/CEAHE:437–85; see also AF, 25:664, 725–8/CELA:205, 252–5).

Beyond merely recording his engagement with Rousseau, the Remarks document crucial aspects of Kant's emerging attitudes towards moral philosophy, the status of women, and other topics. With respect to moral philosophy, they document key moments in the evolution of Kant's thought, from the early ethics of *Observations on the Feeling of the Beautiful and Sublime* (especially OFBS, 2:215–18/CEAHE:29–32) to the mature ethics of his *Groundwork of the Metaphysics of Morals* (G, 4:385–463/CEPP:37–108) and later writings. The two most important developments in the Remarks are the evolution towards Kant's eventual identification of ethics with a "categorical imperative" (G, 4:414–21/CEPP:67–73; cf. ROFBS, 20:148–62/CENF:17–20) and an emphasis on freedom that begins in the Remarks (ROFBS, 20:31, 66–7, 92–4, 137–8, 144–6/CENF:5, 9, 11–12) and becomes central to the ethics of the *Groundwork* (see especially G, 4:447/CEPP:95) and his later moral philosophy (e.g., CPrR, 5:28–30, 42–6/CEPP:162–4, 173–7; MM, 6:221–2/CEPP:376–7).

The development towards the categorical imperative is not immediate and linear; instead, Kant explores various different ways of making sense of the "immediate ugliness" that he identified with moral evil in his *Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality* (INTM, 2:300 [1764]/CETP70:274). As in *Observations* (OFBS, 2:226–7/CEAHE:38–9), he objects persistently to consequentialism (ROFBS, 20:65, 118, 138, 146, 155–6, 168/CENF:9, 14, 15, 16–17, 19, 22; see also INTM, 2:298/CETP70:272; G, 4:399–400/CEPP:55); but he now also focuses on the notion of a will "good in itself"

(ROFBS, 20:150; see also ROFBS, 20:148; G, 4:396/CEPP:52) and aims for "certainty in moral judgments … [that] is just as great as with logic" (ROFBS, 20:49; see also ROFBS, 20:46; contrast INTM, 2:298–9/CETP70:272–3; MoH, 27:5, 16/CELE:4, 9–10; but see also G, 4:389/CEPP:44–5). In the Remarks, *both* "ugliness" and "contradiction" are indicators of a deed's "unlawfulness" (ROFBS, 20:93/CENF:12), and Kant even begins to explicitly *contrast* moral obligation with the aesthetic categories of beauty and nobility (ROFBS, 20:119, 127/CENF:14) and to emphasize a conception of obligation in terms of universality and necessity (ROFBS, 20:117, 146, 173/CENF:14, 22). Kant offers the example of a lie as an action the permissibility of which is hard to settle in terms of "conditional" goodness, but easy to settle in terms of judging what is "categorically good" (ROFBS, 20:156/CENF:20), an example he later uses to the same purpose in the *Groundwork* (G, 4:402–3/CEPP:57). And he transitions from a broadly Hutchesonian understanding of universality as an expansive range of application of a principle or feeling of sympathy (OFBS, 2:216–7/CEAHE:30–1) to a Rousseauian association of moral universality with the "general will" (ROFBS, 20:146, 161/CENF:17, 21). Also under the influence of Rousseau, Kant explores the categories of "natural" and "unnatural" as bases for moral goodness, suggesting that "the difference between the natural and the unnatural" can be decided by "whether it can be common to all human beings or only to a few with the oppression of the rest" (ROFBS, 20:35; see also ROFBS, 20:67/CENF:10).

With respect to the increasing role of freedom, Kant claims that freedom is the "topmost principium of all virtue" (ROFBS, 20:31/CENF:15). Moreover, not only is morality fundamentally a matter of acting freely (ROFBS, 20:136, 144, 145/CENF:11–12), a move which anticipates Kant's later formula of autonomy (G, 4:436/CEPP:85), but Kant also anticipates his later formula of humanity by connecting freedom to the dignity of human nature, such that what one respects when one respects another is their freedom of choice (ROFBS, 20:66–7, 88/CENF:10–11; cf. G, 4:429/CEPP:80), and it is precisely the failure to respect another's free choice that involves "a contradiction that at the same time indicates its injustice" (ROFBS, 20:93/CENF:12, see also ROFBS, 20:66/CENF:10). Finally, the Remarks emphasize that the freedom that is the *principium* of all virtue is "the moral, *not* the metaphysical" (ROFBS, 20:31/CENF:5, emphasis added), a point that, differently inflected, would become central to Kant's later Critical philosophy (e.g., Bxxix–xxx [1787]/CECPR:116–17; A558/B586 [1781/7] = CECPR:546; CPrR, 5:42–50, 134–5/CEPP:173–80, 247–9).

Despite these shifts towards his later moral thought, several features of the Remarks remain solidly within Kant's early ethics. He continues to emphasize the role of moral feeling (ROFBS, 20:26, 85, 135, 146, 155, 168/CENF:4, 15–16, 19; cf. OFBS, 2:217/CEAHE:31; INTM, 2:299/CETP70:273) and to identify his ethics as specifically human and precisely *not* the morals of a mere rational being (ROFBS, 20:22–3, 24, 37–8, 41, 46–8, 153/CENF:4, 6–8; see also MoH, 27:13, 45, 62/CELE:8, 20, 28; contrast G, 4:389/CEPP:44–5). He even sees freedom itself in a naturalized sense as "freedom from [dependence upon] things and human beings" (ROFBS, 20:31) rather than the robust transcendental freedom he will emphasize later (e.g., A534–5/B562–3 = CECPR:533–4; G, 4:452/CEPP:99; CPrR, 5:96–7/CEPP:217–8).

Kant's Remarks also include discussions of many particular moral themes, such as the nature of property rights (ROFBS, 20:66–7; cf. MM, 6:258–63/CEPP:411–16); the distinction between "actions of justice" and other morally good action (ROFBS, 20:15; cf. MM, 6:218–20, 390–1/CEPP:383–5, 521–2) as well as the relation between "virtue" and good action (ROFBS,

20:148; see MM, 6:397/CEPP:527); proper benevolence (ROFBS, 20:134–5/CENF:15; cf. MM, 6:452–4/CEPP:571–3); and the appropriate role of punishment (ROFBS, 20:18, 85, 111–12/CENF:3; cf. MM, 6:331–7, 362–3/CEPP:472–7, 497–8; P, 479–85/CEAHE:467–72). In contrast to both *Observations* (OFBS) and *Inquiry* (INTM), the Remarks also thematize the relationship between ethics and religion, discussing the role of God in determining the content of religion (ROFBS, 20:68, 137; MoH, 27:9–10/CELE:5–6; G, 4:443/CEPP:91; CPrR, 5:40–1/CEPP:172–3), whether religion is needed as a supplementary motive for good actions (ROFBS, 20:12, 16–19, 57, 104/CENF:3, 8; cf. MoH, 27:11, 18, 75/CELE:7, 11, 34), and the problem of how to deal with what, in the *Religion*, Kant would later call "radical evil" in human nature (ROFBS, 20:15, 25/CENF:4; cf. MoH, 27:16/CELE:9–10; Rel, 6:32ff./CERRT:79ff.). Kant even articulates the claim crucial to his later Critical philosophy that "The cognition of God is either *speculative*, and this is uncertain and liable to dangerous errors, or moral through faith, and this conceives of no other qualities in God except those that aim at morality" (ROFBS, 20:57/CENF:8; cf., e.g., Bxxix–xxx/CECPR:116–17; A828–9/B856–7 = CECPR:689; CPrR, 5:138–40/CEPP:251–2). The Remarks also contain sustained reflections on moral problems caused by social and economic inequality, including criticisms of so-called charity that in fact only remedies social injustice (ROFBS, 20:36, 39, 102, 140–1, 151, 176/CENF:18; cf. CPrR, 5:155n./CEPP:264n.; MM, 6:454/CEPP:572–3; and especially MoC, 27:415–6/CELE:179).

Beyond their important record of Kant's evolving thoughts on moral philosophy, Kant's Remarks offer his most intense reflections on the "fair sex" (OFBS, 2:228/CEAHE:40). As in *Observations*, the Remarks emphasize sexual differences and reiterate that "women have feminine virtues" (ROFBS, 20:56; cf. OFBS, 2:228/CEAHE:40; A, 7:307/CEAHE:404). Discussion of women is pervasive throughout the Remarks. Unlike *Observations*, Kant focuses much more extensively here on relationships between the sexes, especially in marriage (see, e.g., ROFBS, 20:6–7, 23, 50, 53, 68–9, 83–4, 95, 120, 131–3, 177, 185); and he recasts earlier reflections on women's beauty in terms of an "art of appearing [or illusion, *Schein*]" (ROFBS, 20:61, 69, 121, 140), which compensates for women's weakness (ROFBS, 20:176) and allows them to trick men into marriage (ROFBS, 20:69–70, 177) and "dominate" (ROFBS, 20:121) them within it. As in *Observations*, Kant's reflections on women reflect a deeply personal struggle; he associates "true marriage in its perfection" with "perfect happiness" (ROFBS, 20:153) and ponders what he would look for "if I should choose a wife" (ROFBS, 20:84, 179). He idealizes a "unity ... tied to equality" that "depends on two forming a whole together in a natural way" (ROFBS, 20:73) and insists that "man and woman constitute a moral whole" (ROFBS, 20:62; cf. MoH, 27:50/CELE:23). But as a whole, the Remarks show Kant moving away from marriage as a serious possibility for himself out of skepticism about whether the illusion that makes marriage beautiful can be sustained (ROFBS, 20:123), fears about the possibility of real and lasting affection from a woman (ROFBS, 20:69, 75, 100, 137, 167), and concerns about the ill effects of his luxurious era on marriage: "the time of the debaucheries of men has ended and that of women has begun" (ROFBS, 20:86; see also ROFBS, 20:107, 174). Shaking himself free of its throes, Kant now sees the "love of women" not as something "so totally charming" (OFBS, 2:235/CEAHE:45) but as "the ultimate weakness of the wise" (ROFBS, 20:97).

Finally, the Remarks include comments on several more minor topics. Many of these are important parts of Kant's later pragmatic anthropology, such as his discussion of egoism (ROFBS, 20:12; cf. A, 7:128–30/CEAHE:240–1; AC, 25:12/CELA:18; AM, 25:1216/CELA:348; R903, 15:395 [1776–8]), various precepts for a happy life (e.g., ROFBS, 20:17, 45, 55, 70; cf., e.g., A, 7:276–7/CEAHE:376–7), the temperaments (ROFBS, 20:63–5; cf. OFBS, 2:219–25/CEAHE:32–8; A, 7:286–91/CEAHE:385–9), and various national and racial characteristics (ROFBS, 20:139, 145, 166; cf. OFBS, 2:243–55/CEAHE:52–61; A, 7:311–21/CEAHE:407–16).

Kant even discusses topics in the natural sciences, such as the nature of light (ROFBS, 20:120), magnetism (ROFBS, 20:120, 169–72, 178), and especially heat (ROFBS, 20:80–3, 110–11). With respect to heat in particular, he experiments with the counterintuitive view that heat moves *from* cold objects *to* hot ones, so that, for example, "a heated oven . . . releases the fire in others and makes them warm" because it "absorbs the fire into itself" (ROFBS, 20:81; contrast SEMF, 1:369–84 [1755]/CENS:309–26, especially SEMF, 1:377–8, 383/CENS:319, 325).

Related terms: ***Observations on the Feeling of the Beautiful and Sublime***, **Anthropology**, **Beautiful**, **Categorical imperative**, **Freedom**, **Humanity**, **Morality**, **Pedagogy**, **Respect**, **Sublime**, **Temperament**, **Virtue** *Patrick Frierson*

1766

***Dreams of a Spirit-Seer Elucidated by Dreams of Metaphysics* (DSS, Ak. 2:315–73 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 301–59) (*Träume eines Geistersehers, erläutert durch Träume der Metaphysik*)** Presumably in January 1766, the *Dreams* was published by Johann Jacob Kanter in Königsberg and almost simultaneously in two further editions by Johann Friedrich Hartknoch in Riga and Mitau. In this "little book" (Letter to Moses Mendelssohn, C, 10:69 [April 8, 1766]/CEC:89) – it comprises fifty-nine pages in the Academy edition – Kant deals with the Swedish polymath and visionary Emanuel Swedenborg (1688–1772) and his magnum opus *Arcana coelestia* (8 vols., London 1749–56). At the same time, he settles the score with the school metaphysics of his time. Kant concedes that the book had been "written with considerable disorder" (C, 10:69/CEC:90/HS), because the manuscript had to be sent "sheet per sheet" to the printer's (C, 10:71/CEC:91/HS). Among Kant's books, the *Dreams* is unique for its ample use of satirical and rhetorical means.

Kant began to take an interest in Swedenborg in the early 1760s. From a Danish officer, a friend, and former student of his, he heard of the story that Swedenborg had given Queen Louisa Ulrika of Sweden (1720–82) a piece of information about her late brother Prince Augustus William of Prussia (1722–58) that nobody could have known except herself (Letter to Charlotte von Knobloch, C, 10:44 [August 10, 1763]/CEC:71–2; DSS, 2:354–5 [1766]/CETP70:341; cf. Tafel 1847, pp. 57–9, 63, 93–5, 97–8, 169, 182). Kant charged another friend, an Englishman, to make inquiries into Swedenborg's

Finally, the Remarks include comments on several more minor topics. Many of these are important parts of Kant's later pragmatic anthropology, such as his discussion of egoism (ROFBS, 20:12; cf. A, 7:128–30/CEAHE:240–1; AC, 25:12/CELA:18; AM, 25:1216/CELA:348; R903, 15:395 [1776–8]), various precepts for a happy life (e.g., ROFBS, 20:17, 45, 55, 70; cf., e.g., A, 7:276–7/CEAHE:376–7), the temperaments (ROFBS, 20:63–5; cf. OFBS, 2:219–25/CEAHE:32–8; A, 7:286–91/CEAHE:385–9), and various national and racial characteristics (ROFBS, 20:139, 145, 166; cf. OFBS, 2:243–55/CEAHE:52–61; A, 7:311–21/CEAHE:407–16).

Kant even discusses topics in the natural sciences, such as the nature of light (ROFBS, 20:120), magnetism (ROFBS, 20:120, 169–72, 178), and especially heat (ROFBS, 20:80–3, 110–11). With respect to heat in particular, he experiments with the counterintuitive view that heat moves *from* cold objects *to* hot ones, so that, for example, "a heated oven . . . releases the fire in others and makes them warm" because it "absorbs the fire into itself" (ROFBS, 20:81; contrast SEMF, 1:369–84 [1755]/CENS:309–26, especially SEMF, 1:377–8, 383/CENS:319, 325).

Related terms: ***Observations on the Feeling of the Beautiful and Sublime***, **Anthropology**, **Beautiful**, **Categorical imperative**, **Freedom**, **Humanity**, **Morality**, **Pedagogy**, **Respect**, **Sublime**, **Temperament**, **Virtue** *Patrick Frierson*

1766

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clairvoyant feats in Sweden (C, 10:45/CEC:72). Kant received a favourable impression of Swedenborg. To Charlotte von Knobloch he wrote, "Herr von Swedenborg" was "a scholar" and "a reasonable, pleasing, and open-hearted man" (C, 10:45/CEC:72/HS). He wrote a letter to Swedenborg and asked for further details. Through an intermediary, Swedenborg told him that he intended to go to London in May 1763, where he wanted to publish a book in which Kant's questions would be answered (C, 10:45/CEC:72). But this book was never written. Instead, Kant purchased, probably not long after August 1763, the eight volumes of Swedenborg's *Arcana coelestia* at the price of seven pounds sterling (DSS, 2:366/CETP70:353). This was more than half of the fixed annual salary he should earn from 1766 on. However, the *Arcana* were for the main part a commentary on the books of Genesis and Exodus, with interspersed reports on Swedenborg's visions of the *mirabilia* of the *mundus spiritualis*, but they did not contain any examples of clairvoyance in relation to earthly issues.

Kant's readings of the *Arcana* obviously altered his view on Swedenborg (see already MH, 28:113–14, 122 [1762–4]) and probably prompted him to write the *Dreams*. Therein Kant labels the *Arcana* "eight quarto volumes full of nonsense," "completely emptied of . . . every single drop" of reason (DSS, 2:360/CETP70:346/HS), and disparages and pathologizes their author (see, e.g., DSS, 2:315, 354, 359–61, 366/CETP70:303, 341, 346–7, 352). Kant obviously found it necessary to distance himself from Swedenborg in strong terms because his interest in Swedenborg "had given rise to a lot of gossip" (C, 10:69/CEC:90/HS), and also because Swedenborg's teachings "bear such an uncommon likeness" to his own "philosophical brain-child" (DSS, 2:359/CETP70:346/GJ).

The *Dreams* consists of a first, theoretical, "dogmatic" part (DSS, 2:319/CETP70:307), in which Kant criticises the possibility of perception and knowledge of spirits in general, and a second, "historical" part (DSS, 2:353/CETP70:340), in which he deals in concrete terms with Swedenborg and his experiences, defining metaphysics as the science of the boundaries of the human mind and emphasizing that knowledge of the other world is superfluous for human praxis.

Kant rules out the possibility to perceive spirits on the premise that perceptions require an impact of an object on our external (physical) senses. Spirits are unable to exert such an effect because they are by definition immaterial beings. Therefore they do not possess the "force of *repulsion*" (DSS, 2:322/CETP70:310) and are unable to offer "resistance" to matter (DSS, 2:323/CETP70:311): "For how could an immaterial substance stand in the way of matter, so that, in its motion, it could collide with a spirit[?]" (DSS, 2:327/CETP70:315/GJ). Hence, "[d]eparted souls and pure spirits can never . . . be present to our outer senses" (DSS, 2:340–1/CETP70:328).

The illusion of spirits as external beings comes about through a change in the brain, caused by "chance or illness" (DSS, 2:346/CETP70:333/HS). In its imagination, our soul "transposes the sensed object where the various direction-lines of the impression [in the brain] which it has made intersect when they are extended" (DSS, 2:344/CETP70:331/GJ-HS). At this point of intersection, the *focus imaginarius* lies (for another meaning of this term see A644/B672 [1781/7] = CECPR:591). Normally, only the direction lines of the brain nerves' vibration caused by an external object would, if extended, intersect outside the brain and thereby give rise to the idea of an external object (DSS, 2:345/CETP70:332). By contrast, in the case of fantasies, the *focus imaginarius* is located inside the brain. Due to the different location of the *focus imaginarius*, one

is able to distinguish between external objects and fantasies. In spirit seers, however, some fantasies cause direction lines that, if extended, intersect outside the brain (DSS, 2:346/CETP70:333–4; cf. R393, 15:157 [1772? 1769?]). This is the "distinctive feature" of "madness" (DSS, 2:346/CETP70:333).

But how, in turn, do fantasies of spirits arise? The *Dreams* gives two quite different explanations. The first is that spirit fantasies go back to "genuine spiritual influx" (DSS, 2:340/CETP70:327/GJ). The spiritual influx itself cannot be sensed or become conscious to the subject (DSS, 2:340/CETP70:327). But it is "not improbable that spiritual sensations can pass over into consciousness if they arouse fantasies to which they are akin"; thus "the felt presence of a spirit would be clothed in the image of a human figure" (DSS, 2:339/CETP70:327/GJ-HS). However, with these figments of imagination it is impossible to distinguish between true and illusionary elements (DSS, 2:340/CETP70:327). The second explanation of spirit fantasies does without an influx of spirits, but ascribes them to flatulence that ascends to the head (DSS, 2:348/CETP70:336). Kant seems to be serious about this, because two years before, in his *Essay on the Maladies of the Head*, he quite similarly traces "miserable brooding piece[s] of writing" (EMH, 2:271 [1764]/CEAHE:77) back to digestive problems, and – as in the *Dreams* – he recommends purges as a remedy (EMH, 2:271/CEAHE:77; DSS, 2:348/CETP70:336; cf. C, 10:71/CEC:91).

Furthermore, Kant argues that spirit apparitions would "deprive historical knowledge [viz. the *cognitio ex datis*, see A836–7/B864–5 = CECPR:693] of all validity," for they "cannot be brought under any law of sensation that holds for most human beings" (DSS, 2:371–2/CETP70:358/HS; cf. DSS, 2:342/CETP70:329–30) and can be "thus only proved an irregularity in the testimonies of the senses." Because of this "lack of unanimity and uniformity" (DSS, 2:372/CETP70:358/GJ), "it is advisable to abandon them [viz. certain alleged experiences signifying apparitions of spirits]" (DSS, 2:372/CETP70:358/HS). In his later years, Kant follows this line of thought: "All appearances of spirits and ghosts … are reprehensible in the extreme, because no rule can be brought out of them" (ML2, 28:594 [1790–1]/CELM:353; cf. ML1, 28:300 [1777–80]/CELM:106). The use of reason would be impossible if spirit apparitions were acknowledged (R454, 15:187 [1785–8]; ML1, 28:300/CELM:106). Therefore, Kant "discards" spirit apparitions, "objective evidence whatever there may be," admitting that he could "neither show the impossibility of such apparitions nor prove the falsehood of the testimonies" (R454, 15:187/HS).

"[S]piritual beings" or "a spiritual nature" cannot be "positively" thought, for no "*data*" from them "can be found in the whole of our sensations." Thus one can "have all sorts of *opinions* but never any *knowledge* about them" (DSS, 2:351–2/CETP70:338–9/GJ). Therefore school metaphysicians like Crusius or Wolff are "dreamers of *reason*" and "air architects of various thought worlds" (DSS, 2:342/CETP70:329/GJ; cf. C, 10:70/CEC:90), which represent only "delusion" and "vain knowledge" (DSS, 2:368/CETP70:354/HS). Metaphysics has only a "negative purpose" (C, 10:70/CEC:90) as "the science of the boundaries of human reason" (DSS, 2:368/CETP70:354/HS; cf. DSS, 2:351–2/CETP70:338–9; ROFBS, 20:181 [1764–5]). In order to gain "true wisdom" and to lead a "virtuous life" (DSS, 2:372/CETP70:358), it is not necessary "to apply the machinery to another world" (DSS, 2:372/CETP70:358/HS); one does "not need such means [like spirit seeing] as can never be in the power of all human beings," for "man's heart" contains "immediate moral commands" (DSS, 2:372/CETP70:358/GJ). Therefore, we should stick to "common reason" (DSS, 2:368/

CETP70:355/HS) as opposed to "arcane philosophy" (DSS, 2:329/CETP70:316/HS), and to "what is useful" (DSS, 2:368/CETP70:355). We should honestly conduct "our office in the present world" and be patient concerning the knowledge of the other world until we have "arrived there" (DSS, 2:373/CETP70:359/GJ). Referring to these thoughts, Reinhard Brandt suggested that the *Dreams* anticipates the double concept of the critical theoretical and practical philosophy with the primacy of the latter.

The first reviewers (*inter alia*, Moses Mendelssohn, Friedrich Christoph Oetinger, and Johann Gottfried Herder) felt the *Dreams* to be ambivalent. In Kant's relation to Swedenborg they found both aversion and sympathy. Recent research (most notably by Friedemann Stengel) gives weight to this ambivalence. Although Kant rejected Swedenborg's epistemic access to the *mundus spiritualis*, he apparently adopted elements of Swedenborg's teachings, e.g., the concept of a *regnum finium*.

Related terms: **Appearance**, **Body**, **Common sense**, **Matter**, **Metaphysics**, **Reason**, **Sensation**, **Spirit**, **Substance**, **Substantial**, **Superstition**

Note on Abbreviations

GJ = translation according to Gregory J. Johnson, ed., *Kant on Swedenborg: Dreams of a Spirit-Seer & Other Works* (West Chester, PA: Swedenborg Foundation, 2002); HS = translation by Heiner Schwenke. GJ-HS = transl. GJ, modified by HS. *Heiner Schwenke*

1768

***Concerning the Ultimate Ground of the Differentiation of Directions in Space* (DDS, Ak. 2:375–83 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 361–72) (*Von dem ersten Grunde des Unterschiedes der Gegenden im Raume*)** Although only ten paragraphs long, DDS was published over three issues of *Königsberger Frag- und Anzeigungsnachrichten* in 1768. As in other essays of the 1760s, Kant expresses the view that mathematical propositions are unique for their ability to inspire conviction (INTM, 2:291–2 [1764]/CETP70:264–5), and that they should be taken as a basis for philosophical conclusions (NM, 2:167–8 [1763]/CETP70:207–8).

DDS is the earliest of Kant's writings to discuss "incongruent counterparts." (They are mentioned in MH, 28:15 [1762–4]). Kant defines incongruent counterparts as bodies that are "exactly equal and similar" to each other "but which cannot be enclosed in the same limits" as each other (DDS, 2:382/CETP70:370). "Equality" and "similarity" refer to the familiar geometrical relations; plane figures, for instance, are similar when the angles enclosed by the segments of the perimeter are equal and the sides stand in the same ratio (cf. INTM, 2:277/CETP70:249). That the bodies cannot be enclosed in the same limits means, in particular, that they cannot be made to coincide in space, i.e., occupy the same portion of space at different times.

In different writings, Kant argues for different conclusions from the existence of incongruent counterparts (as I explain below). DDS argues for the reality of "absolute space, independent of the existence of all matter" (DDS, 2:378/CETP70:366) or "universal absolute space as conceived by the geometers" (DDS, 2:381/CETP70:369), an apparent allusion to Newton's conception of absolute space.

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Kant claims he is seeking a proof that will furnish "geometers themselves with a convincing argument which they could use to maintain, with the certainty to which they are accustomed, the actuality of their absolute space" (DDS, 2:378/CETP70:366). He explains in terms of geometrical constructions how to generate an incongruent counterpart for a given form (DDS, 2:382/CETP70:370). But in INTM and the Doctrine of Method section of the *Critique of Pure Reason*, Kant distinguishes between mathematical and philosophical methods sharply enough to rule out settling philosophical questions (like that of the reality of absolute space) by purely mathematical means. If Kant holds the same methodological views in DDS, as seems likely, then its reasoning cannot be considered purely mathematical. Rather, Kant should be taken to explain the significance of certain mathematical phenomena within a philosophical context. His argument would still be of use to "geometers" insofar as they are engaged in the philosophical project of debating the metaphysics of space, as "mathematical investigators of nature" clearly are (A39/B56 [1781/7] = CECPR:170).

The main claim of the essay is that the "ground of the complete determination of a corporeal form does not depend simply on the relation and position of its parts to each other; it also depends on the reference of that physical form to universal absolute space" (DDS, 2:381/CETP70:369). Kant uses the example of right and left hands to show that the "inner ground" of the difference between incongruent counterparts does not consist in "the manner in which the parts of the body are combined with each other" (DDS, 2:382/CETP70:371), since the manner of combination is the same for both hands. To show that the inner ground instead depends on a relation to absolute space, Kant must show that it does not depend on a relation to merely relative space, i.e., space constituted by relations between bodies. He does not argue directly that the inner ground does not depend on any relation (between bodies) that could constitute a relative space. His strategy is to consider a single human hand existing by itself. He argues that on the relational understanding of space, "all actual space would be simply *the space occupied by this hand*." Since the relations among the parts of a hand are the same whether it is a right or a left hand, "it would therefore follow that the hand would be completely indeterminate" with respect to whether it is right or left (DDS, 2:383/CETP70:371). The absurdity of this consequence is supposed to refute the relational understanding of space.

While in DDS Kant defends the reality of absolute space, in 1770 he invoked incongruent counterparts to show that the representation of space is a pure intuition (ID, 2:403 [1770]/CETP70:396). In the 1780s, Kant claimed that (the difference between) incongruent counterparts can be cognized only through intuition, and argued on this basis that spatial determinations belong "merely to the subjective form of our sensible intuition"; the opposition between his view of space (as form of intuition) and the Newtonian and Leibnizian views is clear from his explicit conclusion that spatial determinations are not "properties or relations of *things in themselves*, which would necessarily have to be reducible to ... concepts, but rather [belong] merely to the subjective form of our sensible intuition" (MNS, 4:484 [1786]/CETP81:197; cf. Pro, 4:285–6 [1783]/CETP81:80–1). A question regarding DDS is to what extent it anticipates the epistemological component of Kant's Critical view, in particular the connection between spatial cognition and sensibility, while coming to a different metaphysical position.

In DDS, before introducing the general notion of "incongruent counterpart," Kant makes a number of remarks about our cognition of direction, specifically of the right and left sides of the human body. Their relevance to the argument against relationalism is not obvious. Their role may be to support the claim that there is a difference between right and left hands. But

spelling out this difference in terms of direction might create difficulty for Kant's argument, since direction could be understood as an "internal" relation between (or manner of combination of) the parts of the hands, and Kant argues that no such relation could be the ground of the difference.

Kant claims that "the ultimate ground on the basis of which we form our concept of directions in space" is the relation of our own bodies to the axes that determine these directions (DDS, 2:378–9/CETP70:366). He contends that allocentrically specified information about direction and even position "would be of no use to us unless we could also orientate the things thus ordered . . . by referring them to the sides of our body" (DDS, 2:379–80/CETP70:368). Further, Kant claims that the difference between these orientations is cognized through feeling. These claims are repeated in "What Does It Mean to Orient Oneself in Thinking?" (OOT, 8:134–6 [1786]/CERRT:8–9). From these remarks, it may appear that the felt difference between the two sides of the body, especially as manifest in the difference between the hands, serves to make possible spatial cognition in general. To thus make bodily feeling a condition on knowledge of objects would be a striking anticipation of the Critical view.

However, the view expressed in DDS may have been commonplace in the eighteenth century, rather than distinctively Kantian. Kant makes clear that incongruent counterparts can arise only in the cases of "corporeal extension, or . . . lines and surfaces not lying on a plane surface," for if "two figures drawn on a plane surface are equal and similar, then they will coincide with each other" (DDS, 2:381/CETP70:369). (One consideration in favor of this view is that two-dimensional shapes that are similar and equal but differently oriented can be made to coincide by rigid motion in three-dimensional space, but there is no four-dimensional space in which three-dimensional counterparts can be rigidly moved so as to coincide.) If incongruence pertains to three-dimensional shapes, our cognition of it must be subject to the general conditions on cognizing (relations in) the third spatial dimension. Now Kant appears specifically concerned with the visual presentation of directional information: his examples of cognized directions are the sides (top/bottom, front/back, and left/right) of a page of writing and the direction of the sun's apparent motion inferred from an astronomical chart (DDS, 2:379/CETP70:367). Eighteenth-century thinkers standardly held that visual perception, originally and in isolation, presents only a two-dimensional spatial field; relations and properties in the third dimension are visually presented only as visual data become correlated with tactual, haptic, and kinaesthetic input. So if Kant is concerned with our ability to visually perceive direction in three-dimensional space, it would be natural, in his context, to say that the "ultimate ground" of this representational ability "derives from the relation of" the *x*-, *y*-, and *z*- axes to our bodies.

In the eighteenth century, the main source for the view that the deliverances of sight are originally two-dimensional was George Berkeley's *Essay towards a New Theory of Vision* (1709). Though not translated into German during this period, its contents were well known on the Continent, in virtue of its reception in France. It may be significant that Kant begins his account of how direction is cognized by explaining how "the difference between the directions which we designate [as] above and below" arises from the "plane upon which the length of our body stands vertically" (DDS, 2:379/CETP70:366–7). In his *Essay*, Berkeley begins his account of how objects' situation (in three-dimensional space) is perceived by explaining how a man born blind would come to have the ideas of upper and lower through "the sense of feeling"; specifically, that "on which he felt himself supported, or towards which he felt his body to gravitate, he would term lower, and the contrary to this upper" (§93). Berkeley then contends that even those

born sighted first cognize direction relative to the horizontal axis in this way. So Kant follows Berkeley at least in taking the body's felt relationship to the *x*-axis to be explanatorily basic.

Related terms: **Body**, **Form**, **Intuition**, **Mathematics**, **Perception**, **Relation**, **Representation**, **Space** *Katherine Dunlop*

1770

***On the Form and Principles of the Sensible and the Intelligible World* (*Inaugural Dissertation*) (ID, Ak. 2:385–419 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 373–416) (*De mundi sensibilis atque intelligibilis forma et principiis*)**

After many years as an unsalaried *Privatdozent*, Kant was finally appointed to the chair of logic and metaphysics at the University of Königsberg in 1770. All new *ordinarius* professors were obliged to publish, and submit for formal disputation, an inaugural dissertation in Latin. Kant's Latin dissertation, *De mundi sensibilis atque intelligibilis forma et principiis* (*On the Form and Principles of the Sensible and the Intelligible World*) was defended on August 21, 1770, with Kant's student Markus Herz in the role of respondent. The *Inaugural Dissertation* (ID), as it is commonly known, contains several arguments and doctrines that would later be incorporated into the CPR, most notably, the distinction between sensibility and understanding, the ideality of space and time, and the distinction between phenomena and noumena. Consequently, many scholars see it as an important step towards the CPR. Nonetheless, substantial differences remain between the *Inaugural Dissertation* and the CPR. It would take the rest of Kant's "silent decade" (during which he published relatively little) for him to formulate the doctrines of that work.

Section-by-section analysis

Section 1: On the concept of a world in general

Lacking an introduction or preface, the ID dives right into the heart of the matter in Section 1 with a discussion of the concept of a world: a world must be a totality, a whole that is not part of any larger whole. Conversely, Kant claims, a world must be composed of absolutely simple parts, parts that are not themselves wholes. Reason requires that if there are parts then there must be a world, a totality of which they are parts, and it requires that if there is a whole it must have absolutely simple parts. The problem arises when this demand of completeness of synthesis (from parts to wholes) and analysis (from wholes to parts) is applied to the infinite, continuous wholes of space and time: while we can abstractly conceive of an infinite totality and the absolutely simple parts of a continuous whole, we cannot intuit such objects. The objects we intuit in space and time are wholes, but neither totalities nor absolute simples. This generates a natural problem: How can there be a world (a totality) or simple substantial parts in space and time? "This lack of accord between the sensitive faculty [by which we intuit objects] and the faculty of the understanding [by which we conceptualize them] . . . points only to the fact that the abstract ideas which the mind entertains when they have been received from the understanding very often cannot be followed up in the concrete and converted into intuitions" (ID, 2:389 [1770]/CETP70:379). The rest of the ID can be seen as Kant's attempt to explain the source of this "lack of accord" and to resolve this conflict in the very idea of a spatiotemporal world.

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Related terms: **Body**, **Form**, **Intuition**, **Mathematics**, **Perception**, **Relation**, **Representation**, **Space** *Katherine Dunlop*

1770

***On the Form and Principles of the Sensible and the Intelligible World* (*Inaugural Dissertation*) (ID, Ak. 2:385–419 / Cambridge Edition, *Theoretical Philosophy, 1755–1770*, pp. 373–416) (*De mundi sensibilis atque intelligibilis forma et principiis*)**

After many years as an unsalaried *Privatdozent*, Kant was finally appointed to the chair of logic and metaphysics at the University of Königsberg in 1770. All new *ordinarius* professors were obliged to publish, and submit for formal disputation, an inaugural dissertation in Latin. Kant's Latin dissertation, *De mundi sensibilis atque intelligibilis forma et principiis* (*On the Form and Principles of the Sensible and the Intelligible World*) was defended on August 21, 1770, with Kant's student Markus Herz in the role of respondent. The *Inaugural Dissertation* (ID), as it is commonly known, contains several arguments and doctrines that would later be incorporated into the CPR, most notably, the distinction between sensibility and understanding, the ideality of space and time, and the distinction between phenomena and noumena. Consequently, many scholars see it as an important step towards the CPR. Nonetheless, substantial differences remain between the *Inaugural Dissertation* and the CPR. It would take the rest of Kant's "silent decade" (during which he published relatively little) for him to formulate the doctrines of that work.

Section-by-section analysis

Section 1: On the concept of a world in general

Lacking an introduction or preface, the ID dives right into the heart of the matter in Section 1 with a discussion of the concept of a world: a world must be a totality, a whole that is not part of any larger whole. Conversely, Kant claims, a world must be composed of absolutely simple parts, parts that are not themselves wholes. Reason requires that if there are parts then there must be a world, a totality of which they are parts, and it requires that if there is a whole it must have absolutely simple parts. The problem arises when this demand of completeness of synthesis (from parts to wholes) and analysis (from wholes to parts) is applied to the infinite, continuous wholes of space and time: while we can abstractly conceive of an infinite totality and the absolutely simple parts of a continuous whole, we cannot intuit such objects. The objects we intuit in space and time are wholes, but neither totalities nor absolute simples. This generates a natural problem: How can there be a world (a totality) or simple substantial parts in space and time? "This lack of accord between the sensitive faculty [by which we intuit objects] and the faculty of the understanding [by which we conceptualize them] . . . points only to the fact that the abstract ideas which the mind entertains when they have been received from the understanding very often cannot be followed up in the concrete and converted into intuitions" (ID, 2:389 [1770]/CETP70:379). The rest of the ID can be seen as Kant's attempt to explain the source of this "lack of accord" and to resolve this conflict in the very idea of a spatiotemporal world.

Section 2: On the distinction between sensible and intelligible things in general

While in Section 1 Kant had assumed, without explanation, a distinction between sensibility and understanding, in Section 2 he discusses this distinction in greater detail. First, he defines sensibility in terms of receptivity: "sensibility is the receptivity of a subject in virtue of which it is possible for the subject's own representative state to be affected in a definite way by the presence of some object" (ID, 2:392/CETP70:384). Secondly, he argues that, because sensibility is receptive, it represents objects only as they appear to us, not as they are in themselves. Thirdly, he distinguishes between the matter of sensible representation, which depends upon the nature of the object affecting us and thus may vary among different sensible objects, and its form, which does not vary among different sensible objects because it depends upon the nature of our sensible faculty itself. He also makes a negative point of foundational significance for his later cognitive theory: the difference between sensibility and understanding is not, as Christian Wolff and others had claimed, merely that intellectual concepts are more distinct than sensible intuitions. They represent their objects in fundamentally different ways. Whereas sensibility passively represents objects as they appear to us, Kant defines intelligence as the faculty of representing things that cannot be sensed. He then claims that the understanding has a "dogmatic" use in which it represents nonsensible objects via a "paradigm ... a common measure for all other things insofar as they are realities," which he identifies as God, who "as the ideal of perfection, is the principle of cognizing. He is also, at the same time, in so far as He really exists, the principle of coming into being of all perfection whatsoever" (ID, 2:396/CETP70:388). While Kant does not elaborate on this view in detail, it is strikingly close to the rationalist view that we cognize all possible things as limitations of God's infinite perfections.

Section 3: On the principles of the form of the sensible world

Section 3 concerns the "sensible world," the world as it appears to us in sensible representations. Like the Transcendental Aesthetic in the CPR, which it in many ways anticipates, Section 3 is divided into a subsection about time (§14) and a subsection about space (§15), but unlike the Aesthetic, in the ID the discussion of time comes first. Like the Transcendental Aesthetic, both §14 and §15 contain a numbered series of arguments, which first show that time and space are not abstracted from sensation (in CPR terms: they are a priori) and that they are intuitions. In each section, Kant goes on to argue that because time and space are a priori intuitions, they are not "objective and real" but formal conditions of our sensible representations of objects. Time and space are infinite continuous magnitudes, which partly explains the perplexities about infinite synthesis and infinite analysis which began Section 1: the demand for complete totalities and absolutely simple parts is a demand of reason that cannot be satisfied by intuition, because intuition presents us with continuously divisible wholes, and space and time are given as infinite wholes, without having to be synthesized. If there are complete totalities and absolute simples, they must be among the nonsensible noumenal substances in the "intelligible" world, to which Kant then turns.

Section 4: On the principle of the form of the intelligible world

The intelligible world is the world of substances that appears to us in space and time. Drawing on a distinction between the matter and form of a world from Section 1, Kant argues that the matter of the intelligible world, its parts, are these substances themselves, rather than their states (accidents). The form, or principle of unity, of the world is the relation among these substances in virtue of which they constitute a world. Kant argues that this world-making

relation is causal interaction: these substances depend upon one another for their accidental states. Consequently, the matter (constituents) of the intelligible world must be contingent substances, for necessary beings, Kant claims, cannot depend on other being for any of their states. He argues against the view, held by Baumgarten and others, that substances compose a world merely in virtue of being represented as such; world-hood, according to Kant, requires real causal interaction. But these contingent substances do not stand in causal interaction merely by existing or through their essence. There must be a necessary being, upon whom they all depend for their existence, and who is responsible for their mutual interaction: "the Unity in the conjunction of substances in the universe is a corollary of this dependence of all substances on one being" (ID, 2:408/CETP70:403). Conversely, this necessary being must be unique and can be the creator and sustainer of a single world: "if there were to be a number of actual worlds existing outside one another, then there would be a number of necessary first causes" (ID, 2:408/CETP70:403). Kant identifies this being with God. So there cannot be distinct, mutually non-interacting, sets of substances composing distinct worlds. Kant rejects both preestablished harmony and occasionalism as accounts of the interaction among substances: the former renders each substance a "world apart" and the latter renders the unity of the world merely representational or "ideal." He opts instead for "established" (by God) harmony and "physical influx." The form of the world is thus universal mutual interaction and dependence upon God. This relation, given the nature of our sensible faculty, appears to us as space: "space, which is the sensitively cognized universal and necessary condition of the copresence of all things, can be called phenomenal omnipresence." Space is the appearance of the omnipresence of God, i.e., the universal causal dependence of substances on God.

Section 5: On method in metaphysics concerning what is sensitive and what belongs to the understanding

Section 5 concerns several "axioms" of "subreption" or substitution, i.e., illusory principles by which the conditions for being sensibly given an object are substituted for conditions of the possibility of such an object in itself. The source of these subreptions is our ignoring of the distinction between sensibility, which represents the world as it appears, and the understanding, which represents nonsensible noumenal substances as they are in themselves. When we mistake the conditions of the former for the conditions of the latter, we mistakenly impose sensible conditions on nonsensible objects. Kant gives a formula for avoiding the subreptions of the intellect: "if of any concept of the understanding whatsoever there is predicated generally anything which belongs to the relations of Space and Time, it must not be asserted objectively; it only denotes the condition, in the absence of which a given would not be sensitively cognizable" (ID, 2:412–13/CETP70:408). This means that when, for instance, we predicate spatiality of substance (a concept of the understanding), we are judging incorrectly if this means: all substances as such are in space. We are judging correctly only if we add a qualification: all substances insofar as they can be sensibly intuited by us are in space. This finally allows us to resolve the contradiction Kant had uncovered in Section 1: substances constitute infinite continuous wholes insofar as they are sensibly intuited by us, but in themselves (insofar as they are objects of the pure understanding), they are composed of finitely many simple substances that together constitute a world (a totality). There can thus be two worlds: an intelligible world, a totality of finitely many simple substances in mutual interaction established by God, and the appearance of that world in the infinite continuous wholes of space and time, the sensible world.

Looking back: the ID in relation to Kant's earlier works

The ID returns to numerous topics and doctrines from Kant's other pre-Critical works and metaphysical debates within German philosophy of the earlier eighteenth century. The doctrine that the world-making relation is mutual interaction; that constituents of worlds are contingent substances; that substances do not interact solely in virtue of existing, but must have their interaction "established" by God; that the unity of the world requires a single necessary cause, are all familiar from Kant's earlier works in cosmology. However, the ID differs from earlier works in denying that there can be distinct, mutually non-interacting worlds. The primary innovation with respect to Kant's previous metaphysical views, though, lies in its doctrines about space and time. It departs from the view of space that Kant had been defending since the 1750s and 1760s: that space is the order of mutual interaction among substances. Interestingly, it also seems to reject the view of space that Kant had defended two years earlier in DDS. In that work, the "incongruent counterparts" argument was supposed to establish the "absolute" existence of space, but in the ID, that argument is repurposed to demonstrate the intuitive nature of our representation of space.

Looking forward: the ID in relation to the CPR

When approached in 1797 by Johann Tieftrunk about preparing a complete edition of his writings, Kant considered the ID the only pre-Critical work worthy of inclusion (C, 12:208 [October 13, 1797]/CEC:528). This is unsurprising, given how many distinctively Critical doctrines about sensibility, intuition, and its forms appear here for the first time. Likewise, the "conflict" between the intellect's representation of complete totalities and absolute simples, and the impossibility of sensibly presenting such objects, that Kant presents in Section I, and resolves with his distinction between the sensible and intelligible worlds, can be read as an anticipation of the Antinomies in the CPR. Nonetheless, there are substantial differences between the ID and the CPR, the most important being that in the ID, Kant upholds what he will later reject: that there is a "real" or "dogmatic" use of the understanding by which we know the nature of the noumenal substances composing the world that appears to us in space and time, and their common dependence upon God.

Related terms: **A priori**, **Appearance**, **Cause**, **Form**, **Intelligible**, **Intuition**, **Magnitude**, **Matter**, **Noumenon**, **Object**, **Perception**, **Physical influx**, **Possibility**, **Receptivity**, **Relation**, **Representation**, **Space**, **Subreption**, **Substance**, **Substantial**, **Synthesis**, **Time**, **Transcendental**, **Transcendental idealism** *Nicholas F. Stang*

1771

"Review of Moscati's Work *Of the Corporeal Essential Differences between the Structure of Animals and Humans*" (RM, Ak. 2:421–5 / Cambridge Edition, *Anthropology, History, and Education*, pp. 78–81) (*Recension von Moscatis Schrift: Von dem körperlichen wesentlichen Unterschiede zwischen der Structur der Thiere und Menschen*) One of Kant's very rare book reviews appeared in 1771, taking up the German translation of Pietro Moscati's Italian public

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address claiming that erect posture was not physiologically advantageous to man, but instead caused the species difficulties. Kant had no trouble accepting Moscati's claim that "the erect posture of man was forced and unnatural," since it sustained Kant's own conviction of a decisive difference between man and the animal kingdom: the intervention of reason. Kant concluded that man "had been led by reason and imitation to diverge from the original, animal arrangement" (RM, 2:423 [1771]/CEAHE:79). Since he could walk erect, reason enforced this shift in posture, despite all physiological hardship:

> [In man] a germ of reason also lay, through which, if it was to develop, he was determined *for society*. Accordingly he assumed permanently the most appropriate posture [for such society], namely that of a biped. On the one hand, he gained infinitely much over the animals, but he also had to accept the consequent adversities of so proudly holding his head higher than his old comrades. (RM, 2:425/CEAHE:80–1)

For Kant, any effort to think man in continuity with the rest of the animal kingdom threatened the dignity of the species, which rested in reason and freedom, elements which could have no physical ground. The issue of erect posture, and of a physiological transition from other animal forms to man, would arise again in Kant's controversy with Herder in the 1780s.

Related terms: **Body**, **Humanity**, **Natural aptitude**, **Reason**, **Sociability** *John Zammito*

1775

***Of the Different Races of Human Beings* (ODR, Ak. 2:427–43 / Cambridge Edition, *Anthropology, History, and Education*, pp. 82–97) (*Von den verschiedenen Racen der Menschen*)** *Of the Different Races of Human Beings* appeared first as an announcement for a 1775 summer lecture course in physical geography and in a revised version two years later in the journal, *Der Philosoph für die Welt*. The work offers a glimpse into Kant's thinking when beginning to formulate the critical project and breaking with the "popular philosophy" of the works for which he was then most well known, the 1764 *Observations on the Feeling of the Beautiful and Sublime* and the 1766 *Dreams of a Spirit-Seer Elucidated by Dreams of Metaphysics*. The text documents interest in physical geography and the French naturalist Georges-Louis Leclerc, comte de Buffon; specifically, it offers a theory of race that is (1) an extension of views sketched in *Observations on the Feeling of the Beautiful and Sublime* – now developed with reference to Buffon's conception of "natural history" in contrast to Linnaean "natural description" – and (2) a harsh criticism of the polygenesist views of figures such as Lord Kames, Edward Long, and Voltaire.

Kant's criticism of polygenism is severe, but he also believes that the human species, although unified in descent from a common source, is divided into four races, including, as identified in the second section of the text, "(1) the race of the *whites*, (2) the *Negro race*, (3) the *Hunnish* (Mongolian or Kalmuckian) race, (4) the Hindu or *Hindustani* race" (ODR, 2:432/CEAHE:87). The (supposed) distinctiveness of each race is claimed to be

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the result of a heritable "suitability" (*Angemessenheit*) developed in adaptation to the climate of the region where it first long resided. To account for this, Kant sketches a theory – which he continues to defend through at least the 1780s – according to which the "determinate unfolding" of an organic body, whether plant or animal, is based both on distinctive *germs* (*Keime*), when that "unfolding concerns particular parts," and on *natural predispositions* (*Anlagen*), "if it concerns only the size or the relation of the parts to one another" (ODR, 2:434/CEAHE:89). The recognition of such capacity for change and adaptation brings him close to defending the idea that nature provides for the production of "new kinds [*Arten*]" necessary for the preservation of the species. But the theory also offers grounds for dismissing this proto-Darwinian conception of species transformation and to conclude instead that what appear to be "new kinds" are "nothing other than variations and races of the same species[,] the germs and natural predispositions of which have merely developed on occasion in various ways over long periods of time" (ibid.). The text thus reveals that the issue of "race" was for Kant a matter of serious interest before the 1781 publication of the *Critique of Pure Reason*, but the concluding paragraph of the lecture announcement, rather than espousing the superiority of "the race of the *whites*," focuses on how the development of physical geography might contribute to the emerging critical project and ends with a call for a science of anthropology to complement the study of physical geography.

Some changes to the 1775 text for publication are predictable, including deletion of the first paragraph – with its dismissive statement that "the lecture course ... will be more of a useful entertainment than a laborious business" and that "the investigation" should be regarded "more like a game [for the understanding] than a deep inquiry" (ODR, 2:429/CEAHE:84) – and the programmatic concluding paragraph. The 1777 text concludes instead simply with a call for a new (Buffon-inspired) "*history* of nature ... a separate science [that] could gradually advance from opinions to insights" (ODR, 2:443/CEAHE:97). Kant also added wording to the fourth, sixth, fourteenth, and fifteenth paragraphs and four additional paragraphs to the end, two of which comprise an entirely new, fourth section – changes indicating that his thinking about race was neither dogmatic nor ideological. These changes are not insignificant. For example, in the final paragraph of the first section of the text, Kant seems in the 1775 announcement to agree with the French mathematician Maupertuis that it might be possible to raise "in some province a naturally noble sort of human beings in which understanding, excellence and integrity would be heritable" (ODR, 2:431/CEAHE:86); but in the first of two sentences added in the 1777 text, he expresses doubt that such qualities can be developed by controlled breeding. He suggests instead that such a plan "is just as well prevented by a wiser Nature because the great incentive which set into play the sleeping powers of humanity and compel it to develop all its talents ... lie precisely in the intermingling of the evil with the good" (ODR, 2:431/CEAHE:86–7). This qualification anticipates a point emphasized in early moral theory texts of the mid 1780s, including the 1784 *Idea for a Universal History with a Cosmopolitan Aim*, the 1785 *Groundwork of the Metaphysics of Morals*, and the 1786 *Conjectural Beginning of Human History*, as well as in works published in the 1790s, including the 1793 *Religion within the Boundaries of Mere Reason* and the 1798 *Anthropology from a Pragmatic Point of View*, namely, that natural characteristics alone do not determine the human moral condition. A tendency to blur the lines between the way in which nature presumably stimulates development of human mental and moral characteristics from the way in which it produces distinctive physical and behavioral characteristics in different "races" is nevertheless evident both in this and Kant's other writings on "race" through at least the 1780s.

Also significant is that in the second section of both texts, Kant clams that only the four races previously identified are needed to account for "all the easily distinguishable and self-perpetuating distinctions" of the human species (ODR, 2:432/CEAHE:87); but in a chart added at the end of the third section in the 1777 version, he groups together the third and fourth of these races under a new classification, the "Olive-yellows (Indians)," and introduces a new race, the "Copper reds (Americans)," which he thinks to be the product of the "dry cold" climate of the Americas (ODR, 2:441/CEAHE:95) – while in the 1775 text, the "Americans" were described as "an incompletely developed race" whose "natural disposition … betrays a half-extinguished life power" (ODR, 2:437–8/CEAHE:92). What may account for some of the inconsistencies in Kant's theory of race, especially as presented in the 1777 text, is that his interest to account for "racial differences" draws confusedly on two disparate traditions, viz., (1) the medieval medical theory of the four humors, or temperaments (which accounts for the references to the "humid" and "dry" "heat" and "cold" of the chart) and (2) the emerging science of chemistry, which, in an entirely new paragraph added immediately after the penultimate paragraph of the course announcement (ODR, 2:440/CEAHE:94), Kant draws upon as possibly providing not only an account of the different colors of plants, but also, by analogy, the different skin colors of the human races.

The serious evaluation of *Of the Different Races of Human Beings* has, however, likely been hampered by the decision of the Academy edition editors to include only a single, not well annotated version of the two texts in their edition of Kant's works, a decision that has perhaps also fostered in some the false belief that Kant's views on race during the pre-Critical period were more dogmatic and settled than they actually were.

Related terms: ***Physical Geography***, **Anthropology**, **Evolution**, **Geography**, **History**, **Race**, **Temperament**

Jon Mikkelsen

1776

"Essays Regarding the Philanthropinum" (EP, Ak. 2:445–52 / Cambridge Edition, *Anthropology, History, and Education*, pp. 98–104) (*Aufsätze, das Philanthropin betreffend*)

In these two short letters that were published in *Königsbergische gelehrte und politische Zeitung* in 1776 and 1777, Kant solicits philanthropic contributions to support the development of the Philanthropinum Institute in Dessau. These nonsectarian schools were established by Johann Bernhard Basedow in 1774. Kant argues that supporting the Philanthropinum is an important priority for all cosmopolitans because he sees in this institute (and the dissemination of its pedagogical approach) the possibility of bettering humanity through a revolutionary approach to education. In both letters, Kant emphasizes the importance of teacher training to maximize the impact of this new educational method (EP, 2:248–52 [1776/7]/CEAHE:101–4). He argues that teachers should also use Basedow's texts for both their own instruction and as textbooks (EP, 2:448/CEAHE:101), which Kant himself used as his textbook for his first course on practical pedagogy in 1776/7.

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Kant argues for the necessity of experiments in education, listing the Philanthropinum as a prime example of this (although it later closed because it relied solely on the patronage of Prince Friedrich Franz Leopold III) (P, 9:451 [1803]/CEAHE:445). Kant had worried that patronage by princes was not sufficient to support such an important institution because princes have their own interests – that citizens are educated for the good of states rather than for the perfection of humanity in the future (P, 9:448–9/CEAHE:442–3). This is why Kant argues that supporting the Philanthropinum schools should be of primary importance "in the eyes of every intelligent spectator sympathetic to the welfare of humanity" (EP, 2:450/CEAHE:103).

What makes the Philanthropinum Institute revolutionary is Basedow's "radically new" educational method (EP, 2:449/CEAHE:102). In contrast to the educational methods common at the time, which were flawed "because everything in them works against nature," the Philanthropinum Institute's method is "derived from nature itself" and thus aims to draw out "the good to which nature has given the predisposition" (EP, 2:249/CEAHE:102). A reformed educational method will bring about "great" and "far-sighted reform in private life as well as in civil affairs" (EP, 2:248/CEAHE:100–1). He argues that the goal of education is humanity's perfection, and thus "the design for a plan of education must be made in a cosmopolitan manner" (P, 9:447–8/CEAHE:442).

According to Kant, education is crucial for developing the moral and political potential of humanity. Kant argues that "animal creatures are made into human beings only by education" and thus new educational methods should cultivate "very different human beings" (EP, 2:249/CEAHE:102). This reflects similar arguments offered in *Moral Philosophy Collins* and the *Lectures on Pedagogy* concerning the central importance of education in developing our humanity. In the former, Kant argues that "the final destiny of the human race is moral perfection," which can only be brought about through education (MoC, 27:470–1 [1770s]/CELE:220–1). In particular, education should aim at forming children's character according to moral principles and should encourage children to develop a cosmopolitan outlook. A cosmopolitan moral education of all citizens within a state would generate stability (MoC, 27:471/CELE:221–2). Kant explicitly names "the Basedow institutes of education" as creating "a small but fervent hope" that education can serve this cosmopolitan function of the moral perfection of humanity (MoC, 27:471/CELE:222). The *Lectures on Pedagogy* reflects a similar sentiment regarding the importance of designing a cosmopolitan education (P, 9:448/CEAHE:442). Here Kant argues that "children should be educated not only with regard to the present but rather for a better condition of the human species that might be possible in the future; that is in a manner appropriate to the idea of humanity and its complete vocation" (P, 9:447/CEAHE:442).

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1781

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its own publication in the spring of 1781: his work on the project was so intense that during these years he published only an essay, *Of the Different Races of Human Beings* (1776), and a few brief essays on the experimental school of Johann Bernhard Basedow, "Essays Regarding the Philanthropinum" (1776–7). Dissatisfied with the initial reception of the *Critique*, Kant published a briefer work in 1783 that he hoped would popularize it, the *Prolegomena to Any Future Metaphysics That Will Be Able to Come Forward as Science*, and then extensively revised the first half of the *Critique* for its second edition in 1787. Kant had initially planned the *Critique* as the complete foundation for his system of philosophy, which it would provide by wielding a double-edged sword against dogmatism and enthusiasm as well as skepticism and indifferentism. It would place the fundamental principles of science on a secure foundation by showing that they are the necessary conditions of the possibility of experience itself, thereby undermining skepticism and indifferentism. It would also show that these are only the principles of our own experience, and do not yield knowledge of the supersensible, or that which is beyond the reach of our senses, thereby undermining dogmatism and enthusiasm. At the same time, Kant would show that this limitation leaves room for rational belief in the traditional objects of metaphysics, namely, God, human freedom, and human immortality, although based on practical grounds – the needs of morality – rather than theoretical grounds. Kant initially intended to proceed from this preparatory foundational work to the two main parts of his system, the metaphysics of nature, or the more detailed principles of natural science, and the metaphysics of morals, or the more detailed principles of the philosophy of right and ethics, and he followed the first part of this plan in publishing the *Metaphysical Foundations of Natural Science* in 1786. However, he came to see the need for further foundational work in practical philosophy before he could complete the metaphysics of morals, leading to the publication of the *Groundwork of the Metaphysics of Morals* in 1785 and the *Critique of Practical Reason* in 1788. He also saw the need to connect the metaphysics of nature and of morals more fully, leading to the *Critique of the Power of Judgment* of 1790, before he finally published the *Metaphysics of Morals* in 1797. The titles of the two main parts of this work, the "Metaphysical First Principles of the Doctrine of Right" and of the "Doctrine of Virtue," parallel the work on natural science; thus Kant's original conception of the two parts of the system of philosophy resting on critical foundations is provided in the end by not one but three critiques.

The emergence of Kant's conception of the *Critique of Pure Reason* and his progress on the work can be traced in his correspondence, primarily with his former student Markus Herz, and in his surviving notes from the silent decade, especially some reflections (R4674–85, 17:643–72/CENF:157–77) from the so-called *Duisburg'sche Nachlass* (1774–5) and several further sketches of the work from 1775 to 1779 (R4756–60, 17:699–713/CENF:181–91; R4849, 18:5–8/CENF:192–4). Kant's letter to Moses Mendelssohn of August 16, 1783, states that "although the book is the product of nearly twelve years of reflection" (thus going back to 1769), he "completed it hastily, in perhaps four or five months, with the greatest attentiveness to its content but less care about its style and ease of comprehension" (C, 10:345/CEC:202). This statement gave rise to the "patchwork theory," the argument that no one could have written an 800-page book in four or five months, so Kant must have patched it together from manuscripts written at different periods during the preceding years. But although the book certainly bears traces of its gradual evolution, especially in overlaps in the arguments of the Transcendental Dialectic, its critique of traditional metaphysics, it is by no means clear that the work contains the internal inconsistencies that the "patchwork theory" was supposed to explain. However,

Kant's diffidence about the work's "ease of comprehension" does seem justified by the interpretive debates that have raged about it ever since it was published.

Kant's *On the Form and Principles of the Sensible and the Intelligible World*, otherwise known as the *Inaugural Dissertation* (ID, 2:385–419 [1770]/CETP70:373–416), had been a first step toward his new foundations for philosophy, namely the argument for what he would come to call "transcendental idealism," the view that space and time are the pure forms of our intuitions of outer and inner sense that we can know a priori but that are therefore features only of appearance, not of things in themselves. However, in this work, Kant had continued to assume that the "real use of the intellect" and its concepts such as substance, cause, and interaction could give us knowledge of how things are in themselves, ultimately including knowledge of the dependence of all intramundane substances on an extramundane God for their existence (ID, 2:406–10/CETP70:401–5). Kant's major advance in the *Critique* would be the recognition that the "concepts of pure understanding" or "categories" can yield knowledge only when applied to intuitions given by sensibility, and thus can no more yield theoretical knowledge of things as they are, independent of the way we represent them, than can our intuitions of them. Kant's letters to Herz show that he quickly recognized that as the issue he would have to address. In the most famous of these letters, from February 21, 1772, Kant wrote that as he thought about the new work,

> considering its whole scope and the reciprocal relation of all its parts, I noticed that I still lacked something essential, something that in my long metaphysical studies I, as well as others, had failed to consider and which in fact constitutes the key to the whole secret of metaphysics . . . this question: What is the ground of the relation of that in us which we call "representation" to the object?

In particular, Kant worried, "the pure concepts of the understanding must not be abstracted from sense perceptions, nor must they express the reception of representations through the senses," for in that case we could not have a priori knowledge of their necessary and universal application to the objects of our experience (David Hume's worry); but "our understanding, through its representations, is [not] the cause of the object (save in the case of moral ends)," "nor do they bring the object itself into being," so our a priori knowledge of the concepts of pure understanding must somehow be reconciled with the dependence of our knowledge of objects on sensible intuitions of them (C, 10:129–30/CEC:132–3). To explain this connection would become the central challenge of the *Critique*, especially its pivotal section, the deduction of the categories, which cost Kant so much effort that he had to completely revise its crucial part for the second edition of the book (Axvi–xvii [1781]/CECPR:102–3; Bxxxviii [1787]/CECPR:120–1; A95–130/CECPR:226–44; B129–69/CECPR:245–66). This problem was not what struck the first readers of the *Inaugural Dissertation*, Johann Heinrich Lambert and Moses Mendelssohn, both of whom had received copies of the dissertation through Markus Herz; they immediately objected to Kant's position that time was not a real feature of things as they are in themselves. Mendelssohn for example objected that "Succession is after all a necessary condition of the representations that finite minds have" and a feature of God's knowledge of finite minds; "Consequently it is necessary to regard succession as something objective" (C, 10:115 [December 25, 1770]/CEC:124). Kant was not especially worried by this objection, although he would devote effort in both editions of the *Critique* to making the transcendental ideality of time, the idea that even the temporality of our own experience is a mere appearance, plausible; rather, his concern about the connection between our intuitions and our concepts was very much his own problem.

In his letter to Herz of June 7, 1771, Kant said that he was then busy on a work which he called "The Bounds of Sensibility and of Reason," and which would "work out in some detail the foundational principles and laws that determine the sensible world together with an outline of what is essential to the Doctrine of Taste, of Metaphysics, and of Moral Philosophy" (C, 10:123/CEC:127). In his letter of February 21, 1772, he used a similar title, "*The Limits of Sensibility and Reason*," and stated that he planned two parts, "a theoretical and a practical," for the work:

> The first part would have two sections, (1) general phenomenology and (2) metaphysics, but this only with regard to its nature and its method. The second part likewise would have two sections, (1) the universal principles of feeling, taste, and sensuous desire and (2) the first principles of morality. (C, 10:129/CEC:132)

These comments show that Kant's original intention was indeed to write a single book that would provide the foundations for an entire system of philosophy, including the philosophy of nature, moral philosophy, and even aesthetics. Nowhere in the correspondence with Herz does Kant state that he has given up this ambition, and it does not seem to have been until 1784, when he wrote the *Groundwork of the Metaphysics of Morals*, that he actually did so. It is in a letter to Herz toward the end of 1773, however, that Kant first calls his project a "transcendental philosophy, which is actually a critique of pure reason" (C, 10:145/CEC:140), and in a letter of April 8, 1774 Johann Caspar Lavater says that he is "eagerly awaiting [Kant's] *Critique of Pure Reason*" (C, 10:165/CEC:150), so Kant's project was already more widely known under that name by then. Kant was far enough along in his conception of the work to tell Herz on November 24, 1776 that it would contain "a critique, a discipline, a canon, and an architectonic of *pure reason*" and that he expected to finish the work by the next Easter (C, 10:199/CEC:160). In spite of Lavater's eagerness, however, Kant told Herz on August 20, 1777 that the work would be finished only the following winter (C, 10:213/CEC:164). The book did not appear until the Easter book fair of 1781.

What emerged from this long gestation was a work with an even more complex structure than the one Kant had sketched out in the period 1775–1777. One of the clearest of Kant's notes shows that he envisaged a work that would demonstrate that "The principles of the possibility of experience (of distributive unity) are at the same time principles of the objects of experience" (R4757, 17:703 [1775–7]/CENF:184), a formulation that Kant would repeat (without the reference to distributive unity) in the published work (A94/B126–7 = CECPR:225; A84–5/B116–17 = CECPR:219–20). Then, Kant suggested, the work would first consider "immanent principles," namely "space and time [as] conditions of appearance," but show that they are not "transcendent principles"; it would then show that they are also the conditions of the "empirical use of [*crossed out*: the understanding] reason"; then show that there is an "antithetic or apparent Antinomy of pure reason" arising between the "Immanent principles of the empirical use of the understanding" and the "Transcendental principles of the pure use of the understanding"; finally it would resolve this "Dialectic" by distinguishing the "rules of appearance" and the "principles of the absolute unity of reason," while showing that the former are the "conditions of the unity of our cognition insofar as they are determinable a priori," while the latter "agree with the ideas of the practical a priori" (R4757, 17:703–5/CENF:184–5). This sketches out the three main sections of the constructive part of the eventual *Critique*, although much work remained to be done, especially the division of the exposition of the principles of experience into the transcendental deduction of the categories and the system of principles of empirical judgment,

and the division of the dialectic into the "Paralogisms of Pure Reason" and "Ideal of Pure Reason" as well as the "Antinomy of Pure Reason." But the basic structure of Kant's argument was in place by this point, including the argument that the practical use of pure reason can justify beliefs that cannot be justified as cognition on theoretical grounds.

The organization of the *Critique of Pure Reason* as finally published found room for Kant's innovations within the structure of traditional textbooks on logic and metaphysics. Logic textbooks of the time were divided into the logic of concepts, judgments, and inferences, and metaphysics textbooks, especially within the Wolffian school, such as the *Metaphysica* of Alexander Gottlieb Baumgarten that Kant used for his courses, were divided into "general metaphysics" or ontology and then the three "special metaphysics" that applied pure reason to different objects, namely "rational psychology," "rational cosmology," and "rational theology," purporting to provide knowledge from reason alone of the soul, the world, and God. (Christian Wolff's German metaphysics, originally published in 1720, had been entitled *Rational Thoughts on God, the World, and the Soul of Man*.) On the basis of this tradition, Kant organized the *Critique of Pure Reason* in the following way. First, the book is divided into a "Doctrine of Elements" and a "Doctrine of Method." In logic texts of the day, that would be the division between logic as such and advice about its application; in Kant's hands, it becomes the distinction between his constructive theory of experience and critique of transcendent metaphysics, on the one hand, and, on the other, a discussion of philosophical method, of the difference between philosophical and mathematical method, and of the difference between the theoretical and practical uses of reason. The first part, the "Doctrine of Elements," further mimics the structure of traditional logic texts in its "Transcendental Logic," but prefaces that with an unprecedented "Transcendental Aesthetic," Kant's exposition of his novel theory of the transcendental ideality of space and time. The "Transcendental Logic" copies the traditional division into the logic of concepts, judgments, and inferences, but uses the first two parts, under the names of the "Analytic of Concepts" and the "Analytic of Principles," to present Kant's theory of the categories of pure reason and the system of synthetic a priori principles of judgment that arise from the application of those categories to the spatial and temporal form of our intuitions. He then transforms the traditional logic of inferences into his critique of all previous metaphysics in the "Dialectic of Pure Reason," and then, with reference to the traditional three special metaphysics, further divides the Dialectic into the "Paralogisms of Pure Reason," his critique of traditional rational psychology, the "Antinomy of Pure Reason," his critique of traditional rational cosmology, and the "Ideal of Pure Reason," his critique of traditional rational theology. The Transcendental Dialectic concludes with an appendix "On the regulative use of the ideas of pure reason," which shows how the "ideas of pure reason," although they do not yield knowledge of supersensible objects, do have a regulative role in the conduct of scientific inquiry as well as the role in practical philosophy that Kant will describe in the section of the "Doctrine of Method" called "The Canon of Pure Reason." The Appendix to the Dialectic thus describes an application for the ideas of pure reason in theoretical cognition after all, and could have been part of a "Doctrine of Method" rather than "Doctrine of Elements" in its traditional sense; indeed, the true import of Kant's theory of pure reason might have been clearer had Kant described its regulative use in scientific inquiry next to its use in practical philosophy in a single "Doctrine of Method," although in fact he restricted his "Canon of Pure Reason" to a description of the practical use of the ideas of pure reason because he wanted to emphasize that it is only in its practical use that pure reason is "constitutive," namely furnishing the rules of a "canon" by which we can and must "constitute" the "moral world" (A809–10/B837–8 = CECPR:679–80).

With this explanation of the organization of the *Critique of Pure Reason* in hand, we can now describe its contents in more detail. Comments on the changes that Kant made for the second edition of the *Critique*, work that he did in 1786 for publication in 1787, will be provided along the way.

Prefaces

In the first edition Preface, Kant bemoans that metaphysics, once the "**queen** of all the sciences," has been successively bedeviled by despotic dogmatism, anarchic skepticism, and finally indifferentism – but, he claims, "it is pointless to affect **indifference** with respect to" the objects of metaphysics, "with respect to" which "human nature **cannot** be **indifferent**." He proposes to rescue metaphysics from this quagmire by a "**critique of pure reason**" that will make a "decision about the possibility or impossibility of a metaphysics in general, and the determination of its sources, as well as its extent and boundaries, all, however, from principles," but does not say anything further about the actual method of this critique (Aix–xii/CECPR:99–101). The rewritten Preface for the second edition makes the question that Kant thinks metaphysics must solve, as well as the method by which he intends to resolve it, clearer with the introduction of several new formulations, although none of these represent any change in the substance of Kant's position from the first edition. First, Kant makes it clear that the question for metaphysics is the "possibility of an a priori cognition . . . which is to establish something about objects before they are given to us" (Bxvi/CECPR:110). Then Kant says that the solution of this puzzle requires a complete reversal of approach, like that which Copernicus undertook when he proposed to determine the true motions of the planets by supposing that we observers are on one of the orbiting bodies rather than at the center of the solar system, although in fact Kant's proposal puts us epistemically at the center of our universe. Instead of assuming that "intuition has to conform to the constitution of the objects," in which case we could not know anything of those objects a priori, he will instead test the hypothesis that "the object (as an object of the senses) conforms to the constitution of our faculty of intuition" and understanding, for then he can infer "before any object is given to me, hence a priori, " that "all objects of experience must . . . necessarily conform" to the rules of intuition and understanding inherent in the mind (Bxvii/CECPR:111). Second, Kant characterizes all the ideas of pure reason as ideas of the "**unconditioned**, which reason necessarily and with every right demands in things themselves for everything conditioned," and argues that although nothing unconditioned can ever be given in sensibility, if sensibility only presents how things appear to us, not things as they are in themselves, then there is room for us to think that things in themselves might be unconditioned. We can then try "whether there are not data in reason's practical data for determining that transcendent rational concept of the unconditioned, in such a way as to reach beyond the boundaries of all possible experience, in accordance with the wishes of metaphysics, cognitions a priori that are possible, but only from a practical standpoint" (Bxxi/CECPR:112). In other words, if practical reason demands us to believe in our own unconditional freedom of the will, our unconditional immortality, and in God as the unconditioned ground of everything conditioned, then it is rational for us to so believe, although not to claim theoretical knowledge of these objects. This is what Kant calls "deny[ing] **knowledge** in order to make room for **faith**" (Bxxx/CECPR:117). Kant thereby makes clear that the *Critique*'s deconstruction of traditional theoretical metaphysics is only the prelude to his reconstruction of metaphysics and even theology on practical, that is, moral grounds.

Introduction

The Introduction, which is expanded in the second edition, in part with material borrowed from the *Prolegomena* (B11–18/CECPR:141–6; cf. Pro, 4:268–73 [1783]/CETP81:63–6), characterizes the theoretical side of Kant's project in more technical terms. Kant names the kind of knowledge he is seeking to secure, "cognition . . . that is occupied not so much with objects but rather with our a priori concepts of objects," "**transcendental**" (A11–12/B25 = CECPR:149), so the project of establishing that we have a priori knowledge of the intuitional and conceptual form of appearances and practical grounds for certain a priori ideas about things in themselves becomes that of "transcendental philosophy." Further, Kant specifies that the task of transcendental philosophy on the theoretical side is to demonstrate the possibility of "synthetic" cognition of objects "a priori." He arrives at this formulation by combining two distinctions, the logical distinction between analytic and synthetic judgments and the epistemological distinction between a posteriori and a priori knowledge. Many modern philosophers, including Locke, Leibniz, and Hume, had distinguished between trivial judgments, formed simply by clarifying what predicates are contained in a concept, and informative judgments that add information to what is contained in a concept; Kant calls the former analytic judgments and the latter synthetic (A6–7/B10–11 = CECPR:141). But whereas other philosophers had assumed that while analytic judgments could be known through logical analysis, thus independent of the experience of actual objects – in Kant's terms a priori – synthetic judgments could be known, at least by us humans, only on the basis of the actual experience of objects – or what Kant calls a posteriori. This would further entail that while trivial, analytic judgments can be known to be necessarily and universally true, all synthetic and informative judgments could be known by us only as far as our actual experience extends, thus could never be known to be necessarily and universally true – Hume's conclusion (B3–6/CECPR:137–8). Kant's innovation in the *Critique* is to argue that there is a class of judgments, judgments about the intuitional and conceptual form of experience, that are logically synthetic yet known a priori – although only about our own experience, thus about appearances rather than things in themselves. "The real problem of pure reason is now contained in the question: **How are synthetic judgments a priori possible?**" (B19/CECPR:146).

Kant introduces some confusion with the material that he adds to the second edition Introduction from the *Prolegomena* (although this is not to endorse the "patchwork thesis," which was about the composition of the *first* edition of the *Critique*). The problem is that while Kant says that the *Prolegomena*, for the purposes of accessibility, is to use an analytical *method* (not to be confused with analytic *judgment*), on which the existence of synthetic a priori cognition is *assumed* and from which there is then a regress to the conditions of the possibility of such knowledge, the *Critique* was supposed to have used a synthetic method, which starts without any such assumption but which progresses to the existence of synthetic a priori cognition from the nature of pure reason – more properly, from an analysis of all our higher cognitive faculties – as such (Pro, 4:263, 276n./CETP81:60, 73n.); yet in the passage inserted in the second edition Introduction, Kant *assumes* that there is synthetic cognition a priori in "pure" physics and mathematics, and that the existence of such cognition needs to be proven only in the case of metaphysics (B14–18/CECPR:143–6). In fact, what Kant will try to prove in the *Critique* (both editions) and the ensuing *Metaphysical Foundations of Natural Science* is that the synthetic cognition a priori of metaphysics, about the structure of our appearances or experience, is what makes possible the synthetic a priori cognition that we enjoy in mathematics and

physics. This becomes clear in both the Transcendental Aesthetic and the Analytic of Concepts and Principles.

Transcendental Aesthetic

The Transcendental Aesthetic is brief, but it contains Kant's direct argument for transcendental idealism and is thus the foundation for the theory of experience, the critique of speculative metaphysics, and the reconstruction of metaphysics on practical grounds that follows. Kant preserved most of the material from the first edition version of this section intact in the second edition, although for that edition he added some additional arguments (B66–73/ CECPR:188–92) and divided his arguments about space and time into "metaphysical" and "transcendental expositions" in an attempt to resolve the tension between the supposedly synthetic method of the *Critique* and the analytical method of the *Prolegomena*.

Kant begins the Transcendental Aesthetic by expounding his fundamental distinction between intuitions and concepts. Both are species of representations of objects (see also A320/B376–7 = CECPR:398–9), more precisely elements of our complete, determinate representations of objects; but intuition is that "through which" cognition "relates immediately to" objects, while concepts relate indirectly to objects "by means of certain marks," that is, by including predicates that denote properties presented by the intuitions of objects. Since Kant assumes that the external objects that intuitions immediately present are particulars, intuitions are also singular, while concepts, comprised of marks that could be instantiated by any number of objects, are general. And for us humans, intuitions are received through sensibility from objects that affect us, while concepts are actively constructed. "The effect of an object on the capacity for representations, insofar as we are affected by it, is **sensation**. That intuition which is related to the object through sensation is **empirical**. The undetermined object of an empirical intuition is called **appearance**" (A19–20/B33–4 = CECPR:155). Two points to be noted about this series of definitions are, first, that although all human knowledge of particular objects requires empirical intuitions subsumed under empirical concepts – thus knowledge of particular objects is empirical – both empirical intuitions and empirical concepts have forms that we can know a priori, and these will be the basis of our synthetic a priori cognition. Second, Kant will use the term "appearance" (*Erscheinung*) in two distinct although related senses: the sense defined here, in which it refers to the object of our empirical knowledge, in which case any single intuition or intuitions alone provides only "undetermined" cognition of an object because determinate cognition requires the subsumption of some group or "manifold" of intuitions under a concept; and a second sense, in which the term refers to the representations or mental states by which an object is presented to us rather than to the object itself (e.g., A104/CECPR:231). Any interpretation of Kant's position in terms of only one sense of "appearance" is bound to fail.

The Transcendental Aesthetic concerns the pure forms of our empirical intuitions, while the Analytic of Concepts concerns the pure forms of our empirical concepts. Kant assumes that we have two forms of empirical intuition – outer sense, that is, intuitions of objects distinct from ourselves, and inner sense, that is, sensory awareness of our own mental states. The argument of the Aesthetic is then that space and time are the forms of outer and inner sense, respectively (Kant does not bother to argue explicitly that since we perceive outer objects through our own mental states, time is actually part of the form of outer intuition also, thus the form of all our intuitions, but he assumes this throughout); that we have a priori cognition of these forms, which is the basis of our synthetic a priori cognition of the mathematics that describes them; *and*

that space and time are nothing but the pure forms of our intuitions, not things in themselves or properties or relations of them; thus they are necessary features of our representations of things or things as they appear to us, but only that (A26/B42 = CECPR:159). The last clause is the distinctive claim of transcendental idealism, and does not follow from the previous claims without additional premises.

Kant argues first that we must have a priori representations of space and time as the conditions for our empirical intuitions of outer and inner sense, then that these representations are themselves singular rather than general and thus are themselves intuitions rather than concepts, and only then that space and time are nothing but these forms of representation. He makes parallel arguments for the cases of space and time. First he argues that these are a priori representations because we could not derive them by abstraction or induction from antecedent representations of different objects in space or time, since we need to be able to represent space and time in order to recognize distinct objects at different points within them; further he argues that we can have representations of space and time without objects in them but not vice versa, which is supposed to show that we have a priori representations of space and time as forms for empirical intuitions (A23–4/B38–9 = CECPR:157–8; A30–1/B46 = CECPR:162). Kant argues that these a priori representations of space and time are each singular, thus pure intuitions, by arguing that we represent only a single space and time, and that we represent more particular spaces and times only by carving smaller regions out of the larger wholes; further that while we think of concepts as types that can potentially be instantiated by an infinite number of instances under them, we think of space and time as wholes that potentially contain an infinite number of parts within them (A25/B39–40 = CECPR:158–9; A31–2/B47–8 = CECPR:162–3). (Kant actually says that space and time are represented as "infinite **given** magnitude[s]," but that is inconsistent with his subsequent position that we can never completely represent anything infinite, or complete an infinite "synthesis"; e.g., A498–9/B526–7 = CECPR:514–15.) In the first edition, Kant inserts between these two steps an additional argument that the "apodictic certainty of all geometrical principles" and of the "possibility of apodictic principles of the relations of time" are grounded on our possession of a priori representations of space and time, because empirical representations of them could yield only contingent truths, not necessary and universal truths (A24, A31/CECPR:175, 178–9). This argument presupposes that we have "apodictic" cognition in geometry and of the axioms of time that is not derived from concepts alone, thus is synthetic a priori; this argument uses the analytic method of the *Prolegomena* rather than the intended synthetic method of the *Critique*. In the second edition of the Transcendental Aesthetic, Kant tacitly acknowledges this point in the case of space by moving the argument to a separate "transcendental exposition of the concept of space," here defining a transcendental exposition as "the explanation of a concept as a principle from which insight into the possibility of *other* synthetic a priori cognitions can be gained" (B40/CECPR:176, emphasis added), and designating the remaining arguments from the first edition as the "metaphysical exposition," which just "exhibits the concepts as **given** a priori" (B38/CECPR:174) without presupposing any other synthetic a priori cognition. In the case of time, the second edition adds a transcendental exposition, but does not remove the offending argument from the metaphysical exposition (B47–8/CECPR:179).

Even if these arguments that we have a priori intuitions of space and time were sound, they would not prove that space and time are *nothing but* our a priori representations of them. Yet this is the conclusion that Kant draws from the "above concepts," stating in the case of space that

"Space represents no property at all of things in themselves nor any relation of them to each other, i.e., no determination of them that attaches to objects themselves and that would remain even if one were to abstract from all subjective conditions of the mind," and that *therefore* "Space is nothing other than merely the form of all appearances of outer sense, i.e., the subjective condition of sensibility, under which alone outer intuition is possible for us" (similarly for the case of time). His justification for this conclusion is that "neither absolute nor relative determinations can be intuited prior to the existence of the things to which they pertain, thus be intuited a priori" (A26/B42 = CECPR:176–7; cf. A32–3/B49–50 = CECPR:180–1). Why should this premise entail this conclusion? That is, why should we not be able to have a priori representations of properties or relations that things have in themselves? Kant reveals his thinking several pages later when he argues that propositions true of our intuitions would be made necessarily and universally true of them by our a priori forms of intuition, but if we supposed these propositions to be true of anything other than our own representations, then we could at best know them to be contingently true of those objects – and thus could not know these propositions to be necessarily and universally true throughout their extension. As Kant puts it,

> If there did not lie in you a faculty for intuiting a priori; if this subjective condition regarding form were not at the same the universal a priori condition under which alone the object of this (outer) intuition itself is possible; if the object ([e.g., a] triangle) were something in itself without relation to your subject: then how could you say that what necessarily lies in your subjective conditions for constructing a triangle must also necessarily pertain to the triangle in itself? (A48/B65 = CECPR:188)

The answer to this rhetorical question is clearly supposed to be that you could not, so the only way to preserve the necessary and universal truth of, in this case, geometry, is to suppose that what it describes, namely space and its structure, is a feature of our representations only.

This is Kant's basic argument for transcendental idealism in the Transcendental Aesthetic, but it seems to be question-begging insofar as it simply assumes that the propositions of geometry and the corresponding propositions in the case of time are synthetic yet necessarily and universally true, thus synthetic a priori – precisely what one would have thought had to be proved. Kant does add two further arguments in the second edition, but they seem equally problematic: the first is that space and time consist of relations, but "through mere relations no thing in itself is cognized" (B67/CECPR:189), which seems to conflate two different senses of "thing in itself," one a thing considered apart from any relation to *other things*, the other a thing considered apart from relation to *us*; the second is that if space and time were genuine conditions of things in themselves, then they would even have to be "conditions of the existence of God" (B71/CECPR:191), which flies in the face of all traditional theology but also assumes that anything that is a genuine condition of *some* things in themselves would have to be a condition of *all* things in themselves, even God – an obvious fallacy. Thus far, at least, transcendental idealism seems to rest on shaky foundations. Kant will subsequently argue that the only possible resolution of the Antinomies of Pure Reason requires transcendental idealism and thus provides an indirect proof of it (cf. Bxx/CECPR:112). That claim is also problematic.

Whether or not Kant has successfully proved transcendental idealism, he thinks that he has, and builds upon it in everything that follows.

Transcendental Logic

It will be recalled that the Doctrine of Elements of the *Critique* is divided into two disproportionate parts, the brief Transcendental Aesthetic just considered and the much longer Transcendental Logic. The Transcendental Logic is in turn divided into two parts, the constructive Transcendental Analytic and the critical Transcendental Dialectic. The Transcendental Analytic is in turn divided into two parts, the Analytic of Concepts and the Analytic of Principles.

Analytic of Concepts This is also divided into two parts, what Kant calls in the first edition of the *Critique* the "Clue to the Discovery of all Pure Concepts of the Understanding" and then the "Deduction of the Pure Concepts of the Understanding," and what he calls in the second edition, following the example of the second edition Transcendental Aesthetic, the "metaphysical" and "transcendental" deductions of the pure concepts of the understanding, or the categories (B159/CECPR:261). The argument of the metaphysical deduction is that all (human) cognition takes the form of judgments, that judgments have certain characteristic "functions," and that we must construct our concepts of objects in accordance with certain parallel forms – the categories – in order to be able to make judgments about them. The argument of the transcendental deduction is that we must be able to make judgments about any representations of which we can be conscious at all, so that the categories apply to *all* of our experience – precisely what Kant takes Hume to have doubted (B127/CECPR:225–6). Since Kant supposes that the categories have to be applied to our intuitions, and their spatiality and temporality is transcendentally ideal, Kant also infers that the categories give us knowledge only of appearances, not of things in themselves (A129–30/CECPR:243–4) – although since the categories, derived as they are from the *logical* functions of judgment, do not contain any *direct* reference to spatiality or temporality, they can at least be used to *conceive* or *think* of things in themselves (e.g., Bxxviii/CECPR:116). This will be crucial to Kant's eventual reconstruction of metaphysics on practical grounds.

The argument of the "clue" is straightforward. As already stated, all human thought takes the form of judgment. But judgments have certain characteristic "functions": every judgment has some "quantity," some "quality," some "relation," and some "modality." For example, the (analytic) judgment "Every bachelor is unmarried" is universal in quantity, applying to all bachelors; affirmative in quality, affirming a predicate of all bachelors; categorical in relation, asserting a predicate of a subject but not linking one judgment to another, the way the hypothetical judgment "If someone is a bachelor then he cannot file a joint tax return" does; and, although this is implicit rather than explicit, necessary in its modality – since it is part of the definition of a bachelor to be unmarried, anyone who is a bachelor is necessarily unmarried. In contrast, the synthetic judgment "Some bachelors are unhappy," although also affirmative in quality and categorical in relation, is plural but not universal in its quantity and contingent rather than necessary in its modality – it does not follow from the definition of a bachelor as unmarried (and male) that all bachelors are unhappy; that can be determined only from experience, which will tell us that some bachelors are unhappy, some perfectly happy. More fully, Kant claims that there are three possibilities under each of the four main headings for the functions of judgment. In quantity, judgments can be universal ("all ..."), particular ("some ..."), or singular ("one ..."); in quality, they can be affirmative ("*a* is F"), negative ("*a* is not F"), or infinite ("*a* is non-F," but it is something, unspecified, other than F); in relation,

categorical (*p*, e.g., "*a* is F"), hypothetical ("If *p* then *q*"), or disjunctive ("Either *p* or *q*"). The structure of every judgment will be determined by the specification of one value from each of the four headings; thus, a judgment may be universal, affirmative, categorical, and problematic, or universal, negative, categorical, and apodictic, and so on. Not all of these forms are recognized as distinct or irreducible in modern logic, but that will not matter because Kant will attempt to prove independently the necessity of using the categories that he derives from these functions of judgment.

Kant's argument is then that our concepts of objects need to be constructed in accordance with certain rules in order to make them suitable for use in judgments with the structures allowed by the functions of judgment. These rules for the construction of empirical concepts of objects are the pure concepts of the understanding, or the categories. Kant states the key to the derivation of the categories thus:

> The same function that gives unity to the different representations **in a judgment** also gives unity to the mere synthesis of different representations **in an intuition**, which, expressed generally, is called the pure concept of the understanding. The same understanding, therefore, and indeed by means of the very same actions through which it brings the logical forms of judgment into concepts by means of the analytical unity, also brings a transcendental content into its representations by means of the synthetic unity of the manifold of intuition in general. (A79/B104–5 = CECPR:211–12)

Kant's thought is not completely explicit, but the idea is that the manifold of intuitions is transformed into determinate representations of objects by the subsumption of intuitions in the manifold under determinate concepts – in the case of empirical intuitions, empirical concepts, although in the special case of the pure intuitions of mathematics, for example, geometry, under mathematical concepts – and these concepts must in turn be constructed in accordance with the categories that correspond to the logical functions of judgment in order for judgments about the intuitions to be possible. For example, in order for us to be able to use the categorical form of judgment, that is, the subject-predicate form of judgment, we will have to conceive of something in the manifold of intuitions as a substance, and other things presented by the manifold as its accidents or properties. Of course, the concept of substance is not the concept of any particular kind of substance, such as lead or antimony on the metallurgist's list of substances; rather, the pure concept of substance is the form for the construction of particular empirical concepts of substances; likewise, the concept of a figure as the subject of geometry is not the concept of any particular figure such as a triangle or dodecahedron, but only the general form of such concepts. Kant then argues that the categories of quantity are unity, plurality, and totality; the categories of quality are reality, negation, and limitation; the categories of relation are inherence and subsistence (*substantia et accidens*), causality and dependence or cause and effect, and community or reciprocity; and the categories of modality are possibility and impossibility, existence and nonexistence, and necessity and contingency. All of these are supposed to be our general forms for conceiving of objects so that we can make judgments about them.

There are several issues with this list, such as whether the category of community is the right correlate for the logical function of disjunction; but the biggest problem with Kant's list of categories is its inclusion of the specifically spatiotemporal category of cause and effect rather

than a more abstract conception of ground and consequence, for the categories are not supposed to be assigned spatiotemporal meanings until a later stage in Kant's argument, what he calls the "schematism of the categories," and the categories themselves cannot have spatiotemporal content if they are to be able to be used to *conceive* even if not to *cognize* nonspatiotemporal things in themselves, or even if they are to be able to be used in all branches of mathematics: judgments of ground and consequence in geometry, for example, are not causal judgments. But this is not a serious problem because Kant does not attempt to prove that we are entitled to make causal judgments simply because causality is on the list of categories; rather he subsequently tries to prove from independent premises that we must make causal judgments and therefore use the (schematized) category of causality. So this infelicity in the list of categories does not really damage Kant's overall argument. We will come back to the schematism in due course.

The metaphysical deduction is followed by the transcendental deduction. Kant describes this as "the investigations that have cost me the most, but I hope not unrewarded, effort" (Axvi/CECPR:103), although that effort must have been compressed into a short period late in the composition of the *Critique*, because there is no evidence that Kant conceived of the necessity of a separate transcendental deduction of the categories in any of the surviving sketches of the emerging *Critique* from the mid 1770s. Moreover, Kant was obviously unsatisfied with the first edition version of the deduction, since he wrote an entirely new version of it for the second edition. Controversy over the interpretation as well as the adequacy of Kant's argument has raged ever since it was published, and begins with the question of what precisely the transcendental deduction is supposed to prove. In one place, Kant defines the transcendental deduction as "the explanation of the way in which concepts can relate to their objects a priori" (A85/B117 = CECPR:220), which assumes that it has already been proven that they *do* relate to their objects a priori. But in another place, he calls such an explanation only the "subjective" side of the deduction, while stating that the "objective" side "is supposed to demonstrate and make comprehensible the objective validity of its concepts a priori" (Axvi/CECPR:103). The interpretation of this statement in turn requires understanding what Kant means by "objective validity." By that he seems to mean that the categories must be shown to apply to *all* of our possible experience: Kant says that the deduction is to show that since all experience must contain a concept of the object that is given as well as an intuition that gives it, "concepts of objects in general lie at the ground of all experiential cognition as a priori conditions," thus that the categories "are related necessarily and a priori to objects of experience, since only by means of them can any object of experience be thought at all" (A93/B126 = CECPR:224). But then the question becomes, what would this add to the "clue," which has already shown that any time we make a judgment about an object we must use the categories? The answer must lie in Kant's term "experience." He must be saying not merely that whenever we succeed in making a judgment about an object we use the categories, but rather that all our experience *is* experience of objects, or whenever we are conscious of our experience at all we must be conceiving of it as an experience of objects formed by the categories. This would not mean that we can have only veridical experience of external objects – that would obviously be contradicted by the possibility of hallucinations and dreams – but rather that even when we think of our experience as, e.g., a mere dream, we must be conceiving of it in terms of concepts formed in accordance with the categories. For example, we think of a dream as a mental state of a self which is *not* caused by the current presence of the objects it purports to represent, but *is* caused in some other way (however that other way might be explained by an ancient seer, a Freudian psychologist, a neurophysiologist, etc.).

This interpretation fits with the central role of Kant's concept of the transcendental and synthetic unity of apperception in both versions of the Introduction. Leibniz had used the term "apperception" to mean that a perception is conscious rather than subconscious, but Kant uses it to refer to the consciousness that multiple representations belong to oneself, which takes the form of a synthetic judgment that different representations belong to the same self, and presupposes a synthesis of those different representations. The gist of Kant's argument, to use the form he gives it in the second edition, is that anyone of us must be able to say "I think" of any of our representations, or that "The **I think** must **be able** to accompany all my representations" (B131/CECPR:246), and that to say that is to say that all of one's representations belong to the *same*, numerically identical self as the others; thus "it is only because I can combine a manifold of given representations **in one consciousness** that it is possible for me to represent the **identity of the consciousness in these representations** itself, i.e., the **analytical** unity of apperception is only possible under the presupposition of some **synthetic** one" (B133–4/CECPR:247). Thus I can make the judgment of each of my representations that it belongs to the same self as all my others do. The trick is then to prove that this judgment in turn requires me to make judgments about the objects of all of my experiences using the categories.

The difference between the two versions of the transcendental deduction lies in how they attempt to take that last step. There is no room for a detailed explication of the two versions here. It will have to suffice to say that the first edition tries to argue that the unity of apperception is itself a product of the understanding, so it must employ the categories of the understanding (A108, A119/CECPR:233, 238), while the second edition tries to argue that the transcendental unity of apperception is not merely the necessary condition for judgments about objects, but consists in judgments about objects, and therefore uses the categories, indeed applies the categories to all possible experiences included in the transcendental unity of apperception (B139–40/CECPR:250–1). Neither of these arguments is obviously successful. But if one considers the transcendental deduction as only a step in a larger argument, it is more promising. The structure of the second edition deduction is particularly illuminating if approached in this way. Here Kant divides the deduction into two stages. The first abstracts from the specifically spatiotemporal character of the human manifold of intuition, while the second introduces that into the argument (B144–5/CECPR:253). The main consequence of this step is to introduce transcendental idealism into the argument, thus to make clear that since the categories apply to our spatiotemporal intuitions, but that spatiotemporality is only a feature of the way things appear to us, not of things as they are in themselves, the categories too will not give us knowledge of things as they are in themselves (B147/CECPR:254–5). Through the categories, we know even our own selves only as they appear to us, not as they are in themselves (B157–9/CECPR:259–60). That means in particular that the spatiotemporal category of causality applies to our selves only as they appear, not as they are in themselves, and Kant will later argue that this leaves room for the possibility that our selves are really free from causal determinism. But Kant's more immediate point is that the abstract concept of the transcendental unity of apperception becomes the more concrete concept of the unity of our experience in space and time, and this opens up the way for the further argument that the application of the categories to the objects of our experience is the necessary condition for the recognition of the unity of our own experience in space and time. This is the thought that is explored in the following "Analytic of Concepts," culminating in the "Refutation of Idealism" that Kant adds to the second edition of the *Critique*.

Analytic of Principles The Analytic of Principles is divided into three chapters; the first two, "On the Schematism of the Pure Concepts of the Understanding" and the "System of All Principles of Pure Understanding," are constructive, while the third, on the "Distinction of All Objects in General into *Phenomena* and *Noumena*," pivots to the critique of speculative metaphysics that Kant will develop in the Transcendental Dialectic.

Kant makes the schematism sound mysterious when he says that "it is a hidden art in the depths of the human soul" (A141/B180–1 = CECPR:273), but its point is simple. In order to be applied to intuitions, concepts have to be "homogeneous" with them, that is, contain predicates to which corresponding properties can be presented in experience. The "empirical concept of a **plate**," for example, is homogeneous with our empirical intuition of plates, because this concept (traditionally) contains the predicate "circular" and, since geometry is the spatial form of our experience, circularity is a property that can be immediately presented by our empirical intuitions (A137/B176 = CECPR:271). The homogeneity of both mathematical and empirical concepts with our actual experience is thus not a problem. But it is a problem in the case of the categories, because the categories are derived from the logical functions of judgment, and logical concepts or relations are not "sensible," that is, directly presented in sensory experience – for example, the if–then relation does not *look* like anything. Kant's solution to this problem is to correlate the categories with relations that can be presented in our experience; in particular, since time is "the formal condition of the manifold of inner sense, thus of the connection of all representations," "the application of [each] category to appearances becomes possible by means of" its correlation with a particular "transcendental time-determination which, as the schema of the concept of the understanding, mediates the subsumption" of intuitions under the categories and concepts formed in accordance with them (A139/B178 = CECPR:272).

The connection of the particular schemata that Kant lists with time is more or less tenuous. First he states that the "pure **schema of magnitude**," by means of which the categories of quantity are applied to experience, is "**number**"; Kant's thought is simple, namely that in order to apply the concepts of one, some, or all to objects, we have to be able to count them, but he connects this to time only by the claim that number "is a representation that summarizes the successive addition of one (homogeneous) unit to another" (A142–3/B182 = CECPR:274). This is consistent with the later definition of number by Giuseppe Peano, but assumes a specifically temporal conception of succession. Kant then associates the categories of quality, namely reality, negation, and limitation, with the presence or absence of sensation, and links this to time by means of the assumption that "every sensation has a degree or magnitude, through which it can more or less fill the same time . . . until it ceases in nothingness" (A143/B182 = CECPR:275). This seems like an empirical assumption rather than one about the structure of time itself. The most important of Kant's schemata are those for the three categories of relation, where he argues that the "schema of substance is the persistence of the real in time," that "the schema of the cause and of the causality of a thing in general is the real upon which, whenever it is posited, something else always follows," or "the succession of the manifold insofar as it is subject to a rule," and that the "schema of community (reciprocity), or of the reciprocal causality of substances with regard to their accidents, is the simultaneity of the determinations of the one with those of the other, in accordance with a general rule" (A144/B183–4 = CECPR:275). Here Kant correctly treats the concept of causality as a temporal schema for the more general relation of ground and consequence, which can itself be conceived without its temporal interpretation

and thus used in nontemporal contexts. Finally, Kant argues that the schema of the modal category of possibility is consistency with the structure of time in general, that of actuality is "existence at a determinate time," and that of necessity is "the existence of an object at all times" (A144–5/B184 = CECPR:275). The last of these correlations is problematic, since it would imply both that any genuine substance exists necessarily, which seems odd, but also that the only substance that we conceive of as absolutely necessary, namely God, exists at all times, which conflicts with Kant's insistence in the Transcendental Aesthetic that we should not conceive of God in temporal terms at all. In fact, Kant does not use this definition of necessity later in his argument (cf. A218/B266 = CECPR:321). What is crucial to Kant's overall argument is the three schemata for the relational categories.

The crucial point to note here is that Kant does not simply infer, against both Hume and Leibniz, that it is necessary for us to apply the three concepts of substance, causality, and community to our experience because they are the schemata of the relational categories, but rather argues that we must apply these schemata to our experience because they are the necessary conditions for time-determinations that we indubitably all make. This is Kant's argument in the "Analogies of Experience," which is the heart of the chapter on the "System of All Principles of Pure Understanding" that is in turn the heart of Kant's constructive theory of experience. Kant begins the "System" with the reminder that while all analytic judgments are grounded upon the principle of (non)contradiction, the "**possibility of experience** is . . . that which gives all of our [synthetic] cognitions a priori objective reality" (A156/B195 = CECPR:282). There are then four sets of principles, corresponding to the four groups of categories, although the first two sets each contain only a single principle, sufficient for the application of all three categories in the group. Each of these principles or sets of principles must express some condition of the possibility of experience, specifically, according to the Schematism chapter of the CPR, one connected with time-determination.

The first principle is called, in the plural, the "Axioms of Intuition," and states, in its first edition version, that "All appearances are, as regards their intuition, **extensive magnitudes**" (A162/CECPR:286). The second edition version states simply that "**All intuitions are extensive magnitudes**" (B201/CECPR:286). The implication is that because all intuitions, whether spatial or temporal, can be assigned extensive magnitude, so can the objects they represent, as they are represented. Spatial and temporal intuitions can be assigned extensive magnitudes because they can be divided into discrete units that can then be summed (A162/B203 = CECPR:287). Of course, assigning a determinate extensive magnitude to a period of time is a time-determination; determining the extensive magnitude of a spatial extension will count as a time-determination only because of Kant's view that addition itself is a temporal process.

The second principle, again with a plural title, is the "Anticipations of Perception." This principle, which is known a priori and thus "anticipates" all particular perceptions, is that "In all appearances the sensation, and the **real**, which corresponds to it in the object (*realitas phaenomenon*), has an **intensive magnitude**, i.e., a degree" (A166/CECPR:290; the second edition version puts the reference to the object of sensation first, B207/CECPR:290). An intensive magnitude is one that does not consist of separable parts, although it may be measured by something that does, as temperature is measured by the height of a mercury column marked off in units. Kant's idea is that since sensations come in different degrees of intensity, we also conceive of that in their objects which is causing them in terms of intensity. His argument is that although "Apprehension, by means of sensation, fills only

an instant . . . every sensation is capable of a diminution, so that it can decrease and thus gradually disappear" (A167–8/B209–10 = CECPR:291). That is, every sensation is capable of having an intensity from zero to something greater. (Kant does not specify whether there is an upper limit for the intensity of sensations of various kinds.) Kant assumes that sensation is not like an on–off switch, with just two discrete values, but like a rheostat, with a continuum of values. This seems like an empirical assumption rather than an a priori cognition. In the *Metaphysical Foundations of Natural Science*, Kant will argue that physical reality ultimately consists of distributions of attractive and repulsive forces rather than indivisible atoms, but that argument will not be based on the present claim about sensations.

The heart of the "System" consists of the three "Analogies of Experience," concerning the schematized categories of substance, causation, and community or interaction. The general principle of the Analogies is, as it should be, that "all appearances stand a priori under rules of the determination of their relation to each other in **one** time" (A176/CECPR:295). All three analogies will depend upon the assumption that time itself cannot be perceived, so that our judgments about the persistence of time itself and of relations of succession or simultaneity within it have to be based on certain relations among objects in time, which is of course to say, appearances, relations that are in turn based on the rules that Kant will state.

The First Analogy is the "**principle of the persistence of substance**," stated in the first edition as "All appearances contain that which persists (**substance**) as the object itself, and that which can change as its mere determination" (A182/CECPR:299). This means that we can have empirical knowledge only of changes in the states of substances, not of the origination or cessations of substances themselves, from which comes the second edition statement of the principle, that "In all change of appearances substance persists, and its quantum is neither increased nor diminished in nature" (B224/CECPR:299). To make sense of this claim, we must realize that Kantian substances are not any old subjects of sentences, like my body or my desk, for such things certainly come into and go out of existence; genuine substance will rather be whatever it is that turns out to persist through all sorts of change, including the creation or demise of substances in the everyday sense. Kant has two different arguments for the First Analogy. The first is that time itself persists through all change, but since time itself cannot be directly perceived, our knowledge of its persistence has to be based on something in time that persists through all time, substance as the "substratum" of time (B225/CECPR:300). This is open to the objection that the persistence of time could be modeled (or measured) by a series of successively persisting objects, none of which lasts as long as time itself. Kant's second argument is not open to this objection: this is that since we cannot perceive empty time, we cannot perceive change from empty to filled time, but can only perceive change in the form of the alteration of a substance from one state to another (A188/B231 = CECPR:303). Thus we can have empirical knowledge of alterations in substance, but not of the creation or cessation of substance itself. Of course, this is a principle about appearances, and does not mean that we cannot conceive of the creation or cessation of substance or believe in that should it turn out to be necessary for some practical purpose.

The Second Analogy is that "Everything that happens (begins to be) presupposes something which it follows in accordance with a rule" (A189/CECPR:304), or that "All alterations occur in accordance with the law of the connection of cause and effect" (B232/CECPR:304), that is, the general rule that every event has some cause. Kant states his argument for this principle half

a dozen times, as it is the heart of his answer not only to Hume, who thought that our belief in causality was merely a product of our empirical psychology, but also to Leibniz, who thought that we should conceive of different substances as windowless monads that develop in accordance with their internal principles and without any effect from and on each other. Kant's argument builds upon the second argument of the First Analogy and is again epistemological in nature. He assumes, as any reasonable person would, that we can know that states of substances have occurred in determinate order, for example that a ship has sailed downstream in a certain period rather than upstream (A192/B237 = CECPR:306–7). But we cannot know such a thing on the basis of a mere sequence of representations, for without further constraint, our imagination "can combine the two states in question in two different ways" (B233/CECPR:304), that is, imagine either sequence of states or its opposite. It is only if I subsume the states I represent under a rule that says that under the present circumstances one state *must* follow the other that I can be "justified in saying of the appearance itself, and not merely of my apprehension, that a [particular] sequence is to be encountered in it." Such a rule in turn allows me to "derive the **subjective sequence** of apprehension from the **objective sequence** of appearances" (A193/B238 = CECPR:307). That is, I cannot say that there had to be a certain sequence of objective states of affairs – a certain event – because my own representations had to occur in a certain order; rather I can say that my own representations had to occur in a particular order because I can infer from a relevant rule that the objective states they represent had to occur in a certain order. Such a rule of succession is a causal law. It is important to note that although this argument turns on the role of particular causal laws in time-determination, it yields a priori knowledge only of the general rule that every event must be subject to some causal law, or have a cause. Kant does not suppose that we ever have a priori knowledge of particular causal laws (see A127/CECPR:242; B165/CECPR:263–7; CPJ, 5:184 [1790]/CECPJ:71).

The Third Analogy argues for the principle that "All substances, insofar as they can be perceived in space as simultaneous, are in thoroughgoing interaction" (B256/CECPR:316). Here Kant's argument is that the simultaneity of states of objects located at different points in space cannot be determined simply by perceiving the position of each state in time itself, since time itself cannot be perceived, nor can it be perceived by directly perceiving the two states at once if they are (sufficiently) separated in space; so it can be judged only by subsuming the objects under laws of interaction that entail that each can be in the state that it is in only if the other is in its state at the same time (A212–13/B259–60 = CECPR:318). Kant concludes from all three Analogies that the "unity of time-determination is through and through dynamical ... since absolute time is not an object of perception ... ; rather the rule of the understanding, through which alone the existence of appearances can acquire synthetic unity in temporal relations, determines the position of each of them in time" (A215/B262 = CECPR:319–20).

The system of principles concludes with the "Postulates of Empirical Thinking in General," which make the modal categories applicable to our experience. The first postulate defines real, as opposed to merely logical, possibility: for the latter, avoidance of self-contradiction is enough, but "Whatever agrees with [all] the formal conditions of experience (in accordance with intuitions and concepts)" is really possible. The second postulate defines the actual as "That which is connected with the material conditions of experience (of sensation)" (A218/B265–6 = CECPR:321); this defines as actual not only that of which we have direct sensation, but whatever is causally connected to it, as an invisible magnetic field is causally connected to

a visible pattern of iron filings (A226/B273 = CECPR:325–6). According to the third postulate, "That whose connection with the actual in accordance with general conditions of experience is (exists) **necessarily**" (A218/B265–6 = CECPR:321). Here Kant does not define necessity as existence at all times, but rather as existence entailed by the laws of experience, such as the principle of causality. This is a conception of relative necessity that we can use within our experience.

In the second edition of the "Postulates," Kant added a "Refutation of Idealism" to replace what the first edition had to say about ordinary or subjective idealism in its fourth "Paralogism of Pure Reason" in the Transcendental Dialectic. There Kant had argued that although the kind of inference to something beyond our representations but resembling them is inevitably dubitable, we do not need such an inference to prove the existence of objects in space because we are immediately given spatial representations (A368–73/CECPR:425–8). The first review of the *Critique* had produced the charge that Kant's supposedly transcendental idealism was nothing but the old idealism of Berkeley (not Descartes) under a new name. Kant's new argument, drawing on the Analogies, is that *empirical* self-consciousness, that is, consciousness of my own existence "as determined in time" – which no one denies – requires that we take our mental states to represent enduring substances distinct from themselves, with the sequence of states of which the sequence of our own mental states can be correlated (B275–6/CECPR:326–7; R6313, 18:613–15 [1790–1]/CENF:358–9). In the intervening *Prolegomena*, Kant was careful to explain that his position is that "There are things given to us as objects of our senses existing outside us, yet we know nothing of them as they may be in themselves, but are acquainted only with their appearances" (Pro, 4:289/CETP81:84): his refutation of subjective idealism is still supposed to be consistent with transcendental idealism.

The Analytic of Concepts concludes with a chapter on the distinction between phenomena and noumena. By phenomena, Kant means things as they appear to us, but there must be something that appears to us, things in themselves; the point of the chapter, as put in the second edition version, is that although the expression "noumenon" literally means "known by the intellect (*nous*)," we can use this expression only in a negative sense, to mean that things in themselves are *not* known as they actually are by means of our senses, not in a positive sense, which would suggest that we *do* know these things as they are in themselves by means of our intellect alone, as if our intellect were also a faculty of intuition (B307/CECPR:360–1). Maybe God has an "intellectual intuition," but we do not. This chapter also includes an "Amphiboly of the Concepts of Reflection," in which Kant argues that the characteristic doctrines of Leibniz, such as the principle of identity of indiscernibles, arise from failing to take seriously the spatiotemporal form of human intuition.

Transcendental Dialectic

The chapter on phenomena and noumena prepares the way for Kant's critique of traditional speculative metaphysics in the Dialectic, to which we now turn, perforce briefly. The Dialectic consists of a first book on the concepts or ideas of pure reason, three central sections on the Paralogisms, Antinomies, and Ideal of Pure Reason, and then an important Appendix. The Introduction explains how reason always posits the "unconditioned" for whatever we are given as unconditioned, thus forms the ideas of the unconditioned self or immortal soul, the unconditioned object of experience or complete world-whole, and the unconditioned ground of existence or God (A322–3/B379 = CECPR:400; A334–5/B391–2 = CECPR:405–6). But

intuition never gives us anything unconditioned – anything presented in space and/or time can always be represented as surrounded by more space and/or time, *ad indefinitum* – and since concepts must be applied to intuitions in order to yield knowledge, we can have ideas of the unconditioned but never knowledge of the unconditioned. This simple fact is what dooms the arguments of speculative metaphysics, although the ideas may have a practical use, indeed an indispensable practical use.

More particularly, in the "Paralogisms of Pure Reason," a complement to the Transcendental Deduction that shows what *cannot* be inferred from the concept of the transcendental unity of apperception, Kant argues that traditional arguments that the soul is a simple substance and therefore incorruptible and permanent confuse the formal or logical simplicity and substantiality of the *thought* "I" with the schematized versions of these concepts as though applied to an *object* underlying this thought (A346/B404 = CECPR:414; B406–9/CECPR:445–7). The Fourth Paralogism in the first edition, as already noted, adds the argument that we have no problem knowing objects "outside us" as long as that just means "appearing in space"; when Kant withdraws that argument in favor of the Refutation of Idealism in the second edition, he replaces it with an argument against dogmatic mind–body dualism based on the transcendental idealist premise that we cannot know what the underlying nature of either mind or body is (B420/CECPR:452).

In the "Antinomies of Pure Reason," Kant argues that the thought of an unconditioned world-whole inevitably leads to competing conclusions, or antinomies, that can be resolved only by his transcendental idealism. Applying the idea of the unconditioned to the extent of the world-whole, we can imagine either that the world must be finite in extent or genuinely infinite in extent, and applying it to the divisibility of the world-whole, we can imagine that the world is either only finitely divisible or infinitely divisible. But we could not *intuit* any of these possibilities, and we can escape from these dilemmas only by remembering that spatiality and temporality, thus both extent and divisibility, are features only of our own intuitions, which are indefinitely extendable or divisible but never either finite or genuinely infinite. Applying the ideas of unconditioned causality and unconditioned necessity to the world-whole, we can suppose that there are moments of unconditioned causality or spontaneity within the world or outside of it, and unconditioned necessity within it or outside of it. Here we can resolve our dilemmas by recognizing that although we can never *intuit* unconditioned causality or necessity *within* the world presented by our intuitions, we can at least *conceive* of absolute spontaneity and necessity *outside* the world of appearances, thus at the level of things in themselves. This is how transcendental idealism at least leaves room for the ideas of freedom and God (e.g., A535–7/B563–5 = CECPR:534–5). This resolution of the antinomies is what Kant had meant in the Preface by his reference to an experiment that would confirm transcendental idealism (Bxx/CECPR:112). But it could be argued that our intuitions do give us veridical knowledge of the world as it really is but not *complete* knowledge, and if that were so, the antinomies could be resolved without transcendental idealism; thus the experiment may not be conclusive.

The third main part of the Transcendental Dialectic is the "Ideal of Pure Reason," in which Kant deconstructs theoretical arguments for the existence of God. First he claims that an argument for God as the sum of all possibilities by means of a selection from which any particular object may be completely determined fails because the concept of a sum of all possibilities is a mere idea that could never be given in any human intuition (A577–8/B605–6 = CECPR:556–7). Then he argues that the ontological argument identified with Anselm and

Descartes, that the concept of God as a most perfect being must include His existence as a perfection and therefore He must exist, fails because any concept entails something about an object only if you have already presupposed that the concept *has* an object; in Kant's words, "the absolute necessity of the judgment is only a conditioned necessity of the thing" (A593–4/B621–2 = CECPR:564–5). Then Kant argues that the cosmological argument from the existence of something contingent (such as myself) to something necessary, even if it were sound, which it is not, would not prove the existence of a *perfect* being without the ontological argument; and that likewise the physicotheological argument, or argument from design, even if it could soundly prove the existence of a designer of the world, also could not prove the existence of a *perfect* being without the ontological argument.

Appendix to the Transcendental Dialectic

Kant concludes the "Ideal of Pure Reason," but really the whole Dialectic, with an appendix, which could equally well have been included in the following Doctrine of Method. The Appendix argues that the ideas of reason, especially of God, which have just been shown to have no sound "constitutive" use for speculative metaphysics, do have a valid "regulative" use for the conduct of inquiry. Kant's central argument here is that although the categories and principles of judgment previously proven are necessary conditions of experience, they are not *sufficient* conditions or "mark[s]" for "empirical truth" (A651/B679 = CECPR:595); that is, presumably, they do not allow us to choose between competing empirical hypotheses about nature that equally satisfy those general constraints. For this, Kant argues, we need to think of empirical concepts and laws as part of a *system* defined by "homogeneity," "specification," and "continuity of forms," that is, a minimum of highest-order concepts or laws, a maximum of lowest-order ones, and a continuum of intermediate ones (A658/B686 = CECPR:598). Kant does not really explain how such a conception of systematicity will furnish a sufficient mark of empirical truth, but we can suppose that the requirement that any particular empirical concept or law be part of such a system is meant to narrow down our choice among candidates that equally satisfy the necessary conditions of experience, perhaps narrow it down to one. Then Kant further supposes that since we always ascribe organization in experience to thought, we must attribute such complete organization to a "**self-sufficient reason**" (A678/B706 = CECPR:609), in other words, to God, although only for regulative rather than constitutive purposes. Kant will develop these thoughts somewhat further in the Introduction to the *Critique of the Power of Judgment*.

Doctrine of Method

The "Transcendental Doctrine of Elements" is followed by a shorter "Transcendental Doctrine of Method." The two main parts of this are "The Discipline of Pure Reason" and "The Canon of Pure Reason." (In accordance with Kant's original scheme, it also includes an "architectonic" and a "history" of pure reason, but these are very brief.) The former is Kant's metaphilosophy or consideration of philosophical method: it includes a contrast between philosophical and mathematical method, in which Kant argues that while mathematics can construct its objects, philosophy can only analyze the general conditions for the experience of objects. Kant then argues that philosophical proofs must be "ostensive" rather than "apagogic," that is, they can never merely show what is wrong with some other view but must provide "insight into the sources" of the principles they would establish (A789/B817 = CECPR:668–9).

By this standard, Kant's method of argument in the Transcendental Aesthetic and the first two parts of the Transcendental Logic was ostensive, while his criticisms in the Transcendental Dialectic might be considered apagogic, although they were also formulated from the point of view of his own theory of the sources of human knowledge.

While the "Discipline" looks back to what Kant has already argued in the *Critique*, "The Canon of Pure Reason" looks forward to the rest of Kant's philosophy, for it is here that Kant first introduces the idea of rational belief founded on practical grounds rather than either mere opinion or genuine knowledge about theoretical matters ("On having an opinion, knowing, and believing," A820–31/B848–59 = CECPR:684–90). By a "canon," Kant means a body of rules, and he uses this title for this preliminary discussion of the implications of his practical philosophy on the ground that pure reason by itself can furnish rules for our moral conduct even though, as has been shown, it cannot by itself provide theoretical knowledge. But Kant does not use this section to spell out the fundamental principle of morality, as he will in the *Groundwork of the Metaphysics of Morals*. Instead, he argues that although under ideal conditions – if everyone were moral – the natural world would be transformed into a moral world, in which "a system of happiness proportionately combined with morality can . . . be thought as necessary, since freedom, partly moved and partly restricted by moral laws, would itself be the cause of the general happiness, and rational beings, under the guidance of such principles, would themselves be the authors of their own enduring welfare and at the same time that of others" (A809/B837 = CECPR:679), in fact not everyone does play their part; yet in order to maintain their "incentives for resolve and realization," those who are moral have to be able to believe that their happiness will ultimately be proportionate to their morality, that they will eventually realize the "highest good" consisting of both in "a world that is future for us" (A813/B841 = CECPR:681; A810–11/B838–9 = CECPR:680). From this, Kant concludes that "God and a future life are two presuppositions that are not to be separated from the obligation that pure reason imposes on us in accordance with" the moral law (A811/B839 = CECPR:680). This is the content of the faith for the sake of which Kant has limited knowledge (Bxxx/CECPR:117).

This argument would undergo considerable modification in Kant's subsequent works, especially the *Critique of Practical Reason*, the *Critique of the Power of Judgment*, and *Religion within the Boundaries of Mere Reason*. Kant will be at pains to make clear that the hope of future happiness is part of the object of morality but not an incentive for it; that it is the happiness of all of humankind and not merely of one's own self for which the moral agent must be able to hope; and that for that hope, the existence of God but not personal immortality is necessary. But Kant's need to refine his conception of the highest good and of practical faith is precisely what required him to push his critical enterprise beyond the first *Critique*.

Related terms: ***Critique of Practical Reason***, ***Critique of the Power of Judgment***, ***On the Forms and Principles of the Sensible and Intelligible World***, ***Metaphysical Foundations of Natural Science***, ***Prolegomena to Any Future Metaphysics***, **A posteriori**, **A priori**, **Accident**, **Amphiboly**, **Analogies of experience**, **Analytic and synthetic judgments**, **Analytic and synthetic method**, **Anticipations of perception**, **Antinomy**, **Appearance**, **Apperception**, **Axioms of intuition**, **Belief**, **Canon of pure reason**, **Categories**, **Causality**, **Cognition**, **Community**, **Concept**, **Consciousness**, **Cosmology**, **Critique**, **Deduction**, **Determination**, **Discipline**, **Experience**, **Faculty**, **Form**, **Freedom**, **God**, **Ground**, **Highest good**, **Idea**, **Ideal**, **Imagination**, **Inner sense**, **Intuition**, **Judgment: power of**, **Logic**, **Mathematics**, **Metaphysics**, **Necessity**, **Noumenon**, **Object**, **Ontology**, **Outer sense**, **Perception**, **Possibility**, **Postulates of pure practical reason**, **Predicate**, **Realism**, **Reality**, **Reason**,

Receptivity, **Refutation of idealism**, **Regulative**, **Relation**, **Representation**, **Schema**, **Sensation**, **Space**, **Substance**, **Synthesis**, **Synthetic a priori**, **Table of categories**, **Table of judgments**, **Thing in itself**, **Thinking**, **Time**, **Transcendent**, **Transcendental**, **Transcendental aesthetic**, **Transcendental analytic**, **Transcendental deduction**, **Transcendental dialectic**, **Transcendental idealism**, **Understanding** *Paul Guyer*

1782

"A Note to Physicians" (NP, Ak. 8:5–8 / Cambridge Edition, *Anthropology, History, and Education*, pp. 105–6) (*Nachricht an Ärzte*) An influenza epidemic hit East Prussia in the spring of 1782. Kant considered the spread of epidemic disease a topic for physical geography, since this sort of event had a natural history, and its impact over time and across regions could be documented and offer a basis for systematization in medical theory and practice. His notion was that seaborne commerce as well as overland caravans carried these diseases from their East Asian origin to Europe. Thus, it was as a physical geographer that Kant sought to bring to the attention of the German medical community, still wrestling with the diagnosis and cure of the epidemic, a careful description of what he took to be a similar outbreak some years before (1775) in England, by the physician John Fothergill in the *Gentleman's Magazine* (February 1776). Kant's "Notice" appeared in the Königsberg newspaper on April 18, 1782, accompanied by a German translation of Fothergill's article by Kant's colleague Christian Jacob Kraus. (It is not clear whether Kant read the original in English, given his limited skills in that language, or whether it was Kraus who brought it to his attention.) Kant suggested that the epidemic that struck East Prussia was connected with earlier outbreaks of the epidemic in Russia, then along the Baltic, eventually reaching Danzig and West Prussia. German physicians could gain more information about symptoms, spread, and treatment of the illness by studying clinical reports from those regions. It was clear from correspondence that Kant continued to gather such information himself. Thus, this little intervention seems significant in two ways. First, it offers us insight into a dimension of Kant's physical geography, and second, it represents an explicit engagement with the medical profession in Germany, of which a number of his other minor writings also give evidence.

Related terms*: *On the Philosopher's Medicine of the Body, **Geography**, **History**

John Zammito

1783

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Reason (1781). He wanted to bring the hard-won insights of the larger work to a wider audience, especially to teachers of metaphysics. The work presents some of the main points of the CPR, using a different form of argument: the analytic method as opposed to the synthetic. The new presentation emphasized the critical goal of evaluating the very possibility of metaphysics, an aim that was present in the CPR (Avii–xiv/CECPR:99–102) but not headlined. The *Prolegomena* distilled the general task of "critique" into answering the General Question, "Is metaphysics possible at all?" (Pro, 4:271/CETP81:69), which, in turn, entailed answering the question, "How are synthetic propositions a priori possible?" (Pro, 4:276/CETP81:72). The second edition of the CPR continued this emphasis by importing these questions and the surrounding discussion from the *Prolegomena* (B11–12 [1787]/CECPR:142; B14–22/CECPR:143–8). Kant announced (Pro, 4:381/CETP81:168) that, instead of the Deduction of the Concepts of the Understanding and the Paralogisms of Pure Reason in the CPR, the corresponding parts of the *Prolegomena* should, for the time being, be consulted; and, indeed, those two parts were completely rewritten for the second edition of the CPR. Some readers find that, here and elsewhere, the *Prolegomena* provides fresh insights, whereas others insist that, by following the analytic method (to be explained below), Kant weakened the argument of the CPR, especially as regards defeating Hume's skepticism (if that is taken to be a major aim of the CPR).

Kant worked on his *Critique of Pure Reason* for ten years. As he was finishing, he observed in the Preface (April 1781) that the work treated its topic "in a dry, purely *scholastic* manner" (Axviii/CECPR:103, translation emended). At this time, he heard complaints about the work from his friend and former student, Johann Hamann, who was reading the proof sheets. On April 8, Hamann wrote to Kant's publisher, Johann Friedrich Hartknoch, that "few readers would be equal to the scholastic content" (Hamann, *Briefwechsel*, 4:278; cited in Translator's Introduction, CETP81:466n.6). As the book appeared, Kant wrote to his former student, Markus Herz (whom he had tasked with distributing copies in Berlin) that "very few readers" would study the work thoroughly. He added that "this sort of investigation will always remain difficult, for it includes the *metaphysics of metaphysics*." He also noted his disappointment in learning that Moses Mendelssohn had put the book "aside," for he had hoped that Mendelssohn, along with Herz and Johann Nicolaus Tetens, would be leaders in presenting his work to the world (C, 10:269–70 [May 11, 1781]/CEC:181).

In the same letter, Kant mentioned that he had "a plan in mind according to which even *popularity* might be gained for this study," a plan that could be implemented only after "the whole system of this sort of knowledge" had been "exhibited in all its articulation" (C, 10:270/CEC:181). In an earlier letter to Herz, Kant had mused on what was needed for popularity in philosophy and other sciences. To achieve popularity, an author must adopt a different "selection" of the content and a different "organization" than the usual "scholastic" one (C, 10:247 [January 1779]/CEC:173). In the *Jäsche Logic*, Kant explained that "analytic method is more appropriate for popularity, synthetic method for the end of scientific and systematic preparation of cognition" (LJ, 9:149 [1800]/CELL:639; see also LH, 115–16 [early 1780s]/CELL:418–19).

In the months after Kant announced this new project (August 1781), rumors spread, to his friends and his publisher Hartknoch, of an "abstract" of the CPR "even for laypersons," and on January 11, 1782, Hamann predicted that the work would be finished by Easter (CETP81:33). In the end, Kant did not fashion the work for the general public but for "future teachers" of metaphysics (Pro, 4:255/CETP81:53). Several things conspired to bring the *Prolegomena* into its current form, as an instrument for winning a wider philosophical audience. First, besides the

need for an accessible summary, Kant wanted to address the criticism, voiced by Hamann to some of Kant's acquaintances, that, in his critical attitude toward metaphysics, Kant was merely a "Prussian Hume" (*Briefwechsel* 4:293–4, 298, 305, 343; cited in CETP81:34, 468n.19). Second, only a week after Hamann's prediction, an anonymous review of the CPR appeared in the *Göttingen gelehrte Anzeigen* (January 19, 1782). (The review was by Christian Garve but had been heavily edited by Johann Georg Feder.) The review charged Kant with adopting a Berkeleyan idealism, in which "space and time are nothing real outside us" (Göttingen review, 41/*Prolegomena*, Cambridge Texts in the History of Philosophy [hereafter "CTHP"], 202). Kant was upset, and he countered that Berkeley's idealism renders sensory things as illusory whereas his own "transcendental" or "critical" idealism limits our knowledge to appearances but also shows how sensory experiences and spatiotemporal descriptions thereof can be deemed true (Pro, 4:292–4, 374–5/CETP81:87–8, 162–3). In response to this review, Kant revised the *Prolegomena*, adding at least Notes II and III to the First Part and an appendix discussing the review, and probably additional materials as well. These added materials presumably emphasized his differences with Berkeley and Hume. A second, more favorable review, composed mainly of direct quotations from the Preface, Introduction, and Aesthetic of the CPR, appeared in August in the *Gothaische gelehrte Zeitungen* (*Prolegomena*, CTHP:208). Kant had seen it by September and added a brief response in the Appendix (Pro, 4:380/CETP81:167). The *Prolegomena* appeared in early spring of 1783. In accordance with Kant's hopes, the work did help garner interest in and understanding of his new critical philosophy (CETP81:44–5).

The distinction between analytic and synthetic methods of exposition and demonstration stems from antiquity and was frequently cited in the Renaissance and early modern periods (CETP81:35–6, 469n.26). The general contrast between the methods, as stated by Kant, was that the synthetic method proceeds from principles (or grounds) to consequences, whereas the analytic method starts from something given as grounded and seeks the principles by which it is grounded (LJ, 9:149/CELL:639). As regards the aim of the critical inquiry – to assess the possibility of metaphysics by examining the grounds for synthetic a priori cognition – this would mean that in the CPR, Kant had to "develop cognition out of its original seeds without relying on any fact whatever" (Pro, 4:274/CETP81:70). In the *Prolegomena*, proceeding analytically, he was able to take mathematics and natural science as given bodies of synthetic a priori cognition and then to ask how they are possible, thereby ascending "to the sources" of such cognition. Once the possibility of pure mathematics and pure natural science had been explained, Kant could then assess whether, in speculative metaphysics, there can be synthetic a priori cognition of things in themselves (God, the soul, and the world as it is in itself), or whether any metaphysical principles must stay within the bounds of possible sensory experience, thereby limiting metaphysical principles to an application within the domain of appearances and abandoning any hope of achieving the traditional aims of metaphysics.

In applying this methodological distinction to the two works as we have them, we must attend to what is supposed to be decided analytically or synthetically and to what serves as a common ground or a basic synthetic framework in both cases. In both works, Kant presents the distinction between "analytic" (explicative) and "synthetic" (ampliative) judgments as basic (the terms as used here differ from their use as names for the two methods), as also the distinction between a priori (known by reason alone, independently of sense experience) and a posteriori (depends on sense experience) grounds for knowledge. He also presents the novel category of synthetic a priori judgments. These distinctions are presented as if, once understood, they should be

accepted by any philosopher (A6–13/CECPR:130–3; Pro, 4:266–74/CETP81:62–7). His claim that mathematics rests on synthetic a priori principles was, in fact, controversial, and the distinction between analytic and synthetic judgments was by no means standard. In the *Prolegomena*, Kant observes that the latter distinction was not properly recognized by Wolff and Baumgarten but that, to his credit, Locke had drawn the distinction (Pro, 4:270/CETP81:67). Moreover, he suggests that, had Hume recognized that mathematics is synthetic a priori, he would have found a similar path to Kant's in assessing the possibility of metaphysics and would not have been content to treat the concept of cause as something acquired through experience (Pro, 4:272–3/CETP81:65–6).

The common objective in the two works is to assess the possibility of metaphysics by examining the basis for synthetic a priori cognition. This means that the *Prolegomena* must arrive at the main results of the CPR: the theory that space and time are a priori forms of intuition based in the perceiving subject; the necessity of applying conceptual categories to intuitions in any cognition of objects; the limitation of synthetic a priori cognition to the domain of experience; the role of "ideas" in transcendental illusion; and the notion of noumena lying beyond the boundary of possible knowledge, thinkable but unknowable. These results entail that "the time for the collapse of all dogmatic metaphysics is here" (Pro, 4:367/CETP81:155). The results are established, in the CPR, by carefully building up and assessing a theory of cognition involving sensory intuition, its forms, concepts as rules for syntheses that are realized through judgments, the limitation of cognition to the domain of possible experience, and the impetus brought by ideas to exceed those bounds (illegitimately). The *Prolegomena* invokes aspects of this theory of cognition in concluding that the traditional objects of metaphysics (things in themselves) are unknowable, but it could not develop in detail the theory of cognition as articulated in the CPR.

No metaphysical system is presented as such in either work, but the implication is that, beyond the "metaphysics of metaphysics" (that is, the "transcendental philosophy" of critique), which delivers these results, a first-order metaphysics could be built by drawing on the Analytic of Principles (in the CPR) or the discussion of the System of the Categories (Pro, 4:322–6/CETP81:114–18; see also Pro, 4:365/CETP81:154).

The *Prolegomena* seeks to achieve its critical aim by posing a series of four questions (Pro, 4:280/CETP81:75):

1. How is pure mathematics possible?

2. How is pure natural science possible?

3. How is metaphysics in general possible?

4. How is metaphysics as science possible?

Each question is to be answered, following the analytic method, by invoking such a priori cognitive structures as are both necessary and sufficient to explain the possibility in question. The first three questions correspond to the three parts of the *Prolegomena*, and the fourth is addressed in the (unnumbered) Solution to the General Question.

In accounting for the possibility of geometry as pure mathematics, Kant argues that, because it possesses certainty, geometry cannot be empirically based and must have a priori grounds;

that concepts alone are not sufficient for geometrical demonstration, which requires intuition; that the a priori ground of such intuitions is accounted for by recognizing that space and time are a priori forms of intuition; and that, therefore, geometrical knowledge is limited in its application to (actual or possible) "objects of the senses" (Pro, 4:280–5/CETP81:77–81). The concept of a "form of intuition" is not well explained in the main text of the First Part, although Notes I–III provide some help. Still, for this concept, as well as for an explication of geometrical demonstration as construction in intuition, Kant must rely on the main work, which he cites on the latter point (Pro, 4:281/CETP81:77, citing A713/CECPR:630). Here, the *Prolegomena* serves as a "general synopsis, with which the work itself [CPR] could then be compared on occasion" (Pro, 4:380/CETP81:167).

But the *Prolegomena* also adds points not found in the CPR (or not stated as explicitly), including the discussion of incongruous counterparts (left and right hands, or oppositely wound snails) (Pro, 4:285–6/CETP81:81). In Note II, Kant compares his position on the subject-dependent status of spatial intuition to Locke's doctrine of the subjective basis of ideas of secondary qualities. He further claims, in Notes I and III, that his "transcendental" or "critical" idealism explains how geometry is applicable to physical space while retaining apodictic certainty. And although the role of space as a "necessary representation, a priori" in sustaining apodictic geometrical principles was mentioned in the first edition (A24/CECPR:158), in the second edition he elaborated the argument from the *Prolegomena* into a "transcendental exposition" of "the *possibility* of geometry as a synthetic a priori cognition" (B40–1/CECPR:176).

The Second Part seeks to explain the possibility of "pure natural science." Such science provides principles that hold universally for all of nature (including both physics and psychology, both outer and inner sense). Such principles include the laws "*that substance remains* and persists" and that every happening "*is determined by a cause* according to constant laws" (Pro, 4:295/CETP81:90). This pure natural science also determines "the conformity to law of all objects of experience, and, insofar as this conformity is cognized a priori, the *necessary* conformity to law of those objects" (Pro, 4:296/CETP81:91). Kant added that this point about objects can also be made for the a priori conformity to law of experience itself. Here he connects with the results of the Deduction of the Pure Concepts of the Understanding in the CPR, even though the *Prolegomena* contains no such Deduction. In both editions of the CPR, the Deduction contrasts merely psychological associations of sense perceptions with connections of sensory intuitions according to a priori categories (such as substance and cause) to produce objective experience, or cognition, of nature. In the *Prolegomena*, this crucial result is made by contrasting merely subjective judgments of perception (the stone feels warm) with objective judgments of experience (the sun warms the stone) (Pro, 4:297–301/CETP81:92–5; cf. B140–2/CECPR:251–2). He articulates a notion of objective validity as necessary intersubjective validity: "Objective validity and universal validity (for everyone) are therefore interchangeable concepts" (Pro, 4:298/CETP81:93). The objective is united not merely "in one subject alone" but "in a consciousness in general," that is, in principle, it holds for everyone at all times (Pro, 4:304/CETP81:98; see also Pro, 4:299/CETP81:94). Without offering a formal deduction, the *Prolegomena* highlights elements of what Kant had called, in the A-Preface, the "objective" as opposed to "subjective" Deduction of the Categories (Axvi–xvii/CECPR:103).

The Third Part corresponds largely to the Transcendental Dialectic. It seeks to show how metaphysics in general is possible, which means showing how there is a natural disposition in

human reason to want to push beyond the bounds of possible experience, despite the fact that, as shown in the First Part and the Second Part, human experience can achieve objectively valid cognition only within the domain of actual or possible experience. This impetus is attributed to reason's natural desire to find an unconditioned basis for things that it experiences as conditioned. The Psychological Ideas and Cosmological Ideas (corresponding to the Paralogisms and the Antinomies in the CPR) receive considerable attention, but the Theological Idea is mentioned only briefly. The Boundary of Pure Reason and the distinction between appearances and things in themselves is carefully examined, including a discussion, in connection with Hume's *Dialogues Concerning Natural Religion*, of analogical reasoning to a cause of the world, which cause cannot, however, be thought in a determinate matter or its existence legitimately established (Pro, 4:350–65/CETP81:140–53). Finally, the Solution indicates, as mentioned above, that any possible metaphysics must take into account Kant's metaphysics of metaphysics, his transcendental philosophy, which limits the objectively valid operation of the categories to the domain of possible experience, thereby undermining the hope of traditional metaphysics to know God, the soul, and the material world as it is in itself.

The *Prolegomena* efficiently overviews Kant's critical investigation into the possibility of metaphysics. Evaluation of its strength as an argument depends in part on what Kant sought to accomplish through that investigation. Some scholars hold that Kant wanted to save human knowledge, including mathematics and natural science, from a Humean skeptical challenge. Others find that Kant initially saw Hume as an ally in wanting to restrict valid human cognition to the domain of experience. But Kant found that Hume had failed to provide a proper account of the structure of human cognition and its limitation to possible experience, such as Kant himself provided. By claiming that the causal law is drawn from experience, Hume failed to capture the law's cognitive status as legitimately employed within the domain of possible experience and so was unable to explain convincingly why the law is limited to that domain.

In the original CPR, Kant made it clear that geometry had no need "to petition philosophy for certification of the pure and legitimate descent of its fundamental concept of space" (A87/B120 = CECPR:221, translation emended) and that natural science was also secure (Axin./CECPR:100n.; see also A425/B452 = CECPR:469). In the *Prolegomena*, Kant made it clear that mathematics and natural science are on secure footing without any help from philosophy (Pro, 4:327/CETP81:119), a point that he repeated in the second edition of the CPR (B127–8/CECPR:226). But in the *Critique of Practical Reason*, only a year later, Kant portrayed himself as having written the CPR in order save mathematics and natural philosophy from Hume's skeptical challenge (CPrR, 5:50–4 [1788]/CEPP:180–4). Presumably, he rewrote history in this way in response to the ongoing charges that his critical philosophy was itself skeptical (which, as regards traditional metaphysics, it was) and the assimilation of his position to those of Berkeley and Hume. It appears that Kant himself started the (initially unfounded) rumor that the critical philosophy was originally conceived as a means for saving mathematics and natural science from skeptical challenges. If we hold to his earlier conception, he launched the critical philosophy in order to assess the possibility of metaphysics as a science. The *Prolegomena* brings this conception of his project to the fore.

Related terms: **Analytic and synthetic method**, **Critique**, **Mathematics**, **Perception**, **Sensation**, **Synthetic a priori**, **Transcendental deduction of the categories**, **Transcendental idealism**, **Transcendental method** *Gary Hatfield*

"Review of Schulz's *Attempt at an Introduction to a Doctrine of Morals for All Human Beings Regardless of Different Religions*" (RSc, Ak. 8:9–14 / Cambridge Edition, *Practical Philosophy*, pp. 1–10) (*Recension von Schulz's Versuch einer Anleitung zur Sittenlehre für alle Menschen, ohne Unterschied der Religion, nebst einem Anhange von den Todesstrafen*)
Kant's 1783 review of the first part of Johann Heinrich Schulz's *Attempt* anticipates Kant's handling of the question of free will in the third section of his *Groundwork of the Metaphysics of Morals* (1785) and in his later *Critique of Practical Reason* (1788) and *Religion within the Boundaries of Mere Reason* (1793).

Kant begins by summarizing the main points of Schulz's argument. From the start, Kant adopts a gentle tone, praising the "candor" and "the good intentions of its independently thinking author" (RSc, 8:10/CEPP:7) – just a year before Kant's "What is Enlightenment?" would champion such independence of thought – even though Kant's views could hardly have been further removed from most of Schulz's. Schulz was a preacher whose lived opposition to church orthodoxy no doubt endeared him to Kant, and indeed both Kant and Schulz would end up suffering for their independent religious thinking under Friedrich Wilhelm II, whose reign would commence three years after the review.

First, Kant describes Schulz as arguing that all creatures are on a continuum with one another (RSc, 8:10/CEPP:7), whereas Kant had argued since the early 1760s for a distinction in kind between animals and humans on the basis of the possession of self-consciousness. Kant nonetheless withholds comment. Next, Schulz is described as denying the existence of the soul or anything immaterial, reducing all reality to matter, and again Kant suspends comment, even though Kant's transcendental idealism had rejected such a simplistic materialism (RSc, 8:10/CEPP:7). Next, Kant describes Schulz's reduction of all desires to self-love (RSc, 8:11/CEPP:8), and again Kant does not push back, even though Kant had already rejected such egoism in the early 1760s from his then perspective of moral sense theorists (siding with Hume and others in arguing for the presence of an independent moral feeling), and even though, starting in the early 1770s, Kant had recognized a foundation for choice wholly independent of any feeling (in the demands of pure practical reason).

Next, Kant tells us that Schulz rejects free will in favor of "the strict law of necessity" (RSc, 8:11/CEPP:8), with "free" choices for Schulz being those necessitated by representations that are "distinct," whereas "unfree" choices are necessitated by the indistinct ones of sensation. Here Schulz adopts a rationalist view of the distinction between understanding and sensibility as one in degree only, not in kind, a view that Kant had systematically rejected in the *Critique*, but again Kant refrains from comment. Kant does, however, respond to Schulz's assertions on the topic of freedom, to which we return below. Next, Kant explains that Schulz asserts that "*Virtue and vices are not essentially different*" (RSc, 8:11/CEPP:8), once again directly opposing Kant's view – not yet well articulated in any publication, though clear enough from Kant's lectures and the *Critique* – that a virtuous action is distinct in kind from a vicious one, being determined out of respect for a moral law originating in reason rather than out of self-love. Finally, Schulz advocates sympathy for vicious individuals, arguing that everyone would do the same if in the same shoes. Kant does not immediately address this point, except insofar as he rejects Schulz's "fatalism"; interestingly, and despite Kant's disagreements with Schulz on freedom, Kant elsewhere will likewise at least demand restraint in judging others' underlying virtue.

It is the issue of freedom on which Kant chooses to focus his attention in this review. Kant had argued in his mid 1770s lectures on metaphysics, and would famously argue again

in his 1788 *Critique of Practical Reason*, that such a predeterministic "fatalism" would reduce freedom to that of the "turnspit" (ML1, 28:267–71 [1777–80]/CELM:80–3; MD, 28:682–3 [1792–3]/CELM:384; CPrR, 5:97/CEPP:217–18). Here he invokes a similar metaphor, asserting that such fatalism "turns all human conduct into a mere puppet show" (RSc, 8:13/CEPP:9). More importantly, in this review, Kant offers two intimately related arguments for freedom that had accompanied each other in his earlier (infrequently cited) lectures on metaphysics and that would arguably continue to accompany one another in his later thought, even though these two arguments are often interpreted as mutually exclusive and endorsed by Kant only successively. One argument begins with the fact of reason, the authority of the moral law, inferring from this fact our freedom on the grounds that ought implies can. Here Kant asserts that "the 'ought' or the imperative that distinguishes the practical law from the law of nature also puts us in idea altogether beyond the chain of nature, since unless we think of our will as free this imperative is impossible and absurd" (RSc, 8:13/CEPP:9). Here "freedom is a necessary practical presupposition" (RSc, 8:13/CEPP:10). This is the argument often ascribed to the Kant of the 1788 *Critique of Practical Reason*.

But Kant next offers another argument that interpreters often ascribe to the Kant of the 1785 *Groundwork* and that they often take to be mutually exclusive with the *ought implies can* argument of the later *Critique of Practical Reason*. In his work, Schulz had boldly asserted that he would wager all of his current and eternal happiness on the fact that anyone would have done exactly as the person who acted badly had done had they been in that person's exact position. But in the same work, Schulz defends an epistemological relativism, claiming that all truth is relative – among other things, relative to the time of judgment. Kant points out the inconsistency here, noting that

> Although [Schulz] would not himself admit it, he has assumed in the depths of his soul that understanding is able to determine his judgment in accordance with objective grounds that are always valid and is not subject to the mechanism of merely subjectively determining causes, which could subsequently change; hence he always admits freedom to think, without which there is no reason. (RSc, 8:14/CEPP:10)

In other words, even Schulz's mere exercise of judgment – not even *action* on it – already betrays an operating conviction not only of "objective grounds that are always valid" but also of his own freedom in judging. This thesis of an operating assumption of our own freedom, even apart from the context of pure practical reason's ought (that implies can), most obviously resembles Kant's views in the *Groundwork* (Third Section) and his earlier Metaphysics L1, where Kant is commonly held to begin with freedom and only then move on to the moral law.

The juxtaposition of Kant's arguments in this review resembling both those of the *Groundwork* and those of the *Critique of Practical Reason* thus at least suggests Kant's conviction of their underlying compatibility. In any event, Kant's review of Schulz anticipates important arguments regarding moral freedom and obligation that Kant continues to develop throughout his major works of moral philosophy.

Related terms: **Categorical imperative**, **Character**, **Determination**, **Disposition**, **Freedom**, **Morality**, **Necessity**, **Obligation**, **Personality**, **Propensity**, **Reason**, **Respect**, ***Wille***, ***Willkür*** *Sari Carter*

1784

"An Answer to the Question: What is Enlightenment?" (WIE, Ak. 8:33–42 / Cambridge Edition, *Practical Philosophy*, pp. 11–22) (*Beantwortung der Frage: Was ist Aufklärung?*) The short essay generally known as "What is Enlightenment?" is Kant's most extensive treatment of the notion of enlightenment (q.v.). Kant wrote the essay in 1784, shortly before the *Groundwork* and in response to a challenge issued by Johann Friedrich Zöllner. Zöllner had written a piece on civil marriage ceremonies for the 1783 *Berlinische Monatsschrift* that included, in a footnote, a remark that the question "What is enlightenment?" had never really been addressed, but should be addressed before anyone sets out to enlighten people. This challenge was answered by a flood of articles, discussing everything from the mental faculties necessary for enlightenment to the relationship between enlightenment and happiness, religion, or freedom. By far the most famous of these is Kant's piece, which is also distinctive among the responses to Zöllner for the strong freedom of the press that it advocates (others maintained that religious subjects should not be discussed too openly), and for the fact that it identifies enlightenment with a kind of practical stance rather than with the development of science and philosophy. Despite these ways in which Kant thereby differed from his peers, his piece has become an emblem of the entire Enlightenment. This is not wholly unreasonable: Kant certainly seems to have been trying to grasp an ethos that he saw as characteristic of the intellectual world in which he moved. But he was also engaged in a polemical struggle with his peers to define their joint project.

Kant's essay contains at least the following five major themes:

1. Enlightenment is a matter of becoming mature, which we do by thinking for ourselves.
2. Our immaturity is self-incurred: we are responsible for the mental limitations we take on when we treat others as unquestionable authorities.
3. On a social level, enlightenment requires that the "public use of reason" (scholarly discussion) be wholly free.
4. On a social level, enlightenment also requires that churches not fix their doctrines.
5. The societal conditions that make for intellectual freedom should take priority over those that allow for civic and political freedom.

Several of these themes are discussed in other writings. The first and second appear in the *Anthropology* and the lectures on anthropology that preceded it (AF, 25:541–3 [1775–6]/CELA:103–5; Me, 25:1197–8 [1781–2]/CELA:328–9; AM, 25:1298–1302 [1784–5]/CELA:412–14; A, 7:209–10 [1798]/CEAHE:315–16); the third and fifth in OOT (8:144–6 [1786]/CERRT:16–8), OCS (8:304 [1793]/CEPP:302), A (7:209–10/CEAHE:315–16), and the *Religion* (Rel, 6:113–14, 121–2 [1793]/CERRT:144–5, 151–2); the fourth in Rel (6:102–24/CERRT:136–53), OCS (8:305/CEPP:302–3), and MM (6:327–8 [1797]/CEPP:469–70). They are not brought together elsewhere, however, and WIE is the most extended treatment of most of them.

Most of the themes were controversial in Kant's day, and some remain so today. In Kant's own day, the idea that enlightenment is a *way* of thinking, rather than a set of scientific or moral teachings, was unusual, and ran up against other conceptions of what scholars and

public activists should be trying to accomplish. The idea that we give up our intellectual freedom when we accede to intellectual authorities was also disconcerting, and the idea that everyone, even the masses, should think for themselves rather than follow authorities seemed outlandish.

Today, people are more likely to question the third and fifth themes. By "the public use of reason," Kant means the reasoning we do when contributing to purely intellectual discussions. It contrasts with "private reasoning," which Kant defines as the reasoning we do insofar as we fill a particular role: the reasoning we do as a soldier or government official, for instance. We are inclined today to favor the free exchange of ideas above all in "private" settings (although we do not mean by this exactly what Kant did), allowing for restrictions on speech, if anywhere, in public discourse. We are also inclined to place civic and political freedoms – protections against despotism, and, ideally, conditions that make for democracy – alongside or even above the freedom of thought and discussion. Kant argues that intellectual freedom will eventually bring about civic freedom, but this is an empirical claim that has not been well supported by history.

The normative importance Kant gives to a widely open public sphere has, however, been taken up as a central theme by Jürgen Habermas, whose first major book concerned the structure and history of such spheres, and whose work since then has been largely concerned with spelling out the conditions for fair and open discussions.

Kant's little essay remains a topic for discussion right down to the present moment, even among people who are otherwise not well acquainted with Kant's philosophy. It is used as an introduction to eighteenth-century thought in college classes, and its political theses are a starting point for many papers and classes on liberalism. Its eccentricities make it a somewhat misleading guide to the Enlightenment, or liberalism, as a whole, however, and there is room to question the extent to which it can serve as a free-standing introduction even to Kant's own thought. Much of it develops ideas already to be found in the first *Critique* (A738–57/B766–85 [1781/7] = CECPR:643–52) – although A747/B775 = CECPR:647 does not use the word "enlightenment" in the same sense as WIE (*see* **Enlightenment**) – and its themes are echoed, developed and reworked in OOT, Rel, OCS, and CF. But WIE is perhaps Kant's most readable work, and it presents some of his main views on politics and religion in a nutshell.

Related terms: **Democracy**, **Enlightenment**, **Freedom**, **Knowledge**, **Reason**, **Thinking**

Sam Fleischacker

***Idea for a Universal History with a Cosmopolitan Aim* (IUH, Ak. 8:15–31 / Cambridge Edition, *Anthropology, History, and Education*, pp. 107–20) (*Idee zu einer allgemeinen Geschichte in weltbürgerlicher Absicht*)** This essay was first published in the *Berlinische Monatsschrift* IV (November 11, 1784). It appears to have been occasioned by a passing remark made by Kant's colleague and follower Johann Schultz in a 1784 article in the *Gotha Learned Papers*:

> A favorite idea of Professor Kant is that the final end of humankind is the attainment of the most perfect political constitution, and he wishes that a philosophical historiographer would undertake to provide us in this respect with a history of humanity, and to show how far humanity has approached this final end in different ages, or how far removed it has been from it, and what is still to be done for its attainment. (Ak. 8:468; qtd. in CEAHE:500n.1)

Despite its apparently occasional origin as well as brevity, this essay is the first and most fully worked-out statement of Kant's philosophy of history. The "idea" referred to in the title is a theoretical idea, that is, an a priori conception of a theoretical program to maximize the comprehensibility of human history. Here Kant anticipates much of the theory of the use of natural teleology in the theoretical understanding of nature that he was to develop over five years later in the *Critique of the Power of Judgment* (1790). But Kant's theoretical idea also stands in a close and complex relationship to his moral and political philosophy and to his conception of practical faith in divine providence. For this reason, many interpreters regard the essay, despite its explicitly avowed (theoretical) aim, as motivated by practical considerations, and of a piece with Kant's religious postulates of God and immortality. However, it seems more accurate to say only that Kant's purely theoretical project in the essay converges (and this only in its ninth and final proposition) with his practical and religious aims.

Especially prominent in Kant's essay is his first statement of his famous conception of a federation of states united to secure perpetual peace between nations, which was later developed in the third part of his essay on the common saying about theory and practice (1793) and especially in *Toward Perpetual Peace: A Philosophical Project* (1795). *Idea for a Universal History* also contained several propositions that were soon to be disputed by Johann Gottfried Herder in his *Ideas for the Philosophy of the History of Humanity*, leading to Kant's reply in his reviews of that work (1785) and in the *Conjectural Beginning of Human History* (1786).

Idea for a Universal History begins with a short preamble and thereafter consists in nine propositions that are explained and defended. The preamble begins by stating the Kantian position that freedom of the will, though not demonstrable by theoretical reason, has to be assumed in investigating human actions empirically, as well as their conformity with natural laws. Kant then points out that some such laws must consider human actions collectively (for example, the statistics on marriages, births, and deaths), and must attempt to make intelligible these kinds of regularities if human history is to be understood. It then claims that this intelligibility is to be sought in a natural (unintentional) purposiveness.

Kant's first four propositions are aimed at defining the nature of this purposive understanding of history. Human beings are to be seen as natural organisms for the complete development of whose predispositions (*Anlagen*) nature provides (Proposition One) (IUH, 8:18/CEAHE:109). But as *rational* living things, human predispositions are capable of endless expansion through human inventiveness, being passed on from one generation to the next, so that their complete development must be sought in the whole history of the species, not in the lifetime of a single specimen, as occurs with other organisms (Proposition Two) (IUH, 8:19/CEAHE:109–10). The complete unfolding of human nature, therefore, is the work of humanity itself (Proposition Three) (IUH, 8:19–20/CEAHE:110–11). Nature's mechanism for insuring this development (Proposition Four) is the "unsociable sociability" of human nature (a phrase Kant borrows from Montaigne's essay "On Solitude") – in other words, the antagonism or competitive discontent that drives human beings to acquire and exercise new faculties (IUH, 8:20–2/CEAHE:111–12).

At a certain point in history, however, this process is threatened with self-destructiveness, as human antagonism itself poses an obstacle to the progress of human development. The next two propositions (Five and Six) claim that overcoming this obstacle to nature's purpose consists in the creation of a law-governed civil society administering justice (IUH, 8:22–4/

CEAHE:112–14). Perfecting such a law-governed order is an endless task marked out by nature, as well as practical reason, for the human species. Proposition Seven claims that the task of perfecting a civil order itself encounters a further obstacle in the form of the antagonism between different nation-states. Overcoming this obstacle depends on creating a federation of states for the purpose of maintaining peace between them, without which the progress toward a perfect civil order, and thus the further development of human predispositions, will be unable to take place.

With Proposition Eight, Kant finally reaches the standpoint from which a theoretical idea of human history, based on the previous propositions, can be seen (IUH, 8:27–8/CEAHE:116–18). Human history, he says, can be surveyed from the standpoint of the natural aims outlined in the first seven propositions, especially from the standpoint of the degree of perfection humanity has reached in the constitution of civil orders, and the progress it has made toward peace between nations that will be necessary for the fulfillment of nature's purposiveness in endlessly developing human predispositions. Finally, Proposition Nine claims that the philosophical attempt to fulfill this theoretical aim can even contribute to the fulfillment of nature's purpose by displaying human history as the fulfillment of aims of practical reason as well as of nature, and exhibiting history as a justification of providence (IUH, 8:29–31/CEAHE:118–20). This is the first and only point at which Kant departs from his purely theoretical aim of comprehending human history as a process of natural teleology, relating his propositions to the aims of practical reason. Kant looks forward to the work of empirical historians in writing a history under the guidance of the idea (concept of reason) that he proposed.

Related terms: **Cosmopolitan**, **Cosmopolitan right**, **Disposition**, **History**, **Humanity**, **Organism**, **Practical reason**, **Purposiveness**, **Right of nations**, **Sociability**, **State**, **Teleology**

Allen Wood

1785

"On the Volcanoes on the Moon" (VM, Ak. 8:67–76 / Cambridge Edition, *Natural Science*, pp. 418–25) (*Über die Vulkane im Monde*) Kant published this short piece in the March 1785 issue of the *Berlinische Monatsschrift*. The occasion for Kant's essay was Aepinus's claim that Herschel's "discovery" of volcanic activity on the Moon supported his view that such activity could be invoked to explain the irregularities on its surface. Kant wants to reject this explanation in favor of the explanation of the formation of the Moon he had given earlier, in his *Universal Natural History and Theory of the Heavens*. That is, Kant wants to maintain that the Moon, like the Earth and the other planets in the solar system, was formed from chaotic, gaseous material that gradually lost heat on the surface and solidified, albeit with irregular crevices. As a result, the uneven geographical features of the Moon that could be perceived from Earth were due not to volcanic eruptions, but rather to other kinds of eruptions that occurred as the gaseous materials that constitute the mass of the Earth cooled and gave off heat. The primary novelty of Kant's explanation, compared to what he offered thirty years earlier, is his adoption of Crawford's theory of heat.[1]

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***Related term*: "Something Concerning the Influence of the Moon on the Weather"**

Note

1. This entry draws from my introduction to the English translation of this work in *Immanuel Kant: Natural Science* published by Cambridge University Press (2012).

Eric Watkins

"On the Wrongfulness of Unauthorized Publication of Books" (WPB, Ak. 8:77–87 / Cambridge Edition, *Practical Philosophy*, pp. 23–35) (*Von der Unrechtmäßigkeit des Büchernachdrucks*) "On the Wrongfulness of Unauthorized Publication of Books," published in the *Berlinische Monatsschrift* in 1785, is Kant's contribution to a debate about book piracy in Germany. It is difficult to know whether Kant had any specific interlocutor in mind in formulating his argument against unauthorized publication, but it is clear that the essay addresses an issue of pressing concern to authors and publishers throughout the second half of the eighteenth century.

The essay is important for a number of reasons. First, it explicates the concepts of authorship, books, and publication on which Kant's argument against book piracy rests. An author is one who speaks to the public in his own name. A book is an instrument for delivering the author's speech to its audience. A publisher mediates the relationship between author and audience by delivering the author's speech to the public in the name of the author. An unauthorized publisher does this in the name of the author but does so, Kant claims, against the author's will. Thus the unauthorized publisher violates the right of the publisher who has been empowered by the author. Kant returned to the question of unauthorized publication in *The Metaphysics of Morals* (MM, 6:290–1 [1797]/CEPP:437–8). There, Kant characterizes the specific contractual relationship between author and publisher as that of a mandate.

Second, Kant distinguishes between a book as a physical object and a book as an act of speech. The physical copy of a book can be alienated and is the subject of a property right. The right to publish, however, is not based in a right to a thing (the copy) but rather in a right against a person (the author). Kant appeals to a metaphysical distinction between a work (*opus*) and a use of one's powers (*opera*) to capture this distinction between a copy and speech to the public. Illumination of this distinction can be found in "On the Common Saying: That May Be Correct in Theory, but It Is of No Use in Practice" (OCS, 8:295–6 [1793]/CEPP:295). Importantly, Kant characterizes works of art as things, and thus artworks may be copied by anyone who has the skill to do so. Kant's discussion of works of art in the essay connects his argument with his later discussion of the metaphysics of artworks in the *Critique of the Power of Judgment* (CPJ, 5:303 [1790]/CECPJ:182).

Third, Kant's account of books and authorship appears to rest on his account of public reason as developed in "An Answer to the Question: What is Enlightenment?" (WIE, 8:37 [1784]/CEPP:18). Kant understands public reason as speech to the public in one's own name, and he understands authorship precisely in these terms. Thus, Kant's account of public reason provides the normative framework for his solution to the problem of unauthorized publication. This links Kant's analysis of books and authorship to the concept of the *Gelehrtenrepublik*, the republic of letters, a concept that Friedrich Gottlob Klopstock had connected to the question of intellectual property in 1772. For Kant, the members of the

republic of letters are the audience to whom the author is regarded as speaking, and works of authorship are fundamentally a relation between author and public understood in these terms.

Related terms: **Republic**, **Rights** *Jonathan Peterson*

"Review of Johann Gottfried Herder's *Ideas for the Philosophy of the History of Humanity. Parts 1 and 2*" (RHe, Ak. 8:43–66 / Cambridge Edition, *Anthropology, History, and Education*, pp. 121–42) (*Recensionen von J. G. Herders Ideen zur Philosophie der Geschichte der Menschheit. Theil 1. 2.*) Kant published a review of the first volume of Johann Gottfried Herder's *Ideas for the Philosophy of the History of Humanity* in the *Allgemeine Literaturzeitung* in January 1785 and of the second volume in November 1785. In the interim, in March 1785, Kant also replied in the *Allgemeine Literaturzeitung* to a criticism of the first review written by Carl Leonhard Reinhold. (These pieces appear in chronological order, numbered I–III, in both the Academy and Cambridge editions.) An admiring former student of Kant's, Herder was wounded by the severe criticisms of the first review (published anonymously, but known by many to be written by Kant), and reciprocated first by criticizing some points in Kant's *Idea for a Universal History with a Cosmopolitan Aim* in the second volume of the *Ideas* – criticisms to which Kant responds in his second review – and later in two polemics against the *Critique of Pure Reason* and the *Critique of the Power of Judgment* respectively: *Metacritique* (1799) and *Calligone* (1800).

Kant's reviews concern Herder's philosophical anthropology: the account of human beings as organisms, as part of a larger treatment of organic nature in the first volume of the *Ideas*, and of general aspects of human nature, such as adaptation to different climates, capacities such as imagination and understanding, and features of human sociality such as language, government, and religion (in the second volume). Kant criticizes many claims, either directly or implicitly in his somewhat polemical summaries of Herder's positions, including Herder's proof of the immortality of the soul; his explanation of the human capacity of reason as arising from erect posture; his proposal that all organisms be conceived of as produced by a single organic force, and so as arising from a single species – a view, Kant writes, that suggests ideas "so monstrous that reason recoils before them" (RHe, 8:54/CEAHE:132); his use of the Bible and conflicting travel narratives as evidence concerning human nature; and his antiprogressive conception of history. In both reviews, Kant also criticizes Herder's style of writing and thought as poetic and insufficiently rigorous.

These criticisms represent a comprehensive disagreement about both philosophical practice and the place of human beings in nature: they challenge Herder's organicist holism, both methodological and substantive, or (conversely) assert the distinctiveness of human reason. Methodologically, Kant objects to integrating poetic, religious, and anthropological discourses within philosophical discussion, and to using empirical observations to generate metaphysical conclusions concerning immortal souls or a single force behind all nature. Substantively, Kant defends his own claims, developed in the *Idea for a Universal History*, *On the Use of Teleological Principles*, and elsewhere, concerning the need to treat organisms as developing in accord with species determination (not by an undifferentiated single force), and specifically to conceive of humans as a distinctive species, self-directing in its development of its defining characteristic, reason. History must correspondingly be understood not as aimed at promoting the time-bound happiness of individuals, as they fit into their place within the whole, as Herder argues,

but as "*ceaseless progress*" (RHe, 8:65/CEAHE:142), as the moral and political "work of human beings themselves" (RHe, 8:64/CEAHE:141). As Kant later argues in the *Critique of the Power of Judgment*, human rational morality is not, then, to be subordinated explanatorily or normatively to nature as a whole; rather, it may be judged to be the final purpose of nature precisely because it lies beyond mere nature.

Related terms: **Anthropology**, **History**, **Humanity**, **Morality**, **Organism**, **Reason**, **Sociability**, **Teleology** *Rachel Zuckert*

***Determination of the Concept of a Human Race* (HR, Ak. 8:89–106 / Cambridge Edition, *Anthropology, History, and Education*, pp. 143–59) (*Bestimmung des Begriffs einer Menschenrace*)** *Determination of the Concept of a Human Race* (HR) appeared in 1785 in the *Berlinische Monatsschrift*, a leading journal of the German Enlightenment in which Kant published sixteen articles between 1784 and 1797. Among these, HR is clearly the least well known and most difficult to evaluate. The difficulty stems not simply from the text, but also because it was published during a period when Kant produced many other works usually – for good reason – considered of far greater importance, including the *Prolegomena* (Pro, 1783); "What is Enlightenment?" (WIE) and *Idea for a Universal History* (IUH) (1784); *Groundwork of the Metaphysics of Morals* (G) and "Review of Johann Gottfried Herder's *Ideas for the Philosophy of the History of Humanity*" (RHe) (1785); and *Metaphysical Foundations of Natural Science* (MNS), *Conjectural Beginning of Human History* (CBHH), and "What Does It Mean to Orient Oneself in Thinking?" (OOT) (1786). Furthermore, the following four years were each marked by the publication of works of arguably comparable or greater significance than the 1781 edition of the *Critique of Pure Reason* (CPR), namely, the second edition of the CPR (1787), the *Critique of Practical Reason* (CPrR, 1788), the First Introduction to the *Critique of the Power of Judgment* (CPJ) (written 1789), and the CPJ (1790). Consequently, it has been easy either to overlook this article or to dismiss Kant's interest in formulating a rigorous definition for the concept of race as simply a remnant from pre-Critical works, such as the 1764 *Observations* (OFBS) and the 1775 and 1777 versions of *Of the Different Races of Human Beings* (ODR).

The suggestion implicit in dismissing such interest is of course that Kant – whose culminating work in political and moral philosophy, the 1797 *Metaphysics of Morals*, includes harsh statements in condemnation of the colonial practices of the period (MM, 6:353/CEPP:489–90), but only a single demeaning parenthetical reference to "the inhabitants" of "the American wilderness" as lacking in "industry" (MM, 6:345/CEPP:483) comparable to passages critical of "non-whites" common in earlier texts, such as the 1764 OFBS and the 1775 and 1777 ODR – must surely have "purged" himself entirely of the racial prejudice evident in the earlier texts in consequence of the "critical turn" of the late 1770s.

A close reading of HR makes clear, however, that the issue is more complicated than the generally "liberal" tradition of Kant scholarship has tended to assume, for several reasons. First, the division of human beings into four "fixed" races developed in the earlier works is retained in the 1785 article without significant revision. Second, the core theoretical framework for the view developed in the previous decade – which derived from "Buffon's rule, that animals which produce fertile young with one another (whatever difference in shape there may be) still belong to one and the same physical species," as cited in the first section of the 1775 and 1777 versions of ODR (ODR, 2:429/CEAHE:84), and which found expression in "the germs-and-predispositions

theory" presented in the third section of the same texts (ODR, 2:434/CEAHE:89) – is also retained in the 1785 article with only minor alterations; for example, Kant further develops his previous explanations for the black skin color of Negroes with greater reference to the phlogiston theory of Stahl (HR, 8:103/CEAHE:156). Third, the rigorous definition of race that Kant offers, namely, that the concept of race is "*the classificatory difference of the animals of one and the same phylum* [*Stammes*] *in so far as this difference is unfailingly hereditary*" (HR, 8:100/CEAHE:154), clearly presupposes that "skin color" is the only true marker of descent from one of the four original "fixed" races (HR, 8:93/CEAHE:147). Finally, although the text does not contain any explicitly racist comments comparable to those found in the 1764, 1775, and 1777 texts, as well as in the 1788 *On the Use of Teleological Principles in Philosophy* (UTP), Kant does attribute not only the skin color of the Negroes but also their "strong odor . . . which cannot be helped through any cleanliness" (HR, 8:103/CEAHE:156) to the "purposiveness" of nature, which Kant hypothesizes is a consequence of the fact that, because "the Negroes live in regions in which the air is so phlogistized through thick forests and swamp-covered regions," they cannot "*dephlogistize*" their blood simply through the work of the lungs, as "we," he believes – "for the most part" – do, but must also rely on a process that operates by means of "transport[ing] a lot of phlogiston into the ends of the arteries . . . that is, under the skin, and so shine through black" (ibid.). Kant does, however, in the final sentence of HR, arguably distance himself from the view presented in a passage in the 1775 version of ODR not included in the CEAHE translation, namely, that it must be "the <race> of whites" that has "the greatest similarity" to that "first *human lineal stem stock* [*Stamm*]" (*Kant and the Concept of Race* [SUNY Press, 2013], 54), when he states that the skin color of "whites is only the development of one of the original predispositions that together with others are to be found in that phylum [*Stamm*]" (HR, 8:106/CEAHE:159). But both claims are consistent with the schematic presentation of four human races deriving from a common *Stammgattung* given at the end of the third section of the 1777 version of ODR.

Kant's concern with the concept of race as a significant element in his lifelong interest in physical geography and natural history, as well as in the emerging fields of physical and cultural anthropology, can thus hardly be questioned. There is, however, ongoing debate within the scholarly community over the significance of such concern. Some claim that this interest is indicative of a racist agenda at the very "core" of the critical philosophy. Others counter that while significant, such concern is hardly central to the systematic project and that the racial prejudice evident in works published through the 1780s was either "purged" as a consequence of critical investigation of the notion of "purposiveness" – first, in the 1788 UTP and more fully in the second part of the 1789 CPJ, the "Critique of the Teleological Power of Judgment" – or that it is at least "trumped" by the cosmopolitanism of Kant's fully developed political and moral philosophy, as evident in the 1795 *Toward Perpetual Peace* (cf. TPP, 8:357–60/CEPP:328–31), as well as in the 1797 MM, as previously noted.

Related terms: ***Physical Geography***, **Anthropology**, **Geography**, **History**, **Purposiveness**, **Race**

Jon Mikkelsen

***Groundwork of the Metaphysics of Morals* (G, Ak. 4:385–463 / Cambridge Edition, *Practical Philosophy*, pp. 37–108) (*Grundlegung zur Metaphysik der Sitten*)** Despite its brevity (it is only about seventy-five pages), the *Groundwork* is not only by far Kant's best-known work on moral philosophy, but also one of the most influential and widely read works in the entire history of moral philosophy. It is the chief source in the history of ethics for the

powerful idea that every human being must be regarded as having equal absolute worth or dignity as an end in itself. It is also arguably one of the most widely misunderstood philosophical works, and the misunderstandings have played a big role in the common image of Kant, put forward by his critics, as a moral philosopher committed to an ethics of inflexible moral rules, opposed to human feelings and lacking in humanity, as well as a philosopher who uses an inflexible, formalistic criterion in deciding what is morally right and wrong. Below I will try to indicate what the common readings are, but also suggest why they may be distorted, very wide of the mark, and even fundamentally wrong.

Kant coined the term "metaphysics of morals" for his position sometime in the mid 1760s, after he abandoned his early adherence to Hutcheson's moral sense theory in favor of a more rationalist position. By 1768, he claimed to be at work on a "metaphysics of morals" and promised a book on the subject soon. But it was many years before he made any progress toward keeping the promise. What appears to have incited him to write at least a work "laying the ground" for a metaphysics of morals was the appearance in 1783 of a translation with commentary of Cicero's *De officiis* by the popular Enlightenment philosopher Christian Garve. According to Kant's friend Johann Hamann, Kant was at work early in 1784 on a "prodromus" or "prolegomena" to ethics as a response to Garve. The *Groundwork* was finally completed in September and appeared in April, 1785. Scholars have sometimes attempted to find the influence of Cicero in this work, but their arguments are dubious. What is hard to dispute is the claim that Kant has Garve prominently in mind (perhaps along with others) in his deprecatory remarks about popular moral philosophy, both in the Preface and at the beginning of the Second Section of the *Groundwork*.

Preface

The Preface of the *Groundwork* subscribes to the Stoic division of philosophy into logic, physics, and ethics (G, 4:387/CEPP:43). The first of these sciences, Kant says, has only a formal part, but the other two have both an a priori and an empirical part. Kant then argues that the whole of ethics must be seen as resting on its pure or a priori part, which is then to be applied to the empirical study of human nature or "practical anthropology" (G, 4:388/CEPP:43–4). He defends the idea of a division of labor in philosophy, separating the pure from the empirical, rather than mixing them, as he accuses both Wolffian and popular moral philosophy of doing (G, 4:389–90/CEPP:44–6). He declares his intention to devote the present work only to the pure part of ethics, its sole aim being the search for and establishment of the supreme principle of morality (G, 4:392/CEPP:47).

Kant's procedure in the three sections of the *Groundwork* is first, to conduct his *search* for the supreme principle by appealing to "common rational moral cognition" (roughly, moral common sense), which he does in the First Section. In this way he arrives at the first provisional formulation of the moral law, the formula of universal law (FUL). In the Second Section, Kant again conducts the *search*, but now using a philosophical theory of the will. This results in a system of five different formulas, two of which are variants of others. Then, using the final and most comprehensive formula, the formula of autonomy (FA), Kant proceeds in the Third Section to *establish* the supreme principle that he has searched for and found. He does this by arguing that the validity of the FA for the will is mutually implied by freedom of the will, and he argues that freedom, while not theoretically demonstrable, is a necessary presupposition of our use of reason, in theory as well as practice.

First Section, From Common Rational Moral Cognition to Moral Philosophy

The First Section opens with the famous statement declaring that the only good without limitation is the good will (G, 4:393/CEPP:49). The statement is more famous than it is clear, but what it means is that the good will is the only thing whose goodness is neither increased by its association with other good things nor diminished by its association with bad things. Kant immediately goes on to consider one special case of the good will, in which he thinks its unlimited goodness shines forth most brightly (G, 4:397/CEPP:52–3). This is the case of acting from duty. Using several examples to make his point, Kant claims that only dutiful actions that are done from duty have true or authentic moral worth (G, 4:397–9/CEPP:52–5). This passage is commonly taken to involve a comparison between cases where a person fulfills a duty (for instance, of beneficence) from duty and cases where the same duty is fulfilled from an inclination such as sympathy, and to constitute a moral criticism of the agent in the latter case. But such a reading does not cohere well with Kant's view that we have a duty to cultivate inclinations such as sympathy, or his account of the meaning of our duty to act from the motive of duty – which is a meritorious duty to develop our character, not a strict duty to prefer one motive to another. An alternative reading that fits the facts better is one in which the issue is where we find the exemplification of that value which is central to morality. Kant thinks we find this where agents have no other motive to perform a duty, and must constrain themselves to act from respect for the moral law. Kant says that a beneficent action done from duty deserves praise and encouragement, so his aim cannot be to criticize such actions. He does not think that motives of inclination for doing duty are to be eschewed or that they "taint" an otherwise good action. His purpose is to develop a formulation of the moral law based on this most authentic exemplification of moral value – that which he calls ("true, inner or authentic") "moral worth"; but he does not mean to deny the moral merit of, or in any way to criticize, dutiful actions performed from other motives. Kant's position, so understood, does involve a paradox: that morality is more truly itself when it is a response to our imperfections (when we must constrain ourselves to do the right thing) than when we do good innocently and easily. But it harmonizes with his view that the highest worth of human nature consists not in being good-natured or spontaneously benevolent, but rather in being rationally self-governing, able to overcome a propensity to evil that we find in ourselves.

Kant's derivation of the first formula of the moral law in the First Section proceeds by way of three propositions. He does not state the first, but it is generally thought to be:

(1) An action has authentic moral worth only if it is done from duty.

His other two propositions are these:

(2) The moral worth of an action done from duty is to be found in its maxim, not its aim (G, 4:399/CEPP:55).

(3) Duty is the necessity of an action done from respect for law (G, 4:400/CEPP:55).

The second proposition excludes the possibility that moral worth is to be located in the results (actual or intended) of a dutiful action. Rather, it is to be found solely in the principle of

volition itself. The third proposition characterizes this volition: to act from duty is to act from respect for the moral law. From here, Kant's argument is that the content of the law just mentioned cannot involve any objects of desire (from the second proposition), so it must consist solely in lawfulness itself. In other words:

> (FUL) "I ought not to conduct myself except so that I could also will that my maxim become a universal law" (G, 4:402/CEPP:57, emphasis removed).

Kant illustrates this formula with an example of an agent who is tempted to make a promise he does not mean to keep in order to escape financial distress. He notes that the prudence of such a course (its service of self-interest) might be difficult to determine – would losing credit with others in the future outweigh what I would gain in the short run? But its relation to morality is easy to determine: I could not will that everyone be permitted to escape financial difficulty in this way, since that would nullify the obligation that goes with promising, making it impossible for me to make the promise or to obtain money by means of it. This is the point brought to light by comparing the maxim of the action to the FUL.

Kant concludes the First Section with some reflections on the value of moral philosophy as an aid to moral practice. He says that this value does not lie in instructing common rational moral cognition what it ought to do (for the healthy understanding will already know that). Rather, it lies in combatting our corrupt human tendency to rationalize violations of what we know to be our duty by interpreting the moral law in a way that caters to our inclinations and our self-love. Grasping the moral law in a pure and abstract form offers us a standard of moral judgment (a "compass") which may help us to keep on the right path (G, 4:402/CEPP:56–7). To suppose that common reason can find its way without such a compass is to assume that it is innocent. But innocence, Kant says, though a splendid thing, does not protect itself very well and is easily seduced (G, 4:405/CEPP:59–60). This is why our morality, based on common rational moral cognition, needs assistance from philosophy.

Second Section, From Popular Moral Philosophy to the Metaphysics of Morals

The opening pages of the Second Section continue this argument by insisting on the value of stating the moral law in its a priori purity, rather than mixing the pure moral incentive with various others – self-love, perfection, empirical feelings and sentiments, fear of God – as is commonly done in popular moral philosophy. Kant therefore proposes to develop the moral law from the pure concept of practical reason, as a faculty of constraining ourselves to act in certain ways.

Human beings, Kant says, exercise this faculty by subjecting themselves to rules or principles. Subjective principles, which are valid for an agent solely because the agent has chosen them (and only for as long as the agent so chooses), are called *maxims*; objective principles, which are valid for every rational being as such, are called *imperatives* (G, 4:413/CEPP:66). Kant distinguishes imperatives that are valid on account of an end that is set independently of them, which he calls "hypothetical" imperatives, from "categorical" imperatives, those that are valid unconditionally (G, 4:414/CEPP:67). The latter, Kant says, can also be called objective practical *laws* (G, 4:413/CEPP:66). They command an action not as a means to some pregiven end, but as necessary and good in itself (G, 4:414/CEPP:67).

Hypothetical imperatives are analytic, since the requirement that one use the necessary means to an end is contained in the concept of regulating one's action by setting the end (G, 4:417/CEPP:70). One species of hypothetical imperative concerns the pursuit of ends adopted

contingently at our discretion, and constrains us rationally to take the necessary means to the end we have set. Falling under this kind of imperative are *rules of skill*, instructing us how to pursue arbitrary ends of various kinds; a second species of hypothetical imperative is pragmatic (or prudential), constraining us to pursue the end of happiness (the highest attainable totality of our ends of inclination), which end is not contingent or arbitrary, but belongs to our nature as finite and also rational beings (G, 4:415/CEPP:68). Owing to our natural discontent and the variability of our desires, however, no unexceptionable rules can fall under this imperative, but only certain "counsels" that advise us to conduct that is known to be conducive, by and large, to people's happiness (G, 4:418/CEPP:70–1).

Kant claims that it is only imperatives of morality that are categorical, and therefore proceeds to develop the formulation of the moral law from the concept of this kind of imperative (G, 4:419–20/CEPP:71–3). His first formulation concerns only the form of the imperative – the concept of requiring conformity to law. This again yields the formula of universal law, which Kant reached in the First Section, and is now stated as follows:

(FUL): "Act only in accordance with that maxim through which you at the same time can will that it become a universal law" (G, 4:421/CEPP:73, emphasis removed).

Kant immediately develops a variant of this formula, usually called the formula of the law of nature:

(FLN): "act as if the maxim of your action were to become by your will a *universal law of nature*" (G, 4:421/CEPP:73, emphasis emended).

Kant's reasoning here seems to be that we can will a maxim to be a universal law (that is, a morally normative law) only if we can will it to be followed by all rational beings with the regularity of a law of nature; and that it is easier for us to determine whether our maxim can be willed to be a law of nature. It is therefore this variant that Kant proceeds to illustrate, by applying it to four examples.

It has often been thought that Kant's aim here must be to confirm his formula, by exhibiting it in examples with which we will intuitively agree; and also that Kant intends his formula to be a general test of the permissibility of maxims, or even a way of deriving moral duties themselves. Kant does think that we will see from the examples that the duties to which he applies FLN can be derived from his principle. But he never proposes here (or even elsewhere) to provide a derivation of any duties from FUL or FLN. And he regards these formulas as sufficiently confirmed by the fact that they follow from the concept of a categorical imperative itself (as regards its form), so he does not regard the agreement of his examples with our intuitions as necessary for their acceptance. In fact, Kant's use of FLN in these examples is very narrow in its intent, tailored to a specific kind of moral situation.

Kant lists four specific duties, categorized according to the taxonomy of ethical duties he will later provide in the *Metaphysics of Morals*: perfect duty to oneself (the prohibition on suicide), perfect duty to others (prohibition on making a promise you do not intend to keep), imperfect duty to oneself (making your own perfection, e.g., the development of your talents, one of your ends), and imperfect duty to others (making the happiness of others, e.g., sympathy and aid to another when they are in need, one of your ends). In each case, he imagines an agent who is aware of this duty, but also tempted to perform an action that might seem to be in violation of it (or in the case of the imperfect duties, a policy of avoiding the kind of action, or the pursuit of

the end, that it is our duty to undertake). The agent in each case proposes a maxim containing a rationale that might represent the agent's course of action as a justified exception to the duty. The function of FLN, and the question whether the agent can will the maxim to be a universal law of nature, is to expose this rationale as sophistical. The two maxims violating perfect duties, Kant argues, cannot even be thought of as universal laws of nature without falling into self-contradiction; the two maxims violating imperfect duties can be thought, but cannot be willed to be laws of nature, owing to rational volitions we have as rational human beings.

Despite the temptation of readers to take FLN as a general test of maxims – a sort of procedural constraint on the permissibility of maxims generally – Kant's actual use of FLN is much more specific and constrained. More subtly, and closer to Kant's intent, readers often think it is intended as a general test for permissibility that can be applied with the right results to any maxim an agent in fact acts on (or seriously considers acting on), if the maxim contains all the morally salient details of the agent's intention and excludes information that might distract from the real issues and represents only an irrelevant evasion of them. However, the only maxims to which Kant actually applies the tests are those already seen to be possibly in violation of a recognized duty, which Kant does not pretend to have derived from FUL or FLN. The maxim is formulated specifically as a rationalization of the morally suspicious course of action, and our failure to be able to will it as a universal law of nature is seen to confirm the suspicion. No other use of FLN to test maxims (still less to ground duties) is ever attempted. After presenting the four examples, Kant confirms his narrow intention in offering these illustrations of FLN by saying that whenever we find ourselves transgressing a duty, we always will one manner of acting (conformity to the duty) to remain a law generally, but we seek to take the liberty of making an exception to it for our own advantage (or to satisfy some inclination). FLN shows us that if we examine our action violating the duty from the standpoint of reason, we see that our maxim cannot be willed as a universal law.

Thus far, Kant has used the concept of a categorical imperative to formulate the moral law from the side of its *form*. Critics have often charged that since the concept of a categorical imperative commands a course of action irrespective of any pre-given end, this concept is nonsensical, since Kant would be incapable of supplying any end or motive for following such an imperative. The critics must not have noticed that at this point in the *Groundwork*, Kant specifically addresses the *matter* of the law – the end, or motive for obeying a categorical imperative. It is also noteworthy that it is only at this point that Kant says we are truly taking the step beyond empirical motivation and into the metaphysics of morals (G, 4:426–7/CEPP:77–8).

Kant distinguishes merely subjective grounds for action, which he calls "incentives," from objective grounds, which he calls "motives" (G, 4:427/CEPP:78). The ground for obedience to a categorical imperative must be the latter. Then he proposes the concept of a certain kind of objective ground, first as a hypothesis, then as an assertion, and finally supported by argument. The objective ground for obeying a categorical imperative must be an end of some sort; yet not an end set at our discretion, but rather an *end in itself*. Kant suggests that this end might not be an object to be brought about by action, but instead "something whose *existence in itself* has absolute worth" (G, 4:428/CEPP:78). It might be something existent, an end in the sense of something for whose sake we act, but not an end in the sense of something we seek to bring about. Then Kant asserts that a human being, and in general every rational being, is such an existent end in itself (G, 4:428/CEPP:79).

Kant's argument for this assertion is difficult to grasp, and its interpretation has been open to dispute. Some interpreters see the argument as proceeding from our humanity – our capacity to set ends according to reason, both moral ends and natural ends – and establishing the worth as end in itself of this capacity. Others, based on Kant's later claim that morality is the condition under which rational nature can be an end in itself (G, 4:435/CEPP:84–5), reconstruct the argument differently, as grounded on our personality, or capacity for morality. First, Kant eliminates several candidates for what might be the end in itself. The objects of inclination cannot be such an end, because their value is dependent on the inclinations that we have for them. Inclinations themselves cannot be such an end, because they, as sources of needs, may not be valuable at all. Finally, he appeals to the distinction between persons and things, arguing that things have only relative worth as means. Only persons can be ends in themselves (G, 4:428/CEPP:79). Kant next tries to confirm this conclusion with an argument based on the premise that human beings necessarily represent themselves *subjectively* as ends in themselves. But he claims that others do so on the basis of the same ground that is valid for me; therefore, it is also an objective principle that every rational being is an end in itself (G, 4:429/CEPP:79–80). This leads to the second main formula of the moral law, the formula of humanity as end in itself (FH):

(FH): "*So act that you use humanity, as much in your own person as in the person of every other, always at the same time as an end, and never merely as a means*" (G, 4:429/CEPP:80).

Kant now illustrates FH with the same four examples he used to illustrate FLN. This time, however, instead of using his formula to disqualify certain maxims as contrary to duty and impermissible, he uses his formula to ground the general duties in relation to which the maxims considered under FLN were formulated. First, the duty not to dispose of humanity in one's own person, by corrupting, maiming or killing oneself; second, the duty not to conduct oneself toward another in such a way that the other cannot share the end of the action; third, the duty to promote one's own perfection, in order to bring one's ends into harmony with humanity as end in itself in one's own person; and finally, the duty to further the permissible ends (the happiness) of others, in order to bring one's ends into harmony with humanity as end in itself in others (G, 4:429–30/CEPP:79–81).

Having found formulas of the moral law that express its form (FUL and FLN) and also its matter (FH), Kant then proceeds to join the two in a third formula, in which the concept of giving law is combined with the worth of the rational will, yielding the third main formula, the formula of autonomy (FA):

(FA): "the idea *of the will of every rational being as a will giving universal law*" (G, 4:431/CEPP:81).

In the next ten pages or so, Kant expresses FA in several other ways.

(FA): "Act in accordance with maxims that can at the same time have themselves as universal laws for their object" (G, 4:437/CEPP:86, emphasis removed); "Act in accordance with a maxim that involves its own universal validity for every rational being" (G, 4:438/CEPP:87); "Not to choose otherwise than so that the maxims of one's choice are at the same time comprehended with it in the same volition as universal law" (G, 4:440/CEPP:89).

These formulations have something in common with FUL, in that they mention maxims that are universal laws. But they differ from FUL and make stronger claims than it does, because they do not merely restrict us to certain maxims that *could* be willed as universal laws (or laws of nature), but positively command us to follow maxims that involve their actual validity as such laws, or the volition that they actually be such laws.

The Kantian notion of autonomy has often been associated with the idea that morality is literally human-made, something actually "constructed" by our wills, whose authority is conferred on the law by us. Sometimes "autonomy" has even been thought to entail that each person gives a separate law to him- or herself. It is worth noting, however, that Kant does not say that we (finite, corrupt) rational beings do legislate moral laws, but rather that we can *regard* the idea (the pure concept, to which no experience can be adequate) of the will of every rational being as its legislator, and *consider* our own rational will (again in its ideal conception) as the law's author (G, 4:431/CEPP:81–2). It is not Kant's view that the moral law is literally given by any will, as if it were a statutory law promulgated by a human monarch or legislature, whose content and incentives are provided by the coercive power of this ruler. Kant does not even think that God is literally the legislator of the law, though he thinks that God's will, being perfectly rational, is in harmony with the moral law (G, 4:439/CEPP:88).

In the course of this discussion, Kant formulates the law again, as a variant of FA, in what is known as the formula of the kingdom (or realm) of ends (FRE):

> (FRE): "Act in accordance with the maxims of a universally legislative member for a merely possible realm of ends" (G, 4:439/CEPP:88; cf. G, 4:433, 437–9/CEPP:83, 86–8).

The term "kingdom" or "realm" (*Reich*) might better be translated as "commonwealth," were this term in English not so old-fashioned. Kant understands the realm of ends both as a relation between the rational beings who are its members and the ends set by these rational beings. Understood in the former way, the realm of ends is an ideal community or society of such beings, all of whom treat one another as ends in themselves, and are subjects ideally governed by a divine monarch (G, 4:433–4/CEPP:82–4). (This is a Kantian descendent of the Christian-Leibnizian idea of a "realm of grace.") Understood in the latter way, it is a relation of "systematic combination," i.e., mutual harmony or support among the ends set by rational beings: in a realm of ends, the ends of rational beings would form a mutually furthering system, so that our ends would be shared, and my working for my ends would further your ends, while your working for your ends would further mine (G, 4:433/CEPP:83). The moral laws we regard as given by the idea of the rational will (in FA) are represented in FRE as those that, if universally obeyed, would result in this combination of shared ends in the ideal community of rational beings. Just as FLN is thought of as a variant of FUL that brings it nearer to intuition, so FRE is thought of as a more intuitive variant of FA (G, 4:437/CEPP:86–7).

In the realm of ends, Kant says, everything has either *price* or *dignity* (G, 4:434/CEPP:84). Price is the worth of something that can be rationally traded away for an equivalent; dignity is a worth that cannot be rationally sacrificed for anything else. Personality, the capacity to regard oneself as the author of moral laws, and the capacity to obey them, is the only thing that has dignity. This involves the important Kantian claim that every human being has equal absolute worth or dignity.

Kant next presents the three formulas (using the more intuitive variant of the two that have them) as a system: FLN corresponds to the form, FH to the matter, and FRE to the complete determination of the law. This system of formulas constitutes the end of the search for the supreme moral principle.

Kant says that these are formulas "of the very same law, one of which of itself contains the other two in itself" (G, 4:436/CEPP:85). This last claim is often mistranslated, as if what it said were that each of the formulas combines the other two. But Kant's derivation of FA (and FRE) indicates that this formula combines FUL with FH (G, 4:431/CEPP:81–2). No analogous claims are made about the other formulas.

The claim that the three formulas are formulas of the "very same law" is also often presented by scholars as the claim that the three formulas are "equivalent." This thought surely plays a role in the non-literal reading of the remark just quoted, which treats it as saying that each of the formulas combines the other two. But the "equivalence" of the three formulas is not anything Kant ever asserts. The different formulas do have different functions: FLN is used as a "canon of judgment" to test maxims that attempt to argue for an exception to a recognized duty; FH is used to ground the general duties involved in these tests. FA and FRE offer us the law as an entire system of maxims and ends, and an ideal community of rational beings. These differing functions of the different formulas, their respective roles within the rational system they constitute, might be a reason for saying that the formulas are not "equivalent."

The claim that the three formulas are "equivalent" seems to presuppose that the supreme principle of morality tells us directly what to do (perhaps when combined with factual premises), and the equivalence of the three formulas is meant as a claim that when so used, they tell us to do the same things, not different things. But in Kant's theory, the supreme principle of morality does not directly command any actions at all. The moral law, formulated as FH, yields moral duties, which are then to be applied by practical judgment, whose canon is FLN. So the claim that the formulas are "equivalent" is not so much false, as it is the apparently obvious answer to a question that is based on a false presupposition. (Wolfgang Pauli is supposed to have commented on a student's physics calculations: "This isn't right. This isn't even *wrong*." Those words might be scribbled in the margin of all the books and articles that claim that Kant says his formulas are "equivalent.")

Third Section, From Metaphysics of Morals to the Uttermost Boundary of Practical Philosophy

The remaining task of the *Groundwork* is to establish the law that has been derived. Kant prepares the way for this in the closing pages of the Second Section by emphasizing autonomy of the will as the basic characteristic of the principle of morality he has found, in contrast to the principles of heteronomy present in other moral theories, which ground the law on something external to the rational will – moral feeling or happiness, perfection or the will of God (G, 4:442–4/CEPP:90–3). Kant's argumentative strategy in the Third Section will be to equate the moral law as a principle of autonomy (based on FA) with freedom of the will. He argues that if we regard our will as free, then the moral law (as it has been sought for and discovered in the Second Section) will be valid for us (G, 4:446–7/CEPP:94). Kant does not think we can prove theoretically that we are free, but he does think that freedom is presupposed by our use of

reason, whether theoretical or practical, so that we necessarily act "under the idea of freedom" (G, 4:447–9/CEPP:94–7).

The rest of the *Groundwork* consists in a set of difficult reflections about freedom, our practical commitment to freedom of the will as rational beings, and the limits of philosophy in dealing with these questions. Kant admits that he has seemed to be arguing in a circle, assuming ourselves to be free so that we can think of ourselves as subject to moral laws, and then claiming we are subject to moral laws because we are free (G, 4:450/CEPP:97–8). He attempts to remove the appearance of a circle by arguing that we can think of ourselves in two ways: as appearances belonging to the world of sense, and as things in themselves, belonging to the world of understanding. In thinking of ourselves as subject to the law, he says, we think of ourselves as sensible beings, but in thinking of ourselves as free and self-legislative, we think of ourselves as members of the world of understanding (G, 4:452–3/CEPP:99–100).

Kant's argument here has been variously interpreted, and few have found his account of freedom in the *Groundwork* entirely satisfactory. One worry, associated with the name of the great nineteenth-century moral philosopher Henry Sidgwick, is that if we are subject to the law only as sensible beings subject to the causal mechanism of nature, but free only as intelligible beings, then we seem to be morally responsible only for those actions that conform to the law, not for those that violate it. This is obviously in contradiction to Kant's later claims in other works, that even immoral actions that are motivated by sensible inclinations are free, and that sensuous incentives motivate us only by being freely incorporated into a maxim of the rational will. But the attempt to represent our subjection to the moral law by means of our membership in two worlds carries with it difficulties (and probably inconsistencies) that Kant never seems to resolve in the *Groundwork* itself. Throughout his works on moral philosophy, Kant struggled with both the idea of freedom and the grounding of the moral law, which seems to him somehow involved with it.

Kant ends the *Groundwork* with the question "How is a categorical imperative possible?" (G, 4:453–5/CEPP:100–1). He claims that this question cannot be fully answered, because, like the questions he took up in the Transcendental Dialectic of the *Critique of Pure Reason*, it transcends our cognitive capacities. With this question, we reach "the uttermost boundary of all practical philosophy" (G, 4:455–61/CEPP:101–7). But we can answer it to this extent: We can say that a categorical imperative is possible under a certain condition: the idea of freedom (G, 4:461/CEPP:106). "Freedom, however, can never be comprehended, nor even can insight into it be gained" (G, 4:459/CEPP:105). It must be presupposed as a condition of reason, both theoretical and practical, but cannot be proven. We are condemned to dissatisfaction regarding the theoretical questions we raise about it. The most we can achieve, Kant thinks, is to comprehend its incomprehensibility (G, 4:463/CEPP:108). This we do when we understand it as the condition for morality, as well as the condition under which we may raise questions about freedom itself. This is the most that can be asked of philosophy.

Related terms: ***Metaphysics of Morals***, **A priori**, **Autonomy**, **Categorical imperative**, **Character**, **Conscience**, **Conscientiousness**, **Dignity**, **Disposition**, **Duties to others**, **Duties to self**, **Freedom**, **Humanity**, **Imperfect duties**, **Kingdom of ends**, **Morality**, **Motive**, **Obligation**, **Perfect duties**, **Reason**, **Respect**, **Virtue**, ***Wille***, ***Willkür*** *Allen Wood*

1786

***Metaphysical Foundations of Natural Science* (MNS, Ak. 4:465–565 / Cambridge Edition, *Theoretical Philosophy after 1781*, pp. 171–270) (*Metaphysische Anfangsgründe der Naturwissenschaft*)** The *Metaphysical Foundations of Natural Science* appeared in 1786, in the midst of the most creative ("critical") decade of Kant's intellectual career – beginning with the first edition of the *Critique of Pure Reason* in 1781 and concluding with the *Critique of the Power of Judgment* in 1790. Second and third editions of the *Metaphysical Foundations* appeared in 1787 and 1800 respectively. The definitive modern edition is by Konstantin Pollok (Pollok 2001).

The place of the *Metaphysical Foundations* in Kant's intellectual development is of particular interest. On the one hand, it is intimately related to earlier works on natural philosophy from Kant's pre-Critical period, especially the *Universal Natural History and Theory of the Heavens* of 1755 and *Physical Monadology* of 1756. On the other hand, its appearance between the first (1781) and second (1787) editions of the *Critique of Pure Reason* illuminates important changes made in the second edition – for example, the reformulation of the First Analogy of Experience, the Refutation of Idealism added to the Postulates of Empirical Thought, and the new General Remark to the System of Principles. Thus, although the *Metaphysical Foundations* has significant continuities with earlier works of the pre-Critical period, it belongs squarely – and centrally – within the Critical period.

The text consists of a substantial preface and four main chapters – "Metaphysical Foundations of Phoronomy," "Dynamics," "Mechanics," and "Phenomenology" – which, as Kant explains in the Preface, are coordinated with the four headings of the table of categories. The Phoronomy defines matter as "the movable in space" and immediately distinguishes "material" or "*relative space*" from "*absolute space*" (MNS, 4:480/CETP81:194). The latter, however, can be no object of experience and "is thus *in itself* nothing, and no object at all, but rather signifies only any other relative space, which I can always think beyond the given [relative] space, and which I can only defer to infinity beyond any given space, so as to include it and suppose it to be moved" (MNS, 4:481/CETP81:195).

Kant's meaning is illuminated by his earlier cosmological conception in the *Theory of the Heavens*. There he not only introduced a theory of the origin of the solar system and of the Milky Way galaxy. He also generalized this "nebular hypothesis" to embrace an infinite progression of ever-larger nested rotating systems – beginning with the solar system and the galaxy around whose central point the solar system itself orbits, and then progressing to a rotating system of such galaxies, a rotating system of such systems, and so on *ad infinitum*. Kant's conception of "absolute space" in the *Metaphysical Foundations* – as further developed in the Phenomenology – transposes his earlier cosmological conception into an epistemological key. Although we begin by considering all motion and rest relative to our parochial position on the surface of planet Earth, we soon move, following Newton's *Principia*, to the center of gravity of the solar system, and then to the center of gravity of the Milky Way galaxy, the center of gravity of a rotating system of such galaxies, and so on *ad infinitum*. What Kant calls "absolute space" thereby becomes a regulative idea of reason: the idea of a "common center of gravity of all matter" (562) that we can never actually arrive at in experience but only progressively approximate. Nevertheless, the "true" as opposed to merely "apparent" motions *within* each nested system are thereby progressively determined at each corresponding finite stage. And in

this way, in particular, the argument of the *Metaphysical Foundations* is connected to that of the First Antinomy (A429–31/B457–9 = CECPR:471–4).

There is an analogous relationship between the Dynamics of the *Metaphysical Foundations* and the *Physical Monadology*. The earlier pre-Critical work developed a "dynamical" theory of matter as filling space by attractive and repulsive forces rather than primitive hardness or solidity. The ultimate constituents of matter were nonspatial indivisible monads, which nonetheless manifest themselves spatially via their *extrinsic* relations to one another. Indeed, space, on this view, is constituted by the extrinsic relations between monads – where the relations in question spatially appear as attractive and repulsive forces by which they either approach or resist the approach of one another. Solidity, or the filling of space, is explained by the *sphere of activity* of such a monad, within which repulsive force dominates. The monad itself, however, remains indivisible, appearing as a single point at the center of the sphere. And it is in this way, in particular, that the *Physical Monadology* reconciles the infinite divisibility of space with the necessary simplicity of monadic substance.

In the Dynamics of the *Metaphysical Foundations*, Kant again develops a theory of matter as constituted by attractive and repulsive forces, but there the resemblance ends. Kant now explicitly rejects the physical monadology represented in his earlier work, along with the simplicity of material substance. He argues, instead, that "[m]atter is *divisible to infinity*, and, in fact, into parts such that each [part] is matter in turn" (MNS, 4:503/CETP81:215). And, since *every* point in a space filled with matter exerts repulsive force (not simply the central point within a "sphere of activity"), "every part of a space filled with matter is in itself movable, and thus separable from the rest as material substance through physical division" (MNS, 4:503–4/CETP81:215). Material substance is thus continuously distributed within the space it fills, and the apparent tension between the infinite divisibility of space and the concept of substance is now addressed by the critical doctrine of transcendental idealism: "[O]ne can only say of appearances, whose division proceeds to infinity, that there are just as many parts in the appearance as we may provide, that is, so far as we may divide[; f]or the parts, as belonging to the existence of an appearance, exist only in thought, namely, in the division itself" (MNS, 4:506–7/CETP81:218). Thus, from the (potential) infinite divisibility of the parts of matter, one cannot infer the existence of an (actual) infinity of such parts given in themselves outside the "progress" of our representations. Kant concludes by arguing that the physical monadists of the Leibniz-Wolffian tradition were badly mistaken in questioning the infinite divisibility of space on behalf of substantial simplicity – an "aberration" never entertained by Leibniz himself (MNS, 4:507–8/CETP81:219). And there is a parallel indictment of such "monadists" in the Second Antinomy, where, once again, their views are sharply distinguished from Leibniz's (A438–41/B466–9 = CECPR:478–81).

So the continuities linking the *Theory of the Heavens* and *Physical Monadology* to the *Metaphysical Foundations* do not imply that the latter is not really critical. Moreover, the central place of the *Metaphysical Foundations* within the critical system is even clearer in the third chapter, which derives three "Laws of Mechanics" – conservation of quantity of matter, inertia, and action = reaction – as instantiations of the three Analogies of Experience. Substance is restricted to material substance, whose total *quantity of matter* (mass) remains unchanged. Causality is restricted to the actions of moving forces, produced by a source *external* to the body thereby moved. Community is restricted to the interactions between such bodies, whereby they mutually change one another's states of motion in accordance with conservation of

momentum. In addition, the interconnections of the Mechanics with both the discussion of attractive force in the Dynamics and the discussion of "true" versus "apparent" motion in the Phenomenology, make it clear that Newton's application of the law of universal gravitation to the orbital motions in the solar system is the primary physical instantiation of the Analogies of Experience in nature.

This close relationship between the Analogies of Experience and the Laws of Mechanics is reflected in the changes made in the second (1787) edition of the *Critique of Pure Reason* noted above. Thus, for example, the principle of the First Analogy is reformulated as a *quantitative* conservation law in the second edition: "In all changes of the appearances substance is permanent, and its quantum in nature is neither increased nor diminished" (B224/CECPR:299). It thereby acquires the same form as the "*First Law of Mechanics*" in the earlier (1786) treatise: "In all changes of corporeal nature the total quantity of matter remains the same, neither increased nor diminished" (MNS, 4:541/CETP81:249). We then obtain a quantitative conservation law for momentum (mass times velocity) as well, and therefore a quantitative version of the Third Analogy in terms of action = reaction. It is noteworthy, then, that Kant proposes precisely the three Laws of Mechanics as undoubted examples of "pure natural science" in the Introduction to the second edition of the *Critique* (B20–1/CECPR:146–7).

Similarly, the Refutation of Idealism added to the second edition interrupts a discussion of the "rules for proving existence mediately" (B274/CECPR:326) in the Postulates of Empirical Thought – where this proceeds "in accordance with the principles of the empirical connection of [perceptions] in a possible experience (the Analogies)" (A225/B273 = CECPR:325). In the first Remark after the "proof" of the Refutation, Kant, moreover, concludes that "outer experience is properly immediate," so it is certainly not the case that "the only immediate experience is inner" (B276–7/CECPR:327). In the second Remark, he then illustrates this point by an example of the *spatio*temporal determination of existence in time:

> It is not only the case that we can undertake all time-determination only by change in outer relations (motion) in relation to the permanent in space (e.g., the motion of the sun with respect to the objects on the earth), but we have nothing at all permanent, on which, as intuition, we could base the concept of a substance, except only *matter*. (B277–8/CECPR:328)

Here the conception of matter and motion developed in the *Metaphysical Foundations* – whereby we begin from our parochial position on the surface of the Earth and our (immediate) perceptions of the merely relative or "apparent" motions of the heavenly bodies as seen from the Earth – is particularly salient. And this passage can be fruitfully compared with the statement in the second edition Preface that Newtonian gravitational astronomy provided "established certainty for what *Copernicus* originally assumed only as hypothesis" (Bxxiin./CECPR:113n.).

The close relationship between time-determination in accordance with the Analogies and the Mechanics of the *Metaphysical Foundations* becomes even more evident, however, in the General Remark to the System of Principles added to the second edition. After reiterating that we always need intuitions to verify the objective reality of the categories, Kant emphasizes that *spatial* intuitions, in particular, are absolutely necessary: "It is even more remarkable, however, that, in order to understand the possibility of things in accordance with the categories, and thus to verify the *objective reality* of the latter, we require not merely intuitions, but always even *outer intuitions*" (B291/CECPR:335). And he illustrates this point, first and foremost, by the relational

categories, beginning with the category of substance: "If, for example, we take the pure concepts of *relation*, we find, first, that in order to supply something *permanent* in intuition corresponding to the concept of *substance* (and thereby to verify the objective reality of this concept), we require an intuition *in space* (of matter), because space alone is determined as permanent, but time, and thus everything in inner sense, continually flows" (ibid.). This passage not only reflects the second edition Refutation of Idealism (as Kant emphasizes at B293/CECPR:293–4). It also reflects the reformulation of the First Analogy in the second edition – which, in turn, reflects the discussion of conservation of quantity of matter in the Mechanics (MNS, 4:541–3/CETP81:249–51).

In the General Remark to the System of Principles, Kant then discusses the category of causality:

> Second, in order to exhibit *alteration*, as the intuition corresponding to the concept of *causality*, we must take motion, as alteration in space, for the example, . . . [f]or, in order that we may afterwards make even inner alterations intuitive, we must make time, as the form of inner sense, intelligible figuratively as a line – and inner alteration by the drawing of this line (motion), and thus the successive existence of our self in different states by outer intuition. (B291–2/CECPR:335–6)

This passage is connected with the Refutation of Idealism as well – but also, more directly, with the discussion of the "general doctrine of motion" in the Transcendental Exposition of the Concept of Time added to the second edition (B48–9/CECPR:179–80). And finally, after an analogous discussion of the category of community in the General Remark, Kant turns to the category of quantity: "In precisely the same way it can easily be shown that the possibility of things as *quantities*, and thus the objective reality of the category of quantity, can also be exhibited only in outer intuition, and by means of it alone can it then be applied also to inner sense" (B293/CECPR:336). In sum, the General Remark reflects and reinforces the need for quantitative instantiations of the categories of relation, together with quantitative versions of the Analogies of Experiences, as exemplified in the Mechanics of the *Metaphysical Foundations*.

This brings us back to the substantial preface to Kant's treatise, which embeds its central themes (matter, motion, the application of mathematics in pure natural science) within central themes of the critical philosophy (laws of nature, the possibility of experience, the metaphysical and transcendental deductions of the categories). Kant distinguishes *general* metaphysics or transcendental philosophy from *special* metaphysics – here the special metaphysics of corporeal nature. And, towards the end of the Preface, Kant describes the relationship between the two in a way that anticipates the discussion in the General Remark to the System of Principles. Kant begins, "It is also indeed very remarkable (but cannot be expounded in detail here) that general metaphysics, in all instances where it requires examples (intuitions) in order to provide meaning for its pure concepts of the understanding, must always take them from the general doctrine of body, and thus from the form and the principles of outer intuition" (MNS, 4:478/CETP81:192). He concludes, "And so a separated metaphysics of corporeal nature does excellent and indispensable service for *general* metaphysics, in that the former furnishes examples (instances *in concreto*) in which to realize the concepts and propositions of the latter (properly speaking, transcendental philosophy), that is, to give a mere form of thought sense and meaning" (MNS, 4:478/CETP81:192).

Kant thus indicates that the concepts and principles of transcendental philosophy must find their concrete instantiations in the doctrine of body (rather than the doctrine of the soul) and

therefore in outer, specifically spatial intuition. Moreover, although he has just stated that (general) metaphysics is not needed "to extend natural knowledge (which takes place much more easily and securely through observation, experiment, and the application of mathematics to outer appearances)" (MNS, 4:477/CETP81:191), Kant proceeds, in the following paragraph, to suggest that "mathematical natural scientists should find it not unimportant to treat the metaphysical part [of pure natural science] in their general physics, and to bring it into union with the mathematical doctrine of motion" (MNS, 4:478/CETP81:192). He concludes, in the final paragraph, that such a "small amount [of metaphysics] is still something that mathematics unavoidably requires in its application to natural science" (MNS, 4:479/CETP81:193), where he has explicitly specified Newton and the *Principia* as exemplary (MNS, 4:478/CETP81:192).

At the beginning of the Preface, Kant had already distinguished between "*proper*" and "improperly so-called" natural science, where the latter involves "mere empirical certainty" (MNS, 4:468/CETP81:184). The former, by contrast, "derives the legitimacy of this title [viz. *proper* natural science] only from its pure part – namely, that which contains the a priori principles of all other natural explanations" (MNS, 4:468–9/CETP81:184). He had also distinguished, in turn, between the "metaphysical" and "mathematical" parts of pure natural science (MNS, 4:469/CETP81:185). And he had further distinguished, finally, between general metaphysics or "the *transcendental* part of the metaphysics of nature" (MNS, 4:469–70/CETP81:185) and a "*special* metaphysical natural science" (MNS, 4:470/CETP81:185) – such as, paradigmatically, the metaphysics of corporeal nature that Kant develops in the four main chapters of his treatise.

There follows a famous, and very difficult paragraph, according to which special as opposed to general metaphysics is distinguished by precisely the need for a *mathematical* part: "[A]lthough a pure philosophy of nature in general [viz. the transcendental part of the metaphysics of nature] may indeed be possible even without mathematics, a pure doctrine of nature concerning *determinate* natural things (doctrine of body or doctrine of soul) is only possible by means of mathematics" (MNS, 4:470/CETP81:185–6). The difficulty is the suggestion, in the previous two sentences, that a special metaphysical natural science needs to construct its central concept (body or soul) in pure intuition. Since this suggestion would appear to make the concept in question purely mathematical, it has led to vigorous controversy, which cannot be addressed here. It is possible, however, to locate Kant's discussion here within his ongoing discussion of the application of mathematics.

In the next two paragraphs, Kant remarks that chemistry is not yet a proper natural science because its principles "are not [yet] receptive to the application of mathematics," and that the supposed science of the soul is even worse off "because mathematics is not applicable to the phenomena of inner sense and their laws" (MNS, 4:471/CETP81:186). In the following paragraph, however, Kant returns to the doctrine of body, in which mathematics is certainly applicable. So here, "principles for the *construction* of the concepts that belong to the possibility of matter in general must be introduced first" (MNS, 4:472/CETP81:187). This "is a task for pure philosophy," which is carried out "in accordance with laws that already essentially attach to the concept of nature in general [viz. the principles of pure understanding]" (MNS, 4:472/CETP81:187). The centrality of the pure understanding is then underscored by the next paragraph, which argues that "mathematical physicists" can in no way avoid "true metaphysics," which "is drawn from the essence of the faculty of thinking itself" (MNS, 4:472/CETP81:187). Kant thus anticipates the conclusion of the Preface, discussed above, according to which the role

of his treatise is precisely to explain the application of mathematics, paradigmatically, in the *Principia* – thereby first realizing the concepts and principles of transcendental philosophy *in concreto* (MNS, 4:478–9/CETP81:192–3).

Related terms: **Analogies of experience**, **Antinomy**, **Appearance**, **Body**, **Concept**, **Cosmology**, **Intuition**, **Mathematics**, **Matter**, **Mechanism**, **Metaphysics**, **Postulates of empirical thinking in general**, **Refutation of idealism**, **Space**, **Substance**, **Substantial**, **System**, **Table of categories**, **Time**, **Transcendental** *Michael Friedman*

"Review of Gottlieb Hufeland's *Essay on the Principle of Natural Right*" (RHu, Ak. 8:125–30 / Cambridge Edition, *Practical Philosophy*, pp. 109–17) (*Recension von Gottlieb Hufeland's Versuch über den Grundsatz des Naturrechts*) Gottlieb Hufeland (1760–1817), who held doctorates in philosophy and law and taught at Jena, published his *Versuch über den Grundsatz des Naturrechts* (*Essay on the Principle of Natural Right*) in 1785 through the publisher Georg Joachim Göschen in Leipzig, Saxony. In October of the same year, he sent a copy of this book to Kant (C, 10:412–13 [October 11, 1785]). Kant's review of the book was solicited by Christian Gottfried Schütz, professor of rhetoric and poetry at Jena, and appeared in the journal *Allgemeine Literaturzeitung* on April 18th of the next year (C, 10:422 [November 13, 1785]/CEC:234). An English translation of Kant's review by Allen Wood appears in the 1996 Cambridge Edition volume *Practical Philosophy* (pp. 109–17).

Kant's review is positive in tone and begins by praising the comprehensiveness and critical acuity of Hufeland's historical overview of the theory of natural right, beginning with Grotius. Kant is also keen to stress the points on which he and Hufeland agree, chiefly in the conviction that questions of right are decided a priori by reason (RHu, 8:127 [1786]/CEPP:115). He also notes his agreement with Hufeland that, in a state of nature, there is no "doctrine of obligation" as a part of natural right. He writes, "here the question is only under what conditions I can exercise the coercion without coming into conflict with the universal principles of right," and it has nothing to do with others' obligations toward me (RHu, 8:128/CEPP:116). By this, Kant apparently means to indicate his agreement with Hufeland that in the absence of an authoritative juridical apparatus to settle disputes – which is to say, in the state of nature – it will be up to each individual to determine how to comport himself rightfully. Consequently, in the state of nature, the assertion of a right by one party fails to generate an obligation for any other party, who may be of entirely different opinions regarding right.

The briefness of Kant's remarks here makes his position difficult to determine with certainty, but the above can be fruitfully compared with Kant's own published *Doctrine of Right*. There he defines an obligation as "the necessity of a free action under a categorical imperative of reason" and duty as "the matter of obligation" (MM, 6:222 [1797]/CEPP:377). He stresses, however, that in a state of nature, one has no obligation to respect the private rights of others, since human beings necessarily threaten one another outside a civil condition (MM, 6:306–8/CEPP:450–2). In line with his remarks on Hufeland, Kant says that the violence of the state of nature stems from the impossibility therein of settling disputes about right by any means other than force, "since each [individual human being, people, and state] has its own right to do *what seems right and good to it* and not to be dependent upon another's opinion about this" (MM, 6:312/CEPP:456, emphasis original). Surprisingly, Kant thinks that this license in the state of nature extends as far as "encroaching on what another possesses" if that other cannot give assurance of reciprocal restraint. This condition amounts to little if that assurance is not

a willingness to exit the state of nature and submit to a common civil authority. Absent that, "men do *one another* no wrong at all when they feud among themselves" (MM, 6:307/CEPP:452, emphasis original).

The sympathy, however, between Kant and Hufeland on this point belies a more fundamental disagreement concerning the grounding of natural right. As Kant notes, although Hufeland holds that specific obligations are no part of a doctrine of natural right, natural right itself is founded on a prior obligation. Kant paraphrases this – Hufeland's "supreme practical principle" – as "Further the perfection of all sensing [*empfindene*] beings, chiefly of rational beings," and he interprets Hufeland's position as grounding right on this principle, understood as a prior and natural highest end (RHu, 8:128/CEPP:116). In contrast, Kant's own consistently held mature view on right is that it is the extent of the external freedom of human beings insofar as that freedom can be in harmony with the freedom of everyone else in accordance with universal law (A316/B373 [1781/7] = CECPR:397; OCS, 8:290 [1793]/CEPP:290; TPP, 8:350n. [1795]/CEPP:322n.; MM, 6:237/CEPP:393). Kant frames this disagreement as one between a material (Hufeland) versus a formal (Kant) grounding of the principles of right, writing that "for these formal rules [Hufeland] seeks a material, i.e. an object, which as the highest end of a rational being, which the nature of things prescribes to him, can be assumed as a postulate" (RHu, 8:128/CEPP:115–16). Kant does not press this point, but rather criticizes Hufeland's derivation of right on its own terms. Specifically, he argues that to ground right in an obligation to further perfection authorizes too much. For example, toward the end of furthering our own perfection, we could rightfully coerce far more from others than seems plausible. Moreover, it is difficult, if not impossible, Kant argues, to see how an open-ended striving for perfection yields any standard that could be used to rationally determine ultimate limits on right (RHu, 8:128–9/CEPP:116–17).

Related terms: **A priori**, **Freedom**, **Obligation**, **Rights** *Fiacha Heneghan*

***Conjectural Beginning of Human History* (CBHH, Ak. 8:107–23 / Cambridge Edition, *Anthropology, History, and Education*, pp. 160–75) (*Mutmaßlicher Anfang der Menschengeschichte*)** This essay, one of Kant's most delightful pieces of writing – sparkling with wry wit, paradox, and the irreverent use of Judeo-Christian scripture – probably offers us Kant's clearest account of his theory of the psychosocial origin of morality and moral psychology. It also exhibits Kant's subscription to the theory of history developed by the Scottish economist Adam Ferguson, who divides history into stages of hunter-gatherer, pastoral, agricultural, and urban-commercial life. In these ways, it is a uniquely informative document concerning Kant's empirical theory of human nature and history.

The essay cannot be understood except in terms of his ongoing dispute on topics of morality and history with his former student Johann Gottfried Herder (1744–1803). Herder had been Kant's student in Königsberg between 1762 and 1765, but was well known during the 1770s as a critic of the Enlightenment. In 1784 he produced the first volume of his greatest work, *Ideas for a Philosophy of the History of Humanity*.

Kant reviewed the first two volumes, containing Books I through X, for the *Allgemeine Litteraturzeitung* in the January and November issues of 1785. Book X of Herder's *Ideas* contained an account of the earliest ages of human history. It was based on a creative interpretation of the biblical book of Genesis, and was designed to drive home some central points in Herder's critique of the Enlightenment. Herder sees human beings as destined by God for a life

of innocent contentment, and originally as standing in natural harmony with the divine, whose spirit is expressed through all folk cultures, poetry, and religion. He views the Fall as the self-assertion of human reason, which corrupts human life and brings misery on human beings when it claims an authority over human life that is detached from our larger humanity and made independent of these supernatural resources of revealed knowledge.

Herder's first expression of these ideas had come in his *Oldest Document of Humankind* (1774), to which Kant had reacted quite negatively, as expressed in letters to Johann Hamann (who had also been Herder's mentor) (C, 10:153–5 [April 6, 1774]/CEC:142–4). Kant was especially contemptuous of Herder's thesis that God himself taught the first human beings both spoken and written language, as well as his apparent belief that although the Mosaic creation stories were mainly allegorical, the accounts of the Garden of Eden and the Fall can be regarded, on the basis of comparison with other ancient histories, as a reliable historical account of the beginnings of the human species.

In Kant's review of the second volume of the *Ideas*, which contained Herder's new presentation of his views about Genesis, he refrained from directly criticizing Herder's account of human origins. But in his review, he did remark,

> In an untrodden desert, a thinker, like a traveler, must remain free to choose his own path as he thinks best; one must wait to find out how successful he is and whether, after he has reached his goal, he will in due time find his way safely home again, i.e. to the seat of reason, and hence can count on having followers. For this reason the reviewer has nothing to say about the pathway of thought on which the author has entered, however, he believes himself to be justified in taking under his protection some of the propositions contested by the author along this pathway, because this freedom to choose his own road for himself must be admitted to him. (RHe, 8:64 [1785]/CEAHE:141)

Conjectural Beginning of Human History is best viewed as Kant's attempt to mark out his own path through the "untrodden desert" of the unrecorded past of the human species. It was published in the *Berlinische Monatsschrift* VII (January 1786, pp. 1–27), less than three months after Kant's last review of Herder's *Ideas*.

Conjectural Beginning satirizes Herder's attempt by adopting the same format, but carefully criticizing at the outset any attempt to write a literal history based on the imaginative interpretation of holy documents and precisely delineating the nature and value he attributes to this kind of conjectural and imaginative history – which clearly lies in the tradition of Rousseau's *Discourse on the Origin and Foundations of Inequality Among Men* (1754). The satire seems at times even to extend to the scriptures themselves, since Kant obviously relishes thoughts such as that the voice of God in the garden of Eden was not a moral voice, so eating the apple was not a crime but an act of reason's liberation from nature (CBHH, 8:110–11 [1786]/CEAHE:163–5). Kant says that Adam and Eve first put on fig leaves not out of shame but to excite one another's sexual desires, while also refusing them (CBHH, 8:111–12/CEAHE:164–6). Kant thereby locates the origin of *respect* (the ambivalent feeling of esteem and valuation combined with the frustration of natural desire) in the ambivalent feeling of sexual attraction and sexual refusal. Cain's murder of Abel, by Kant's interpretation, was not so much the beginning of fratricide or blood-guilt as a wholly justified act, necessary for the establishment of the newer agricultural economy over the older pastoral way of life, and for the assertion of the right of property that led to the founding of civil

society and the development of all humanity's higher capacities (CBHH, 8:119/CEAHE:171–2).

Conjectural Beginning also continues Kant's reply to Herder's criticism of his own philosophy of history and its ethical foundations. He presents a historical defense of reason, even of the inevitable moral corruption it brings upon us. He attempts to justify his more pessimistic conception of human nature, and he concludes the essay with a pointed argument that his account of human history satisfies the demands of philosophical theodicy by showing that the ills we suffer are our own fault, and that nature (or providence) nevertheless uses human misdeeds to further the development of human nature's rational powers. Such a view of providence, he concludes, is the one best suited to encourage us to contribute what we can to the further development of these human capacities as well as to human culture and to our own moral improvement.

Related terms: **Freedom**, **History**, **Humanity**, **Morality**, **Reason**, **Respect** *Allen Wood*

"Some Remarks on Ludwig Heinrich Jakob's *Examination of Mendelssohn's Morning Hours*" (RJ, Ak. 8:151–5 / Cambridge Edition, *Anthropology, History, and Education*, pp. 176–81) (*Einige Bemerkungen zu Ludwig Heinrich Jakob's Prüfung der Mendelssohn'schen Morgenstunden*) In a letter to Kant dated March 26, 1786, Ludwig Heinrich Jakob (1759–1827), a recent graduate and young instructor at Halle, said that he had been thinking of writing a response to Moses Mendelssohn's *Morning Hours* (1785) but would defer if the rumor that Kant himself was writing one, published in the *Gothaische gelehrte Zeitungen* on January 25th, only three weeks after Mendelssohn's death, was true. He drew Kant's attention to several passages in Mendelssohn's book and stated that "the whole book seemed to be a really striking proof that nothing can be determined about existence a priori" (C, 10:435–8, at 437/CEC:245–8, at 245). In his response, dated May 26, 1786 (C, 10:450–1/CEC:254–5), Kant denied the rumor, stating that he was too busy with the revisions for the second edition of the *Critique of Pure Reason*, but encouraged Jakob and volunteered to contribute a "correction" to Mendelssohn. He then sent Jakob several pages of comments, dated August 4, 1786, which Jakob inserted between his own preface and the body of his book, published under the title *Examination of the Mendelssohnian* Morning Hours *Or of all Speculative Proofs of the Existence of God, in Lectures* (Leipzig: Johann Samuel Heinsius) in October 1786 (pp. xlix–lx). No further correspondence between the two men survives until Jakob's letter accompanying a copy of his book for Kant, dated October 25, 1786 (C, 10:467–8), and in the comments that Jakob published, Kant says that he had seen only a "small sample" of the work before writing his response (RJ, 8:152 [1786]/CEAHE:179). So Kant's comments can thus be read as his own critique of Mendelssohn.

Jakob's book of 334 pages is evenly divided between an exposition of central ideas of Kant's *Critique of Pure Reason*, above all Kant's view that the categories of pure understanding yield knowledge of objects only when applied to empirically given intuitions through temporal schemata and thus have no meaning (*Bedeutung*) beyond the realm of appearances, particularly in the case of the concept of causation, and then his critique of Mendelssohn's versions of the cosmological and ontological arguments for the existence of God. Regarding the former, he argues that no causal argument from data of either inner or outer senses can take us beyond the realm of appearances; and regarding the latter, he argues neatly that even conceding that the

concept of necessary existence is included in the *concept* of a perfect being or *ens realissimum* does not prove that the latter concept has an *object*; for us, objects can only ever be given to our senses, and no perfect being can be given to our imperfect senses (pp. 288–90). But he also stresses Kant's point that there can be no theoretical *disproof* of the existence of God, and that it is safer for the cause of religion not to attempt a theoretical proof at all because of the ease with which it can be refuted; the only possible proof is practical.

Kant begins his comments with his own statement of the last point, but makes three other points. First, he objects to Mendelssohn's "maxim," that "all quarrels of the philosophical schools" are merely "quarrels over words," and its application, for example, Mendelssohn's claim (in the *Berlinische Monatsschrift* in 1783) that "the old dispute over *freedom* and *natural necessity* is merely verbal" (RJ, 8:152/CEAHE:179). In Kant's view, such a dispute needs substantive metaphysics (such as his own transcendental idealism) for its resolution. Second, Kant objects to Mendelssohn's statement that "If I tell you what a thing does or suffers, then do not ask further what it is!" (RJ, 8:153/CEAHE:180), which might seem to approximate Kant's own position that we must confine ourselves to the realm of appearances, not pretending to knowledge of things as they are in themselves. But Kant's objection is that Mendelssohn's "maxim" cuts off too soon theoretical inquiry *within* the realm of appearances, thus scientific explanation of the kind he offered in his own contemporaneous *Metaphysical Foundations of Natural Science*. Finally, Kant argues that we *can* form a coherent concept of God as possessing undiminished perfections such as "understanding, will, blessedness, might, etc." (RJ, 8:154/CEAHE:181), and then form coherent conceptions of other things in themselves as possessing lesser degrees of such perfections but not possessing the kinds of "realities" that we find only in appearance (such as extension). This is presented as a critique of what he takes to be Mendelssohn's view that we cannot form any coherent conceptions of things in themselves at all, but it might also be taken as a critique *avant la lettre* of what Kant could have considered Jakob's own excessive empiricism. Kant might have been expected to approve of any attack on Mendelssohn's supposed rationalism, but his comments suggest that he might have thought of himself as in certain regards a more subtle rationalist than Mendelssohn.

Related terms: ***Critique of Pure Reason***, **"What Does It Mean to Orient Oneself in Thinking?" God**, **Transcendental dialectic** *Paul Guyer*

On the Philosopher's Medicine of the Body **(OPM, Ak. 15:939–53 / Cambridge Edition, *Anthropology, History, and Education*, pp. 182–91) (*De medicina corporis, quae philosophorum est* [*Reflexion* 1526])** Moses Mendelssohn died on January 4, 1786, in the immediate aftermath of a bitter dispute with Friedrich Heinrich Jacobi, the famous *Pantheismusstreit*, concerning the "Spinozism" of Mendelssohn's late friend, Lessing (d. 1780). Mendelssohn had thrown himself with great agitation into the struggle to clear Lessing's name from the allegations of Jacobi. The episode reminded him bitterly of a more personal attack from Johann Kaspar Lavater (1769) demanding Mendelssohn's own conversion to Christianity. The exertions to meet these challenges philosophically, combined with the ascetic regimen of his daily life, brought him to his death at the age of fifty-seven. The Berlin retinue around Mendelssohn had, from the outbreak of the dispute over Lessing, sought the intervention of Kant on the side of their mutual friend, but Kant had chosen to take a stance distancing himself from both parties in the conflict in his essay "What Does It Mean to Orient Oneself in Thinking?" (*Was heißt: Sich im Denken orientiren?*) (October 1786). The Berlin circles alleged that the nasty dispute with

Jacobi directly resulted in the death of Mendelssohn. In light of his ambivalent role in the whole affair, Kant was troubled by this charge, though it was not pointed directly at himself.

The occasion of his rectoral address to the faculty of the Albertina University in late 1786 (or possibly, but less likely, 1788) gave him the opportunity to reflect on the relation of the regimen of philosophy to the regimen of medicine, and in that context to unburden himself on the question of the cause of Mendelssohn's death. Such addresses were delivered in Latin, and the text we have reproduces the original Latin manuscript, with its extensive marginal supplements and internal corrections and discontinuities, all of which suggest that Kant worked the text up strictly for public delivery, with no intent to publish it subsequently. Nevertheless, it offers some important insights into Kant's view of the relation between philosophy and medicine generally and, more specifically, into Kant's view of the cause of Mendelssohn's demise.

The rectoral address obviously presented views to the assembled faculties of the university, and Kant took the occasion to explore the relation between the medical faculty and the philosophy faculty in a manner that proves more general and substantive than the essay he later included in his famous *Conflict of the Faculties* (*Der Streit der Facultäten*) of 1798. The idea of the "philosophical" or "rational" physician had become central to the self-definition and research orientation of medicine starting at least in the 1740s, and perhaps as early as the disputes between the "mechanists" and the "animists" in medical theory around the beginning of the century. For Kant, the question was precisely one of setting boundaries between the properly philosophical domain of metaphysics (a priori) and the residual sphere for medicine, which in its "scientific" pursuits could only work with the empirical (a posteriori) and in its clinical pursuits could only work pragmatically. In both of these latter pursuits, *guidance* from philosophy – and especially from Kant's own critical philosophy – became very important for the German medical community in the era. Kant was confident about what philosophy could do for medicine, both pragmatically and theoretically. What he aimed to resist was the impulse from the side of medicine to make substantive claims that had metaphysical implications, especially on the troubled frontier of mind-body relations.

Kant held that the proper object of both philosophy and medicine was a comprehensive health, "a sound mind in a sound body." Medicine offered regimens for the body that would sustain mental well-being, and philosophy, conversely, provided regimens for the mind that would be conducive to physical health, primarily via moderation and prudence. All was well, so long as each faculty observed its proper sphere of competence. But clearly, in practice, there was an overlap, since the body could affect the function of the mind, and the mind could derange the body. This latter, Kant concluded, was the misfortune of the extreme (indeed, "stepmotherly") asceticism of Mendelssohn, inadequate to sustain human health, and this, not philosophical disputation as such, was the primary cause whereby that justly admired figure was so "brutally wrenched" from life.

As to the bodily impact on the mind, Kant insisted that medicine not descend to treating humans like animals by resorting to "mechanical" medicinal interventions. He derisively termed this an extension of "veterinary" practice to humans. This was the failing of the mechanist approach to medicine, which he associated with the school of Friedrich Hoffmann. He affirmed as far more philosophical the contrasting views of the followers of Georg Ernst Stahl, who saw the crucial importance of the soul in the functioning of the body. Indeed, Kant suggested, even animals were affected by their imaginations and sensibilities, though in nothing

like the same degree as humans. He maintained that convulsions and epilepsy were caused by excesses of the imagination, i.e., originated in the mind or soul. While Kant professed to leave the question whether the mechanist or the animist approach should prevail in medical theory to be decided by the members of that discipline, nevertheless by disparaging the mechanists as working like veterinarians, and by affirming explicitly that the Stahlian approach was more congenial for philosophy, Kant was in fact clearly *not* leaving it to the medical discipline, but strongly interjecting his own philosophical view.

Related terms: **"A Note to Physicians," A posteriori**, **A priori**, **Body**, **Imagination**, **Mechanism**, **Receptivity** *John Zammito*

"What Does It Mean to Orient Oneself in Thinking?" (OOT, Ak. 8:133–46 / Cambridge Edition, *Religion and Rational Theology*, pp. 17–18) (*Was heißt: Sich im Denken orientiren?*)
Kant first published this work in October 1786 in *Berlinische Monatschrift* volume VIII, pages 304 to 330. It is his contribution to the so-called "pantheism" controversy, which was to be a major event in the intellectual history of eighteenth-century Germany. The principals in this controversy were Friedrich Heinrich Jacobi (1743–1819) and Moses Mendelssohn (1729–86). Its original focus was the alleged Spinozism of Gotthold Ephraim Lessing (1729–81). Lessing was a longtime good friend of Mendelssohn, but toward the end of his life he had also made the acquaintance of the much younger Jacobi. In a correspondence begun in 1783, and mediated by Elise Reimarus (daughter of the deist theologian H. S. Reimarus), Jacobi alleged that late in life Lessing had confided to him his allegiance to the philosophical principles of Spinoza (1632–76), whose doctrine of a single divine substance, along with his denial of the freedom of the will, commonly had him branded as an atheist and an enemy of morality and religion. The possibility that a greatly respected Enlightenment figure such as Lessing had been a secret Spinozist was shocking. On the one hand, it suggested that the principles of the Enlightenment might be far more subversive than its proponents wanted to admit; on the other, it implied that Spinoza's heterodox views might be a more formidable philosophical position than rationalist orthodoxy allowed. Mendelssohn hastened to reply in defense of his friend, claiming that Lessing may have embraced some of Spinoza's doctrines, but his allegiance to Spinozism was only partial. In response, Jacobi made the startling claim that partial allegiance to Spinozist pantheism is not possible: any rationalist position must embrace all of Spinoza's doctrines, even the most shocking and heterodox. The only alternative to Spinozism, Jacobi claimed, was a philosophy of faith rooted not in reason but in moral practice. This controversy, as it developed, was to reorient much of German philosophy for the next generation. It called into question the values of the Enlightenment, encouraged antirationalist critiques of the Enlightenment in matters of morality and religion, and brought Spinozism into German speculative philosophy as a force to be reckoned with.

The controversy became public in 1785, with Jacobi's publication of the correspondence. This was followed a few weeks later by Mendelssohn's *Morning Hours*, lectures defending rationalist theism and the consistency of speculative philosophy with healthy common sense in orthodox morality and religion. It included a discussion of Lessing's theological opinions. Jacobi's rejoinder, though not published until the following year, provoked Mendelssohn's accusations that Jacobi was distorting Lessing's views and advocating a dangerous form of "enthusiasm" (*Schwärmerei*).

This was destined to be Mendelssohn's last contribution to the controversy, for in January 1786 he suddenly fell ill and died. Within a month of this tragedy, Kant was urged by two of his friends (also friends of Mendelssohn), Markus Herz and Johann Erich Biester, to enter the struggle in defense of the great Moses. The request was not out of place, since Kant had long been on terms of mutual respect and even affection with Mendelssohn. But Kant's own rejection of speculative theism, together with his defense of practical faith, had encouraged Jacobi to think that if Kant intervened in the dispute, it would be on his side rather than on that of the orthodox metaphysical rationalism of Mendelssohn.

Kant's reaction to Jacobi's position in the dispute, and to Jacobi himself, was anything but favorable. The orientation essay, published in October 1786, definitely took Mendelssohn's side in the controversy. Kant offered a reinterpreted version of Mendelssohn's position in *Morning Hours*, aligning it with Kant's own doctrine of moral faith. And he concurred in Mendelssohn's rejection of Jacobi's conception of faith, condemning it as a dangerous and irresponsible form of enthusiasm that denied the authority of reason in matters of belief.

Jacobi's disappointment with Kant's stance in the orientation essay seems to have led to a fateful redirection of his critical talents. From that point on, Jacobi became a principled critic of systematic philosophy, arguing that it leads to unacceptable consequences for human life. Kant's philosophy, he claimed, yielded a skepticism more corrosive than that to which he was trying to reply. These charges were brought in his book *David Hume* (1787), in which Hume was depicted as a defender of a religious faith allied with common sense against philosophical rationalism (rather surprisingly, one would have thought, to those who know Hume's real opinions). Jacobi's crusade was later also turned against Fichte, whose systematic rationalist philosophy was accused of leading to "nihilism."

The context of the controversy involved yet another prominent death: that of Frederick the Great, who died in August 1786. Frederick had been a protector of free expression and rationalist thought in matters of religion; his successor, his nephew Frederick William II, was by contrast a proponent of strict theological orthodoxy, bent on suppressing what he saw as the dangerous tendency to freethinking that flourished in pulpit and lectern alike under his uncle's rule. In the fall of 1786, Kant evidently still had hopes that the new authorities would tolerate free, rational inquiry into theological questions, if these could be separated from the enthusiastic excesses of people like Jacobi. Accordingly, he warned Jacobi and his ilk that their irresponsible path would likely provoke a repressive response from the authorities, and thus endanger the very freedom of thinking they wanted to practice. The orientation essay concludes with a plea to Jacobi and his partisans not to abandon the cause of reason in its hour of peril.

As a diagnosis of the political situation, this soon proved to be unrealistically optimistic. Kant himself was eventually to come into conflict with the censorship Frederick William was about to institute. The discipline of reason is the last thing the royal censors would have accepted as a substitute for blind submission to theological orthodoxy. But Kant's impassioned plea to acknowledge reason, in the context of open, public communication, as the highest authority in matters of belief, still has the power to inspire us.

Related terms: **Enlightenment**, **Enthusiasm**, **Postulates of empirical thinking in general**, **Reason**

Allen Wood

1787

***Critique of Pure Reason*, second edition (CPR, Ak. 3 / Cambridge Edition, *Critique of Pure Reason*)** *See* **1781 *Critique of Pure Reason*, First edition**

1788

***Critique of Practical Reason* (CPrR, Ak. 5:1–163 / Cambridge Edition, *Practical Philosophy*, pp. 133–271) (*Kritik der praktischen Vernunft*)**

The Task of the *Critique of Practical Reason*

Kant originally intended to publish a "Critique of Pure Practical Reason" (C, 10:471 [November 8, 1786]; cf. Landau 1991, 471–2) as a supplement to the revised version of the *Critique of Pure Reason*. He changed his plans, however, and composed a monograph under the title *Critique of Practical Reason*. Kant sent his manuscript to the printing company of Friedrich August Grunert in Halle (Saale) in September 1787. It was published shortly afterwards in December of that year (with the year 1788 on the title page) (for the history of its development, see Klemme 2010). By means of an investigation of the entire practical faculty of reason, the *Critique* is supposed to show "*that there is pure practical reason*" (CPrR, 5:3/CEPP:139). Pure reason is practical because its concepts can determine our will to action. That pure reason itself is the source of pure (not empirical) concepts must be shown in opposition to the assumption of a faculty of reason used only empirically. Kant is convinced that he can overcome the objections to the possibility and reality of the pure practical use of reason by making a clear distinction between the pure practical and the empirical practical use of (pure) reason (cf. R7201, 19:275–6 [1780–9]/CENF:464). But the task of the *Critique* does not simply consist in the rejection of a merely empirical use of practical reason, i.e. a use directed towards our own happiness. It is also supposed to show that the conflict between pure and empirical practical reason itself belongs to the concept of our practical reason. Kant describes this conflict as an "antinomy of practical reason" that leads to a "dialectic of pure practical reason." If Kant were not able to resolve this dialectic, it would be impossible to defend the doctrine of the "fact of reason," which Kant introduces at the beginning of the *Critique*, against its critics. With the doctrine of the "fact of reason," i.e. the thesis that we human beings possess an immediate consciousness of the "fundamental law of pure reason" (the categorical imperative), Kant does not appear to want to claim that we possess irrefutable knowledge of the unconditional bindingness of the moral law from a *theoretical* point of view. Quite on the contrary, he sees it as necessary to defend the concept of transcendental freedom, a concept that presupposes the fact of reason, against critical objections. With the doctrine of the "fact of practical reason," Kant identifies a special kind of practical consciousness of the unconditional bindingness (obligation) of the moral law. But this consciousness stands in danger, first, of being undermined by theoretical philosophy. If the fatalist were to be successful in offering a positive proof of the impossibility of transcendental freedom, our consciousness of the moral law would prove itself to be a chimera. If Kant's defense of freedom fails, then there can also be no categorical imperative. Second, if we could

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not successfully solve the "antinomy of practical reason," pure reason would turn out to be an unreliable capacity. Skepticism would have the last word.

The interpretation of the *Critique of Practical Reason* is disputed on a number of grounds. In the first instance, this concerns the question of why Kant wrote a *Critique of Practical Reason* at all, and not a "Critique of Pure Practical Reason," as he intended in the beginning. This most likely has to do with new insights that Kant arrived at in the years 1786 and 1787. An explanation would therefore consist in the fact that Kant wanted to distance himself from the "deduction" of the categorical imperative, i.e. the idea of freedom, presented in the third chapter of the *Groundwork of the Metaphysics of Morals* (1785), and for this reason introduced the doctrine of the fact of reason. Whether this explanation is plausible crucially depends on how one understands the deduction in the *Groundwork* and whether one takes Kant's rejection of the possibility of proving the "objective reality of the moral law" through "theoretical reason, speculative or empirically supported" (CPrR, 5:47/CEPP:177–8) to relate to the deduction of 1785. However, because Kant does not conceive of the deduction in the *Groundwork* as if it proceeds from grounds of "theoretical reason, speculative or empirically supported," this explanation seems anything but convincing.

As an alternative explanation, the discovery of the "antinomy of practical reason" after 1785 might be the reason why Kant wrote the second *Critique*. Whereas he is only aware of a "weak" antinomy in the form of a "natural dialectic" in the *Groundwork*, in 1787 this dialectic is understood as a formal contradiction of pure reason with itself. How are we to understand this change in the conception of the dialectic? Because Kant always understands the conflict between philosophical positions as the expression of (apparent) inconsistencies internal to the concept of reason, the development of the "dialectic of pure reason" could originally have to do with the numerous critical positions taken against the *Groundwork* by other philosophers. Kant completes the transition from the "Critique of Pure Practical Reason" to the *Critique of Practical Reason* with the discovery of the "antinomy." That the second *Critique* has an explicit apologetic aspect becomes clear from the extensive engagement with the critics of a moral philosophy founded in the concept of pure reason itself that takes place in the preface. With its extensive interaction with external objections to Kant's philosophical conceptions, the second *Critique* stands on its own among the three main critical works.

Finally, when it comes to the interpretation of the second *Critique*, we have to take into account changes in the whole design of the critical philosophy. Not only does Kant change central sections of the first critique in 1787; he also conceives of this text explicitly as a *Critique of Speculative Reason*. At the same time, in 1786 and 1787, Kant lays the foundations for his later *Critique of the Power of Judgment*. That all three foundational faculties (cognition, feeling, and desire) contain a priori principles cannot be a matter of indifference when it comes to the writing of the second *Critique*. Kant seems to think that just because reflective judgments somehow bridge the gulf between nature and freedom, between theoretical and practical philosophy, then we should conceive of the *Critique of Pure Reason* as dealing with theoretical, not with practical philosophy (as does the *Critique of Practical Reason*). The first *Critique* is devoted to the theoretical; the second *Critique* is devoted to the practical, use of reason.

Among the particularly controversial aspects of the second *Critique* are the doctrine of the highest good and the doctrine of the postulates connected with it. Questions of interpretation and those of philosophical importance go hand in hand here. Even if one understands the motives that might have moved Kant to develop the doctrine of the highest good, it remains

unclear whether he possessed the corresponding argumentative resources within the bounds of his own philosophy to formulate an "antinomy of practical reason." Did Kant merely dream up this antinomy in order to be able to structure the second *Critique* analogously to the *Critique of Pure Reason* (i.e. as having an Analytic and a Dialectic)?

A question not yet sufficiently answered in the contemporary literature concerns Kant's relation to the tradition of "universal practical philosophy" (*allgemeine praktische Philosophie*) (*philosophia practica universalis*), which was founded by Christian Wolff at the beginning of the eighteenth century, and which for many decades set the tone of the debates in Germany concerning the general theory of human action (see Klemme 2015 and 2017). Kant adopts central concepts and doctrines of this tradition without making this sufficiently clear in his writings on practical philosophy. The originality of his position presents itself precisely in those places where he diverges from this tradition. To offer two examples: along with Wolff, Kant assumes that moral obligation presupposes freedom. If a rule observed by the free will binds us with necessity, then we are speaking about a law. Wolff believes that we get to know the law of freedom through studying both human and nonhuman nature. In studying nature, reason teaches us the law. Kant, in opposition to Wolff, introduces a new concept of reason. Pure reason is the source of the moral law. It is an intrinsic property of our pure reason itself. There is no need to base moral philosophy on any empirical science. The analysis of pure reason leads as such to the cognition of the moral law. With this new concept of pure reason (and law), the way is open for autonomy being both an intrinsic property of the rational will and the object of our moral striving. Our actions shall conform to our autonomy.

Kant does not, therefore, appear to have offered a version of moral constructivism, but an essentialism of moral rules and laws. A purely rational being follows those concepts in its actions that it has cognized as rational. The human being, by contrast, which possesses both pure and empirical concepts at the same time, and by means of both of which it can determine its will, *ought* to determine itself to action by means of pure concepts. That it ought to do this is due to the fact that its intelligible nature represents its real being. If the human being were to ignore its freedom when it comes to the use of its will, it would fall short of its vocation as a being capable of freedom. In such a case, it would act against the condition of its own self-understanding: its freedom, which is determined and preserved by the law.

Preface and Introduction

In the Preface, Kant explains the title of the book and reacts to a number of objections that had been raised against his philosophy (and in particular his conception of freedom). The apologetic character of the Preface stands in the foreground. It is possible that there might not have been a second *Critique* in the form that we know it without the external criticisms that were levelled against his philosophy. In the Introduction, Kant discusses "the idea of a critique of practical reason." The main body of the text consists in the "Doctrine of Elements of Pure Practical Reason" (the "Analytic" and the "Dialectic") and the "Doctrine of Method of Pure Practical Reason."

Part One, Book One: The Analytic of Pure Practical Reason

In the Analytic of Pure Practical Reason, Kant wants to show that pure reason is practical immediately (i.e. without a presupposed relation to an end) (CPrR, 5:3/CEPP:139). The

argument is oriented around the "reverse order" (CPrR, 5:90/CEPP:212) of principles (Chapter I), concepts (Chapter II), and feeling (Chapter III), in contrast to the first *Critique*.

Chapter I This chapter consists of an exposition (§§1–8) of the most supreme principle of practical reason and a deduction of the concept of freedom (Section I) (see CPrR, 5:46/CEPP:177). In §1, Kant employs the concept of practical principles, which he defines as propositions, from which a general determination of our will proceeds. These principles represent practical laws if they can be cognized as binding for the will of every rational being. If they are valid only for the will of a particular subject, however, then they are maxims.

Practical rules express an ought claim. Hypothetical imperatives command the means to a desired end. Categorical imperatives determine the will independently of ends that come from our lower faculty of desire (desires, instincts, inclinations, and passions). This does not mean that we can act without material ends. It only means that we should "abstract" (CPrR, 5:21/CEPP:155; cf. CPrR, 5:93, 109/CEPP:215, 227 and A19–22/B34–6 [1781/7] = CECPR:155–7) from these material ends when it comes to the determination of our volition by pure reason. Categorical imperatives are necessarily valid (they express an unconditional obligation), and for this reason they represent practical laws.

In Theorems I–III (§§2–4), Kant presents the distinction between maxims and practical laws in that he distinguishes between the material and the form of a practical principle. All practical principles that presuppose an object (material) for the determination of the will (an object that is still to be realised via volition) belong under the "principle of self-love or one's own happiness" (CPrR, 5:22/CEPP:155). The form of a maxim decides whether it qualifies as a universal law of the will (§4). If we were able to prove that our will is determinable by the form of its maxims, then this will would be free in the transcendental sense of the word (§5, Problem I).

§6 (Problem II) seeks out the law of a will, which, according to §5, is free in the transcendental sense of the word. Human beings are rational and act (as Christian Wolff already claimed) according to maxims, i.e. according to general rules. The formation of these maxims (which in themselves are morally indifferent) is nonetheless accompanied by the consciousness of the moral law. The human being therefore possesses not only practical reason but pure practical reason as well. We judge that we are *able* to do something because we *ought* to do it, and we are thereby at the same time aware of our freedom that would have remained completely unknown to us without the consciousness of this law. In an often cited footnote in the Preface, Kant finds a fitting formulation for the connection that exists between the consciousness of the moral law and our – legislating – freedom: freedom is the "*ratio essendi* of the moral law," and our consciousness of the moral law is the "*ratio cognoscendi* of freedom" (CPrR, 5:4/CEPP:140; cf. Baumgarten 2013, §311).

The "lawgiving form" that determines the will is formulated in §7 as a "fundamental law of pure practical reason": "So act that the maxim of your will could always hold at the same time as a principle in a giving of universal law" (CPrR, 5:30/CEPP:164). Kant nonetheless does not formulate the "fundamental law" in its most general form, valid for all rational beings. Rather, in §7, Kant is concerned with the "fundamental law of pure practical reason" as human beings and not "holy" beings would be aware of it. Kant calls the fundamental law a categorical imperative only once in the second *Critique* (see CPrR, 5:32/CEPP:165). Apart from this, Kant prefers the plural form (categorical imperatives), which refers to the duties that are

derived from the one categorical imperative (cf. also G, 4:421 [1785]/CEPP:73). (A duty – *officium* – is, according to Wolff, an action we have an obligation – *obligatio* – to complete.)

It is left to §8 to distinguish between the "[*a*]*utonomy* of the will [*Wille*]" and the "*heteronomy* of choice [*Willkür*]" (CPrR, 5:33/CEPP:166). ("Will" [*Wille*] and "faculty of choice" [*Willkür*] are often indiscriminately used by Kant; cf. CPrR, 5:36/CEPP:169 and MM, 6:213 [1797]/CEPP:375.) Since the moral law is the law of a free will, we also cognize ourselves as free from a positive point of view. This positive conception of freedom gives practical-objective reality to the idea of freedom that was discussed in the first *Critique* as a mere transcendental idea.

In Remark I, Kant argues once again that the heteronomy of choice (*Willkür*) rests on the representation of sensible and material objects, whose existence we would like to bring about via action. Additionally, he points to the fact (in Remark II) that the prescriptions of morality are cognizable "even to the most common human beings" (CPrR, 5:35/CEPP:168); he once again stresses some of the characteristics and advantages of the "fundamental law," and he lays out a typology of all material principles of morality.

In the section entitled "On the Deduction of the Principles of Pure Practical Reason," Kant first reminds us that the *practical* reality of the moral law has already been shown with the fact of pure reason, and that this consciousness of the fundamental law of morality is "inseparably" (CPrR, 5:42/CEPP:173) connected with the freedom of the will. As such, there are discussions that show a contrast between the Analytic of the first and the second *Critique*. Since we do not possess an intellectual intuition of the world of understanding, the "supreme principle of practical reason" (CPrR, 5:46/CEPP:177) cannot be formally deduced by means of theoretical or speculative reason. Nevertheless, the moral law is "firmly established of itself": the objective reality of the most supreme principle is secured by "a fact of pure reason of which we are a priori conscious and which is apodictically certain," even though "it be granted that no example of exact observance of it can be found in experience" (CPrR, 5:47/CEPP:177). It is important to see that the certainty of this fact is asserted against the possibility of its being *empirically* called into question. In the Exposition, the question of how that which is real is also possible is not yet answered. Standing in for the vainly desired theoretical deduction of the moral law is the thought that the law, for its part, serves as the deduction of our capacity for freedom (CPrR, 5:47/CEPP:178). Freedom involves the idea of an unconditional and "absolute spontaneity" (CPrR, 5:48/CEPP:178) in a positive sense that was left indeterminate by theoretical reason. If the moral law, of which we are aware a priori, serves as the principle of the deduction of our capacity for freedom, then the principles of pure practical reason are justified according to their possibility.

In the section entitled "On the Warrant of Pure Reason in Its Practical Use to an Extension Which Is Not Possible to It in Its Speculative Use," Kant asks how we can apply the category of causality to the pure will, even though the first *Critique* deduced the objective reality of all the categories of the pure understanding exclusively with respect to their application to objects of possible (empirical) experience. In his opinion, the "fact of pure reason" shows that pure reason is practical and that the determination of our pure will (of pure practical reason) by means of reason "is unavoidable" (CPrR, 5:55/CEPP:184).

Chapter II How are we to understand the "concept of an object of pure practical reason," and in what way is it connected to the category of causality from freedom? Kant refers to the ambiguity of the Latin words *bonum* and *malum*. These can refer to well-being (*das Wohl*) and ill-being (*das*

Übel), on the one hand, but also to moral good (*das Gute*) and evil (*das Böse*), on the other. If we determine our (lower) faculty of desire by means of a material object of our will, which is given to us on the basis of our needs and inclinations, then the result of our action is our well-being (pleasure) or our ill-being (displeasure). At the same time, we can never be certain that we also in fact achieve our well-being. Only a contingent and not a necessary connection exists between the willing of a material end and its actual achievement. By contrast, the concepts of good and evil are not given to us by our inclinations but are the "consequences of the a priori determination of the will" (CPrR, 5:65/CEPP:192) by pure reason. The law is the form of the good, the absence of formality being an indicator of evil.

With the "*Table of the categories of freedom* with respect to the concepts of the good and evil" (CPrR, 5:66/CEPP:193–4; cf. R6888, 19:192–3 [1776–8?]; R6889, 19:194 [1776–8? 1778–9?]), Kant freshly interprets the relation between functions of judgment and categories as presented in the *Critique of Pure Reason*. The pure categories of the understanding that are derived from the table of the functions of judgment in the first *Critique* are designated as "categories of nature" (CPrR, 5:65/CEPP:193) in the second *Critique*. If these functions of judgment are used to determine our freedom, Kant calls them "categories of freedom" (CPrR, 5:65/CEPP:192). The categories of causality are applied to the pure will (and thereby to the "supersensible," CPJ, 5:175 [1790]/CECPJ:63). They therefore determine the use that we make of our nonempirical capacity of the pure will (CPrR, 5:54, 103/CEPP:183, 222–3). The categories of freedom aim at the unified determination of the will, not at the sensible conditions of the realization of its ends.

With its own table of categories that is in certain respects very difficult to interpret, the *second* chapter is supplemented with a section declared to be a "remark" (CPrR, 5:70/CEPP:197) that bears the title "On the Typic of Pure Practical Judgment" (CPrR, 5:67/CEPP:194). In this remark, it is supposed to be shown how pure practical judgment subsumes a concrete action in space and time under the moral law. According to Kant, this subsumption definitely cannot rest on a schema of the transcendental imagination because moral good refers to something supersensible. Empirically determinable action as such has no moral quality, such that no schema can be provided that mediates between the intelligible moral law and sensible action. Nonetheless, pure practical judgment needs a rule, according to which it can subsume an action under the moral law. This rule is given to it via the understanding. It is the mere form of a law that mediates between morality and sensible nature. As such, natural law functions as a typic of the moral law in its formality, referring solely to the pure understanding. Pure practical judgment can in this way subsume an action under the moral law in that it judges according to the following rule: "ask yourself whether, if the action you propose were to take place by a law of the nature of which you were yourself a part, you could indeed regard it as possible through your will" (CPrR, 5:69/CEPP:196).

Chapter III Under the title "On the Incentives of Pure Practical Reason," Kant turns to a topic that may not be immediately obvious within the context of the second *Critique*: if pure reason was already shown to be objectively practical and the objects of our volition were identified via the moral concepts of good and evil, why do we also need a doctrine of incentives? This question finds an answer against the background of the Kantian distinction between the rational and sensible nature of the human being. In order for us to consider moral reasons and commands subjectively, pure practical reason must affect our sensible nature, i.e. it must bring about an interest in such things in us. Insofar as our practical considerations are put into action via

maxims, by means of which we explain our actions empirically, our volition rests, in the first instance, on empirical motives. In opposition to these, pure reason must demonstrate its practical relevance. With his doctrine of the moral feeling of respect, Kant attempts to show that we take the commands of pure practical reason seriously as human beings. Objectively practical reason brings about a feeling of respect for the moral law in us, which plays the role of "a subjective determining ground – that is, an incentive" (CPrR, 5:75/CEPP:201). It is only because we feel respect for the moral law that the commands of pure reason are not cognitive curiosities for us. Kant does not deny that we are tied to the moral law through a feeling; but this feeling is not "*pathological*" (CPrR, 5:75/CEPP:200); it is rather effected in us by pure reason itself. Respect for the moral law is an incentive operative *next to* pure practical reason; it is rather nothing other than "morality itself subjectively considered as an incentive" (CPrR, 5:76/CEPP:201).

The argument of the Analytic is thereby concluded: pure practical reason determines our will *formally* via the moral law; it determines us *objectively* but *materially* under the concepts of good and evil; and it effects in us a feeling of respect, which functions as a *subjective incentive* of our moral action. It is only because we experience respect for the moral law that we also take an "*interest*" (CPrR, 5:79/CEPP:204) in the moral good. We have the *free* choice of whether our happiness or whether our respect for the moral law should be the determining ground of our action. We only act *autonomously*, however, when we determine our power of choice (*Willkür*) via the moral law. Pure practical reason addresses us subjectively in the form of a categorical ought, because with the feeling of respect, it itself ensures that we subjectively take it seriously in our practical deliberations. Pure reason is at the same time the principle of adjudication (*principium dijudicationis*) and the principle of execution (*principium executionis*) of human action.

In the section entitled "Critical Elucidation of the Analytic of Pure Practical Reason," Kant discusses the difference between the "systematic form" (CPrR, 5:89/CEPP:211) and the "content of the cognition" (CPrR, 5:91/CEPP:213) of the Analytics in the first and second *Critique*. The emphasis of his exposition is on the (transcendental) concept of freedom. He wants to reject an empirical conception of human freedom that would collapse into fatalism. But the danger does not originate in empiricism only. Our freedom is also threatened by the existence of God as the first cause of all creation. If God were the cause of substance – and Kant presupposes that he is – then human action would be determined by its noumenal substantiality and mediately by the causality of God. The human being would be a thinking automaton (cf. CPrR, 5:101/CEPP:221; cf. CPrR, 5:94, 96/CEPP:215, 217 ("psychological freedom") and A803/B831 = CECPR:676).

Part One, Book Two: The Dialectic of Pure Practical Reason

Chapter I "Pure reason always has its dialectic," because "it requires the absolute totality of conditions for a given conditioned, and this can be found only in things in themselves" (CPrR, 5:107/CEPP:226; cf. G, 4:391/CEPP:46–7 and A796–7/B824–5 = CECPR:672–3). Its dialectic results from its search for the "unconditioned totality of the *object* of pure practical reason, under the name of the *highest good*" (CPrR, 5:108/CEPP:227). The two objects of our volition are unified in the idea of the highest good: on the one hand, our action aims at our own happiness, and on the other, we give ourselves an object of our action.

Chapter II According to Kant, virtue is the supreme good and the supreme condition of our worthiness to be happy; but it alone is not yet "the whole and complete good as the object of the

faculty of desire of rational beings" (CPrR, 5:110/CEPP:228). We human beings not only want to prove ourselves worthy of happiness through our virtue. The doctrine of the highest good is meant to explain why we can also hope to take part in happiness, even when we refrain from realizing our sensible-material ends for the sake of virtue (CPrR, 5:114/CEPP:232).

But how can a synthetic unity of virtue and happiness be thought? Its search for an answer leads pure practical reason into an antinomy (Section I). Both possible conceptions of a synthetic unity between virtue and happiness are judged to fail: according to the *first* conception, our desires for happiness represent our motives for acting virtuously. This conception fails because we do not act virtuously if we choose virtue as a mere means to happiness. According to the *second* conception, our striving for virtue is regarded as the effecting cause of happiness. We do not act virtuously because we want to be happy, but insofar as we act for the sake of virtue, our happiness will also be brought about. According to Kant, this conception is similarly deemed to fail: in the sensible world there is no necessary (conceptual) connection between virtue and happiness.

Kant rejects the, in origin, Socratic claim, according to which the righteous person lives well and the unrighteous person miserably (Plato, *Politics*, 353e and 354a). The pain that the virtuous person experiences when he compares his own unhappiness "with the happiness of the depraved" (MPTT, 8:261 [1791]/CERRT:29) persists in this world without any consolation. With this argument, Kant does not want to claim that the evil person is an amoralist (who is not *in toto* seized upon by the binding effect of pure practical reason) or even an immoralist (for whom "resistance to the law would itself be thereby elevated to incentive" (Rel, 6:35 [1793]/CERRT:82). He only wants to draw attention to the fact that this binding effect can, subjectively considered, be present in various degrees of intensity: the "evil person" (*Bösewicht*) is a person who is indeed familiar with the validity of the moral law, but its pangs of conscience are so low that they can indeed lead a happy life if they place their own happiness above morality.

The antinomy of pure practical reason is thereby made apparent: the highest good is a necessary object of our will because pure reason has a need to think of the unconditioned for every condition; but a necessary connection between virtue and happiness is excluded from the sensible world. If this were the last word of the critique of our practical capacity of reason, the moral law, which commands that we pursue this object, would have to be "fantastic and directed to empty imaginary ends and must therefore in itself be false" (CPrR, 5:114/CEPP:231).

The antinomy can be resolved (Section II). The first conception is and remains false. But if we assume the distinction between thing in itself and appearance, the second conception, according to Kant, can be given a convincing interpretation. We are entitled to regard the "virtuous disposition" (CPrR, 5:114/CEPP:232) as the effectual cause of happiness because it indicates the causality of the subject that exists in the intelligible world. Under this assumption, a proportionality of (supersensible) virtue and (sensible) happiness "can at least be thought as possible (though certainly not, on this account, cognized and understood)" (CPrR, 5:119/CEPP:235).

The thought process of the "dialectic" is not completed with the resolution of the antinomy because the concept of the highest good, with respect to its possibility, must still be deduced. But before Kant carries out this deduction with the postulates of the immortality of the soul and the existence of God, in Section III ("On the Primacy of Pure Practical Reason in Its

Connection with Speculative Reason") he adopts the terminology of an "interest of reason" (A462ff./B490ff. = CECPR:496ff.; see also G, 4:460n./CEPP:105n.; A667/B695 = CECPR:603–4; MM, 6:212–13/CEPP:373–4): an interest is connected to the speculative use of reason that is directed towards the cognition of the highest principles of the cognition of any object a priori. By contrast, practical interest is directed toward the highest good. How do these two interests relate to one another? Is there a conflict between them? With the language of the primacy of pure practical reason over speculative reason, Kant wants to express that speculative reason can accept claims as "sufficiently authenticated" (CPrR, 5:121/CEPP:237), even though this authentication is made by the voice of pure practical reason. Whatever it determines to be a necessary, a priori object of our volition is acceptable for speculative reason if the latter can think of this object as possible. If the first *Critique* had proved, from a speculative point of view, that there is no distinction between thing in itself and appearance, then we would have been deceiving ourselves in our consciousness of the pure moral law. We must be able to think (negative) freedom before we are able to give it a practical content (CPrR, 5:42–3/CEPP:173–5; cf. CPrR, 5:46, 48, 136/CEPP:176–7, 178–9, 249 and Bxxviii–xxix/CECPR:115–16).

Which theoretical principles are authenticated by the idea of the highest good? The first postulate (Section IV) concerns the immortality of the soul. If the highest good is the necessary object of pure practical reason, then we must also be able to expect a "*complete conformity* of dispositions with the moral law" (CPrR, 5:122/CEPP:238). But the ideal of a holy will can only be thought of as "an *endless progress*" (CPrR, 5:122/CEPP:238), and this presupposes the immortality of our soul. Our hope that our moral strivings might not be chimerical and that moral requirements are not "empty figments of the brain" (A811/B839 = CECPR:680) points to the continuity of a world that we occupy as intelligible beings. In the realm of freedom, there is no death. The view, formulated as a mere hypothesis from the perspective of speculative reason, that "all life is really only intelligible" (A779–80/B807–8 = CECPR:664), receives its determinate meaning through pure practical reason.

The second postulate of pure practical reason concerns the existence of God (Section V). By acting virtuously, we make ourselves worthy of happiness, but only through our belief in the existence of God can we also hope to one day take part in happiness. Connected to this postulate is the idea that moral requirements are the bids of God (CPrR, 5:129/CEPP:244).

The second *Critique*'s doctrine of the postulates is expanded upon in Section VI ("On the Postulates of Pure Practical Reason in General") by the claim that the positive conception of freedom also represents a postulate of pure practical reason. Why freedom, which is the *ratio essendi* of the moral law, must also be postulated is not clearly explained by Kant.

While the question of Section VII ("How Is It Possible to Think of an Extension of Pure Reason for Practical Purposes Without Thereby also Extending Its Cognition as Speculative?") had already been discussed by Kant with reference to the possibility and practical reality of the moral law and the idea of a free will, he now concentrates on the a priori object of pure practical reason. The highest good is only possible if one presupposes "three theoretical concepts" (CPrR, 5:134/CEPP:248), namely the transcendental ideas of "God, freedom and immortality" (CPrR, 5:5, 13, 134, 138/CEPP:141, 147, 248, 251). From a speculative point of view, these ideas are merely problematic concepts ("thought-entities," A771/B799 = CECPR:659) that have no object of possible experience and that exclusively represent "*regulative* principles" (CPrR, 5:135/CEPP:249) of their own use. From a practical point of view, on the other hand, we expand our knowledge through these postulates of pure reason.

In Section VIII ("On Assent from a Need of Pure Reason"), Kant distinguishes between needs of inclination that represent subjective wishes and needs of pure reason. The latter function as reason's true interests. Bound up with the speculative use of reason is the need to find the unconditioned for all things conditioned in our cognition. We cognize the order and purposiveness of the world through our own understanding, but by the speculative use of our reason, we are led to the hypothesis of the existence of God as the creator of this world. On the other hand, the need of pure practical reason presupposes the duty, derived from the moral law, to promote the highest good possible through my action. If it is our duty to promote the highest good, then this good must also be practically possible. The postulates of God, freedom, and immortality are therefore objects "of a pure practical rational belief" (CPrR, 5:144/CEPP:255; cf. CPrR, 5:126/CEPP:241; A829/B857 = CECPR:689; Rel, 6:103/CERRT:137).

The Dialectic concludes with a short section ("On the Wise Adaptation of the Human Being's Cognitive Faculties to His Practical Vocation"). At first glance, nature appears to have treated us in a "stepmotherly" (CPrR, 5:146/CEPP:257) fashion because it has given us a speculative capacity of reason that proves itself to be entirely insufficient for solving its most important problems and satisfying our deepest needs. Would it not be better if we possessed a speculative reason, the use of which would enable us to satisfy all our inclinations as well as cognize "*God and eternity*" (CPrR, 5:147/CEPP:258)? Kant answers this question in the negative: if we were able to formally cognize God and our immortality as objects of the theoretical use of our reason, then we would no longer act against the moral law. But then fear and hope, and not respect for the moral law, would inevitably be the motives of our action in his view. It is therefore just because we are not able to cognize God and immortality theoretically that we are capable of proving ourselves worthy of happiness.

Part Two: The Doctrine of Method of Pure Practical Reason

The moral law will exhibit its motivational power if it is "brought to bear on the human heart" (CPrR, 5:152/CEPP:262). In order to achieve this, Kant suggests a two-part method that is supposed to proceed from extrinsic motivation via empirical well-being and external sanctions (legality) to intrinsic motivation via respect for the moral law (morality). Self-interest, fellow feeling, and sympathy are for Kant the empirical starting points for entering into the *mundus intelligiblis* and our consciousness of the moral law. In a *first* step, we must habituate children and adolescents into judging whether free action externally corresponds to the moral law, and we must turn their attentions towards the question of whether action proceeds from respect for the moral law. According to Kant, a growing interest in morally good action is bound up with constant practice in this culture of practical judgment, but this generally mediate "satisfaction" (CPrR, 5:160/CEPP:268) in no way means that the judger already possesses a pure moral disposition. For this reason, in a *second* step an adolescent's attention must be draw "to the purity of will" (CPrR, 5:160/CEPP:268) with the aid of moral examples. Via the hereby effected "*respect for ourselves* in the consciousness of our freedom" (CPrR, 5:161/CEPP:269), the moral law is finally given subjective access to the human mind.[1]

Related terms: **Antinomy**, **Autonomy**, **Categorical imperative**, **Cognition**, **Concept**, **Critique**, **Desire**, **Disposition**, **Doctrine**, **Feeling**, **Freedom**, **God**, **Heteronomy**, **Highest good**, **Immortality**, **Intelligible**, **Postulates of pure practical reason**, **Practical**, **Practical reason**, **Reason**, **Receptivity**, **Table of categories**, ***Wille***, ***Willkür***

Note

1. I am indebted to Michael Walschots for his translation of this paper, which was originally written in German.

Heiner F. Klemme

***On the Use of Teleological Principles in Philosophy* (UTP, Ak. 8:157–84 / Cambridge Edition, *Anthropology, History, and Education*, pp. 192–218) (*Über den Gebrauch teleologischer Principien in der Philosophie*)** This text appeared as an article in two parts in the literary magazine *Teutscher Merkur* in 1788. The primary focus of this short piece lies in answering objections that had been raised against Kant's conception of the human race by Georg Forster, professor of natural history at Vilnius. The essay is significant, however, not only as a defense of Kant's earlier view, first developed in his 1775 ODR and 1785 HR, but also as an investigation into the role of teleological principles for the study of nature. Kant's reply to Forster presents a preliminary but insightful treatment of a theme to which Kant turns his full attention two years later in the CPJ. The text ends with an endorsement of the work of Karl Leonhard Reinhold, a follower of Kantian philosophy and more supportive critic than Forster of Kant's writings on natural history.

Kant begins his reply to Forster with a clarification of the concept of race as a "*radical* peculiarity indicating a common phyletic origination and at the same time permitting several such persistently hereditary characters ... of the same phylum" (UTP, 8:163/CEAHE:199). Different races can originate from the same phylum insofar as it contains "predispositions" (UTP, 8:165/CEAHE:201; also translated as "germs") for hereditary features purposive for different environments. The differentiation of the races results from the realization of such features under different environmental conditions. Races differ because of their varying hereditary characteristics, by contrast with varieties or "sorts" (*varietates nativae*) (UTP, 8:164/CEAHE:200) whose differentiating traits are not necessarily passed on to their offspring. Kant points out that the concept of race thus spelt out inherently belongs to natural history and must be distinguished carefully from concepts of natural description. In order to study the origin and development of the human species rather than "mere methodical nomenclature," we must "pay attention to that which could indicate the phyletic origin, not just the resemblance of characters" (UTP, 8:164/CEAHE:200).

With these conceptual clarifications in place, Kant addresses two substantive disagreements with Forster. The first concerns the correct application of the concept of race. Forster recognizes only two human races, one black and one white, and construes all other differences as the result of environmental variation. By contrast, Kant regards other types of skin color as equally heritable and as a "mark" of racial difference (UTP, 8:170/CEAHE:206). Kant's reasoning is empirical and grounded in what he regards as evidence of "unfailing half-breed generation" (UTP, 8:170/CEAHE:206). However, some of this supposed evidence seems to rest on prejudices concerning the unchanging character of different ethnic groups (UTP, 8:175–6/CEAHE:210–11).

The second disagreement concerns the unity of the human species. While Forster believes that the black and white races have distinct phyla, Kant argues for one common origin. A necessary condition for different races having originated from a common phylum is their ability of "gaining fertile progeny" (UTP, 8:164–5/CEAHE:200) with one another, a condition that, as Kant points out, is satisfied in the case of the human races. Kant argues furthermore that

the rational principle of parsimony favors his own hypothesis of monogeneticism over Forster's polygeneticism. Forster's "system does not procure the slightest further ease for the possibility of rational comprehension," compared with Kant's much simpler alternative "according to which the germs are originally implanted in one and the same phylum and subsequently develop *purposively for the first general population*" (UTP, 8:169/CEAHE:204). On Kant's account, we therefore have reason to believe that different human races share a phyletic origin.

Kant's disagreements with Forster extend not only to substantive issues in the theory of race but also to its methodology, concerning in particular the use of teleology in natural history. Kant argues that the use of teleological principles is justified since "the concept of an organized being already includes that it is some matter in which everything is mutually related to each other as end and means, which can only be thought as a *system of final causes*" (UTP, 8:179/CEAHE:214). The conception of organized beings to which Kant alludes here prefigures his conception of the organism as a "natural [end]" (CPJ, 5:369 [1790]/CECPJ:242), spelt out in detail in the second half of the CPJ. According to this conception, teleological principles are in use whenever we investigate organisms. Kant thus suggests that we "derive all organization [of means and ends] from organic beings" together with the "*original predispositions*, which were to be found in the organization of its phylum" (UTP, 8:179/CEAHE:214). No special justification is required, for instance, for the principle that racial differences are the result of a purposive development in given environments.

Kant's defense of the employment of teleological principles consciously excludes the question of how the teleological organization in the original "phylum itself *came about*" (UTP, 8:179/CEAHE:214). As Kant reminds us with an indirect reference to the Transcendental Dialectic, human reason "cannot and may not at all concoct a priori *basic powers*" in order to explain events in nature it does not know, "for then it would devise nothing but empty concepts" (UTP, 8:180/CEAHE:215). We know a basic power that brings about teleological organization "only *in ourselves*, namely in our understanding and will, as a cause of the possibility of certain products that are arranged entirely according to ends, namely that of *works of art*" (UTP, 8:181/CEAHE:216). Kant argues that the only way to determine anything about the cause of organized beings is therefore to "think an *intelligent being* along with them – not as though we understood that such an effect is *impossible* from another cause" but "since those ends [i.e., organisms] cannot be represented at all without such an analogy" (UTP, 8:182/CEAHE:216). Once again foreshadowing his account in the CPJ, Kant presents teleological principles as having analogical status that can be used "where sources of theoretical cognition are not sufficient" (UTP, 8:160/CEAHE:196; cf. CPJ, 5:375, 388/CECPJ:247, 259–60).

Related terms: **End**, **History**, **Organism**, **Purposiveness**, **Race**, **Teleological judgment**, **Teleology** *Angela Breitenbach*

1790

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the rational principle of parsimony favors his own hypothesis of monogeneticism over Forster's polygeneticism. Forster's "system does not procure the slightest further ease for the possibility of rational comprehension," compared with Kant's much simpler alternative "according to which the germs are originally implanted in one and the same phylum and subsequently develop *purposively for the first general population*" (UTP, 8:169/CEAHE:204). On Kant's account, we therefore have reason to believe that different human races share a phyletic origin.

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Kant's three books have long been treated as a trilogy, Kant had originally conceived of the work that would become the first *Critique* as all that would be necessary as the foundation for his complete system of philosophy: in the letter of June 7, 1771, in which he announced to his former student Markus Herz that he was busy with the work that he then called "The Bounds of Sensibility and of Reason," he stated that this book would "work out in some detail the foundational principles and laws that determine the sensible world together with an outline of what is essential to the Doctrine of Taste, of Metaphysics, and of Moral Philosophy" (C, 10:123/CEC:127). In his famous letter to Herz of February 21, 1772, in which he now called the work "The Limits of Sensibility and Reason," he said that it would have two parts, "a theoretical and a practical"; that "The first part would have two sections, (1) general phenomenology and (2) metaphysics, but this only with regard to its nature and method"; and that the second part would likewise have two sections, "(1) the universal principles of feeling, taste, and sensuous desire, and (2) the first principles of morality" (C, 10:129/CEC:132). At this stage, Kant did not imagine that taste, one of the central topics of the eventual third *Critique*, would need a separate foundational work. When he finally published the *Critique of Pure Reason* in 1781, he explained his appropriation of the term "aesthetics," which had been introduced by Alexander Gottlieb Baumgarten in 1735 to connote a logic or science of the beautiful, for his own theory of space and time as the universal but subjective forms of our intuition, part of the "general phenomenology" he had foreseen in 1772, with the statement that Baumgarten's hope "of bringing the critical estimation of the beautiful under principles of reason, and elevating its rules into a science," had failed (A21n./B35n. [1781/7] = CECPR:156n.), so the term was available for his alternative usage. Kant did not retract this judgment in the second edition of the first *Critique*, prepared during 1786, although he slightly weakened his criticism of Baumgarten's proposed science to say not that it could never yield "a priori rules according to which our judgment of taste must be directed," but that it could never yield *determinate* rules, the position he would adopt in the eventual third *Critique*. Still, on the verge of sending off to the printer the second *Critique*, the *Critique of Practical Reason*, that he had spun off from his work on the revision of the first, in a June 1787 letter to Christian Gottfried Schütz, Kant still said only that he would next "start on the Foundations of the Critique of Taste" (C, 10:490/CEC:262). This is Kant's first recorded suggestion that the "critique of taste," which even in the second edition of the *Critique of Pure Reason* he had still said was merely "psychological," would need a philosophical foundation of its own. But there is still no suggestion that this task would be in any way connected, as it is in the subsequent *Critique of the Power of Judgment*, to a critical reconstruction of *teleology* in the judgment of organisms in nature and of nature as a systematic whole. The idea of this connection is first documented only in Kant's letter to Carl Leonhard Reinhold of December 28 and 31, 1787, in which he states that he is "now at work on the critique of taste, and [has] discovered a new sort of a priori principles, different from those heretofore observed," namely a priori principles for "the faculty of feeling pleasure and displeasure," which in turn put him "on the path to recognizing the three parts of philosophy, each of which has its a priori principles," namely "theoretical philosophy, teleology, and practical philosophy" (C, 10:514/CEC:272). We can thus infer that Kant wrote the entire text of the third *Critique* between January 1788 and January 1790, when he sent the manuscript to the publisher complete except for the new introduction he wrote in the following month, the published version of the introduction (CPJ, 5:171–98/CECPJ:59–83), which replaced an earlier

version of the introduction (the First Introduction) that he had written early in 1789 but that was published in its entirety only in 1914 (CPJFI, 20:195–251/CECPJ:3–51).

Kant's letter to Reinhold does not explain what the connection actually is between the critique of taste and the a priori principles of pleasure and displeasure, on the one hand, and teleology on the other; establishing a clear connection between the two main parts of the *Critique of the Power of Judgment* has always been an interpretive challenge. The first main part of the work is the "Critique of the Aesthetic Power of Judgment," in which Kant deals first with the character of simple, "pure," or "free" experiences and judgments of beauty, such as the beauty of a flower or a seashell; next with the more complex case of "adherent" beauty, that is, the beauty of something that is also recognized to have a definite purpose, such as a building of a specific type, e.g., an arsenal or a church; then with the experience of the sublime; and finally with the experience and judgment of the arts, such as poetry, music, and so on. The second main part is the "Critique of the Teleological Power of Judgment," in which Kant deals first with our judgments of individual organisms as self-contained systems and then with our judgment of nature as a whole as a system, which leads Kant to a restatement of the moral or "ethicotheology" already adumbrated in the previous two *Critique*s. Kant also deals with one additional topic in the introduction to the book, namely, the systematicity of the *laws* of nature and our knowledge of them, as contrasted to the systematicity of nature itself. What is the connection among these topics that led Kant to think that they should be treated within a single book?

Kant provides two different accounts of the link among the diverse topics of the third *Critique*. One is in terms of a newly introduced distinction between "determining" (*bestimmenden*) and "reflecting" (*reflektierenden*) judgment. In the former, "the universal (the rule, the principle, the law) is given," and a particular is subsumed under it on the basis of the directions that the rule or law contains in its marks or predicates, as when I apply the concept *triangle* to a road sign that I see because the concept itself tells me to apply it to any closed plane figure that contains three interior angles. In the latter, "only the particular is given, for which the universal is to be found" (CPJ, 5:179/CECPJ:66–7; CPJFI, 20:211/CECPJ:15). The aesthetic judgments with which Kant deals – judgments of beauty, sublimity, and art – are supposed to be examples of reflecting judgment, as are the teleological judgments about organisms, about the system of natural laws, and about nature itself as a system. The second link that Kant introduces is the concept of "purposiveness" (*Zweckmäßigkeit*), and here his idea is that the diverse forms of judgments with which he is dealing in the third *Critique* are all judgments about special kinds of purposiveness, distinct from such ordinary judgments of purposiveness as when we say that the purpose of a house is to keep its inhabitants dry, warm, and private or that the house was built or bought to realize that purpose. Aesthetic judgments are supposed to be judgments of "subjective" or "formal" purposiveness, in which we judge that an object satisfies our own subjective purpose of cognition and think of it *as if* it were designed to do so, while teleological judgments are "objective" but "regulative" rather than "constitutive" judgments, in which the only way for us to conceive of either individual organisms or species or of nature as a whole is *as if* they were purposive and designed systems, but we are not entitled to assert that they actually are.

Both of these ways of explaining the link between the parts of the *Critique of the Power of Judgment* have their uses and also their problems. The various forms of aesthetic judgment can be understood as forms of reflecting judgment insofar as we are looking for a universal, but we must keep in mind that the universal that we are seeking is not a concept or rule from which the

beauty or sublimity of an object can be inferred, but rather just the ideal of universal validity or consensus in our response to beautiful or sublime objects. And while in the case of the system of the laws of nature, the idea that we are seeking concepts to apply to given particulars is not misleading – we are seeking concepts of intermediate generality, such as the concepts of gravitation or combustion, to fit between pure, synthetic a priori principles, such as that every event has some cause, and our experience of particular objects (CPJ, 5:179–80/CECPJ:67) – the model fits a little more loosely in the case of teleological judgments or organisms or of nature as a system, where we are not so much seeking particular concepts as a way to understand or explain those things. In the case of purposiveness, the problem is not so much that the concept of purposiveness does not fit the cases in the way Kant suggests, as that what Kant calls the principle of purposiveness does not fit the case of aesthetic judgment as well as it does that of teleological judgment. Kant states the principle of purposiveness in various ways, but one statement is that "the power of judgment must ... assume it as an a priori principle for its own use that what is contingent for human insight in the particular ... nevertheless contains a lawful unity" (CPJ, 5:183/CECPJ:70). The problem is that while this might work for the case of teleological judgment, in the case of aesthetic judgment, particularly the cases of natural and artistic beauty, our experience of pleasure seems to depend upon a feeling that the unity of the appearance or design of the object *is* contingent, and would thus be undermined by the assumption that it is actually necessary.

For these reasons, Kant's two explanations of the unity of the third *Critique* have to be used with care. In any case, Kant's deeper reason for connecting aesthetics and teleology in a single work may have been something else, namely his thought that

> although there is an incalculable gulf fixed between the domain of the concept of nature, as the sensible, and the domain of the concept of freedom, as the supersensible, ... yet the latter **should** have an influence on the former, namely the concept of freedom should make the end that is imposed by its laws real in the sensible world; and nature must be able to be conceived in such a way that the lawfulness of its form is at least in agreement with the possibility of the ends that are to be realized in it in accordance with the laws of freedom. (CPJ, 5:175–6/CECPJ:63)

In other words, we human beings must be able to think that the laws and ends of our freedom – that is, the laws and ends of morality – can be realized within the nature in which we live, *not* just in some world that is "future for us" (A811/B839 = CECPR:680). The unifying thought of the third *Critique* is then that both aesthetic experience – the experience of natural beauty, the experience of artistic beauty as a product of human nature, the experience of the sublime triggered by nature – and the teleological experience of organisms in nature and of nature as a whole as a system – suggest to us that nature is a realm within which the laws and goals of human freedom and morality can be realized. Kant does not emphasize this thought at every stage of his argument, but it does become explicit at crucial moments.

The two main parts of the book will now be described, with references to the introduction(s) inserted along the way. The "Critique of the Aesthetic Power of Judgment" is divided into a first section, itself divided into two "books," the "Analytic of the Beautiful" (§§1–22) and the "Analytic of the Sublime" (§§23–54), and a second section, the "Dialectic" (§§55–9), with a one-section "Doctrine of Method" as an "Appendix" (§60). In a letter to his former student Johann Gottfried Carl Christian Kiesewetter, who was helping with the production of the book in

Berlin, Kant suggested that a third "book" should have begun with the Deduction of Judgments of Taste (at §30) (C, 11:154 [April 20, 1790]; see CECPJ:xliii–xliv), but this correction was not made in any later editions. In fact, the first section of the "Critique of the Aesthetic Power of Judgment" would have best been divided into four parts, the "Analytic of the Beautiful" as it stands, the "Analytic of the Sublime" proper (§§23–29), the "Deduction of Aesthetic Judgments" (§§30–42), and Kant's theory of fine art (§§43–54). Meanwhile, after an introductory section (§61), the second half of the book, the "Critique of the Teleological Power of Judgment," is more cleanly divided into three parts of approximately equal length, the "Analytic of the Teleological Power of Judgment" (§§62–8), the "Dialectic of the Teleological Power of Judgment" (§§69–78), and again an appendix, the "Doctrine of Method," but this time a dozen sections (§§79–91). Here is where the role of the third *Critique* in bridging the gulf between nature and freedom is most clearly and fully brought out.

Aesthetics

Kant begins the exposition of his aesthetics by analyzing judgments of beauty, also called judgments of taste, starting with the simplest case, the pure judgment of beauty, subsequently called free beauty, such as the beauty of a natural object like a flower or of a piece of decorative art like a border on wallpaper. The analysis is presented in the form of four "moments" or features of the judgment of taste, although its results are also presented as constituting a definition of the predicate "beautiful" (CPJ, 5:211, 219, 240/CECPJ:96, 104, 124) or the property of beauty (CPJ, 5:235–6/CECPJ:120). The four moments are organized by the headings of Kant's table of categories in the first *Critique* (A80/B106 = CECPR:212). The first moment of the judgment of taste, concerning its "quality," is that it is made "through a satisfaction or dissatisfaction **without any interest**," and that "the object of such a satisfaction is called **beautiful**" (CPJ, 5:211/CECPJ:96), as opposed to "agreeable" or "good." That which is agreeable pleases the senses without any higher cognitive activity, while that which is good is judged to be so by the subsumption of the object under some determinate concept of its practical use or moral purpose. Kant also explains the disinterested pleasure in beauty as prompted solely by the "mere representation" of the object rather than by any concern with its existence, such as how it was produced or how it may be used (CPJ, 5:204–5/CECPJ:90–1). The second moment of the judgment of taste, concerning its "quantity," is that "The beautiful is that which, without concepts, is represented as the object of a **universal** satisfaction" (CPJ, 5:211/CECPJ:96), unlike a judgment of mere agreeableness, which claims no universal validity, or a judgment of goodness, which may claim universal validity but only on the basis of the subsumption of an object under some determinate concept. Kant also says that a judgment of beauty claims "subjectively" rather than "objectively" universal validity, meaning validity of the judgment about a particular object for all human subjects or experiencers of it, but not validity for all members of some class to which the object is assigned on the basis of some determinate concept of it (CPJ, 5:215/CECPJ:100). Kant makes it clear that the claim of subjectively universal validity is ideal, valid for all humans under optimal circumstances, and is not automatically undermined by failure of consensus among actual people (CPJ, 5:216, 237/CECPJ:101, 121–2). The third moment, concerning the "**relation** of the ends that are taken into consideration" in judgments of taste, states that

> nothing other than the subjective purposiveness in the representation of an object without any end (objective or subjective), consequently the mere form of

> purposiveness in the representation through which an object is **given** to us, . . . can constitute the satisfaction that we judge, without a concept to be universally communicable, and hence the determining ground of the judgment of taste. (CPJ, 5:221/CECPJ:106)

By this, Kant means that a beautiful object satisfies the subject's general aim for cognition without being subsumed under any more determinate concept of its own purpose or any other purpose of the subject. But Kant also interprets this requirement of formal purposiveness more concretely, to mean that beauty properly lies only in the purposiveness of the form of an object or its representation, for example in drawing or design rather than color in the case of painting and in composition rather than instrumentation in the case of music (CPJ, 5:225/CECPJ:110). Kant's move here is controversial. He also takes the third moment to entail that "Taste is always still barbaric when it needs the addition of **charms** and **emotions** for satisfaction" (CPJ, 5:223/CECPJ:108). This remark is directed against theorists who stressed the emotional impact of aesthetic objects, especially works of art, such as Jean-Baptiste Du Bos and Moses Mendelssohn; but Kant's own account of fine art will put this claim into question. Finally, the fourth moment, concerning "modality," is that "That is **beautiful** which is cognized without a concept as the object of a **necessary** satisfaction" (CPJ, 5:240/CECPJ:124), or as an "**exemplary** . . . necessity of the assent of **all** to a judgment that is regarded as an example of a universal rule that one cannot produce" (CPJ, 5:237/CECPJ:121). Since for Kant universality and necessity always coincide, it is not clear what this adds to the second moment.

All of this is analytical, unpacking what is meant by calling an object "beautiful." For Kant, something further, something synthetic, is needed to prove that we are entitled to use the term so analyzed. This is an explanation of the origin of aesthetic pleasure that is both plausible in its own right and satisfies the terms of the analysis. Kant's explanation is that our pleasure in a beautiful object is produced by a "free play" between imagination and understanding, triggered by the representation of an object, in which the imagination is animated within the general constraint of "lawfulness" set by the understanding but without the use of any determinate concept (CPJ, 5:189–90, 217–19, 240–1, 287/CECPJ:75–6, 102–4, 124–5, 167). Since the first *Critique* implies that insofar as we are conscious of an object at all we subsume it under empirical concepts constructed in accordance with the pure concepts of the understanding, this can only mean that in the case of a beautiful object, we feel a free play or lawfulness that goes *beyond* anything dictated by the empirical concept or concepts that obviously do apply to the object. For Kant's argument for the satisfaction of the four moments to work, not only must his claim that free play produces pleasure be plausible, but he must also be entitled to the assumption that, at least ideally, a beautiful object must trigger such free play in the mind of any observer. In the deduction of judgments of taste (CPJ, 5:238–9, 290–1/CECPJ:122–3, 170–1), Kant justifies the latter assumption on the ground that one must assume that others' minds work the same way as one's own in order to regard them as cognitive subjects at all. Again, this claim is controversial.

This is Kant's theory of the simplest cases of beauty. As his exposition proceeds, he introduces more complex cases. Still within the Analytic of the Beautiful, he adds the case of "adherent" beauty, in which we do recognize a concept of the purpose of an object as placing constraints on its acceptable form, but still find the object beautiful, presumably because there is room for free play with or within those constraints (CPJ, 5:229–30/CECPJ:114–15), and the case of the "ideal

of beauty," in which we recognize the outward beauty of the human figure as an "expression of the **moral**" (CPJ, 5:235/CECPJ:120), which is not dictated by any concept but must be the result of an act of imagination. Kant's theory of fine art may also be regarded as an expansion of his initial theory of beauty. He does not insist upon a purely formalist theory of fine art after all, but rather argues that the "spirit" of a work of fine art comes from an "aesthetic idea," or its sensible, imaginative expression of an idea of reason, and that an artistic "genius" is one who can find ways to express such ideas with imagination (CPJ, 5:313–18/CECPJ:191–6). Further, Kant maintains that complete expression includes "word," "gesture," and "tone," or "articulation, gesticulation, and modulation" (CPJ, 5:320/CECPJ:198), and this suggests that a work of art expresses emotion by its gesture and tone as well as form and intellectual content by its words or other articulations. Kant regards poetry as the most valuable of all the arts because it can most fully exploit all three of these dimensions of expression. Yet for all this, our response to art can remain genuinely aesthetic, because there are no rules how ideas and emotions must be expressed, but successful expression – "genius" – always involves a free play of the imagination.

Besides beauty, the other main topic of Kant's aesthetics is our experience of the sublime. Although Kant does not call judgments of sublimity judgments of taste, he does say that "The beautiful coincides with the sublime in that both please for themselves" (CPJ, 5:244/CECPJ:128), and further that the analytic of the sublime can use the same four moments that were used in the analysis of judgments of taste (CPJ, 5:247/CECPJ:130–1). But Kant's account of the sublime turns on a special relation between the imagination and reason rather than between imagination and understanding. Transforming a traditional distinction, such as Alexander Gottlieb Baumgarten's distinction between "natural" and "moral aesthetic magnitude," Kant distinguishes between the "mathematical" and the "dynamical" sublime. In the former, we are pained by the imagination's inability to take in a vast, "formless" vista, like an endless plain or sea, but pleased by the sense that it is our own (theoretical) reason that demands that the imagination attempt this (CPJ, 5:250/CECPJ:134); in the latter, we feel physically threatened by something immensely powerful in nature, such as violent volcanoes, but are cheered by the recognition of "a capacity for judging ourselves as independent" of such natural forces "and of a superiority over nature" that is due to nothing less than our own (practical) reason (CPJ, 5:261–2/CECPJ:145). These responses seem highly mediated by subtle thoughts, and Kant even says that "The disposition of the mind to the feeling of the sublime requires its receptivity to ideas" and "requires culture (more so than the beautiful)" (CPJ, 5:265/CECPJ:148–9); but Kant nevertheless seems to count our experience of the sublime as genuinely aesthetic on the ground that in it, "the things of the sensible world awaken the *feeling* of a supersensible faculty in us" rather than an explicit *concept* of that (CPJ, 5:250/CECPJ:134, emphasis added). Kant strengthens the connection between his analyses of beauty and sublimity in the Dialectic of the Critique of the Aesthetic Power of Judgment, when he argues that the resolution of the antinomy of taste requires not the concept of the indeterminate free play of our cognitive powers, as he had earlier held, but rather the indeterminate idea of the "supersensible substratum of humanity" (CPJ, 5:340/CECPJ:216), which clearly has moral overtones.

While insisting that aesthetic experiences and judgments are not directly determined by concepts, thus not by concepts of the good, Kant suggests numerous ways in which such experience is morally significant. The experience of the dynamical sublime, as we have just seen, is a feeling of our own moral vocation and capacity triggered by nature, and thus reinforces our natural awareness of our moral obligation and freedom. Agreement in judgments of beauty

could be not merely but actually demanded of others "as if it were a duty" only if such judgments do involve some interest after all (CPJ, 5:296/CECPJ:176). Kant then argues that we do have an "intellectual interest" in the existence of natural beauty as a sign that nature is hospitable to our interests, especially our moral interests (CPJ, 5:300–1/CECPJ:180). As we have seen, Kant's account of fine art turns on the claim that works of art get their spirit from the aesthetic expression of concepts of reason, such as "the kingdom of the blessed, the kingdom of hell, eternity," and so on (CPJ, 5:314/CECPJ:192), in other words, moral ideas. Finally, Kant claims that beauty is a symbol of morality because of analogies between the experience of beauty and morality, especially between the freedom of the imagination, although without laws, in the experience of beauty, and the freedom of will, although with law, in morality (CPJ, 5:353/CECPJ:227). In all of these ways, aesthetic experience reinforces our morality without losing what is distinctive about it.

Teleology

The point of Kant's connection of aesthetics to teleology in the third *Critique* is that our experience of nature as teleological also ultimately reinforces, by making more palpable, our abstract awareness of our moral obligation and potential. Kant's account of teleological judgment as regulative rather than constitutive, that is, as a natural and useful way for us to think about the world but not a part of speculative metaphysics that we can assert as true of the world without qualification, proceeds in several steps.

First, Kant distinguishes between the "relative" and the "internal" purposiveness of nature (CPJ, 5:366–7/CECPJ:239). The former would be the purposiveness of one sort of thing in nature for another, for example the existence of animals to serve our needs; and Kant argues that we initially have no justification for assigning purposiveness relative to us to other things in nature, that is, for assuming that they exist for our sake rather than vice versa. However, we can and indeed must think of organisms as "natural ends" that have a kind of internal purposiveness or systematicity, in which their parts depend upon the whole and the whole upon the parts (CPJ, 5:370–7/CECPJ:242–9). Second, once we have thought of individual organisms or their species in this way, it is inevitable that we will form the "idea of the whole of nature as a system in accordance with the rule of ends," and even, in retrospect, think of "beauty in nature . . . as an objective purposiveness of nature in its entirety, as a system of which the human being is a member" (CPJ, 5:379–80/CECPJ:250–1). But third, we, who can only conceive of purposiveness in objects as the product of antecedent intention, then have to think of organisms in nature and of nature as a whole as if they were the product of intelligent design, though of an intelligence greater than our own – that of God (CPJ, 5:381–2/CECPJ:253). But we can make room for that thought only by resolving the antinomy between the "realism" and "idealism" of purposiveness or of intentions. Kant's argument here is that although we cannot think of God as any part of the phenomenal world that we experience, transcendental idealism leaves room for us to think of "a supreme understanding as the cause of the world," although "that is only a ground for the reflecting, not the determining power of judgment, and absolutely cannot justify any objective assertion" (CPJ, 5:395/CECPJ:266). Fourth, having gotten as far as the idea of a supreme understanding as the cause of the world, even if that is only a regulative idea, we cannot suppose that there is no point to the design of the world, so we must posit such a point – but we can place it only in something of unconditional value. And the only thing that we humans can conceive to be a "final end" of unconditional value in the creation

of the world is our own freedom and its expression in morality – only "of the human being (and thus of every rational being in the world), as a moral being, it cannot be further asked why it exists. His existence contains the highest end itself" (CPJ, 5:435/CECPJ:302). Thus, we can think of nature as having relative purposiveness after all, but only insofar as we conceive of it as existing for the sake of our own moral development and use it for this end. Starting off trying to understand organisms, we are led back to the recognition of our own moral vocation – our experience of nature confirms what we already know about the demands of morality and our ability to live up to them, presumably strengthening our commitment to do so.

The link between Kant's aesthetics and his teleology thus seems to be his conviction that our reflective experience of both natural and artistic beauty, of the sublime, of individual organisms, and of nature as a whole inexorably reminds us of our moral vocation and strengthens our conviction that we can live up to this vocation. Kant's third *Critique* is his ultimate contribution to the eighteenth-century debate about the "vocation of humankind" (*Bestimmung des Menschen*).

Related terms: **Lectures on Anthropology**, ***Observations on the Feeling of the Beautiful and Sublime***, ***On the Use of Teleological Principles in Philosophy***, ***The Only Possible Argument in Support of a Demonstration of the Existence of God***, **Aesthetic**, **Agreeable**, **Beautiful**, **Feeling**, **Genius**, **Heautonomy**, **Highest good**, **Imagination**, **Judgment: power of**, **Life**, **Pleasure**, **Purposiveness**, **Receptivity**, **Regulative**, **Taste**, **Teleology** *Paul Guyer*

***On a Discovery Whereby Any New Critique of Pure Reason Is to Be Made Superfluous by an Older One* (OD, Ak. 8:185–252 / Cambridge Edition, *Theoretical Philosophy after 1781*, pp. 271–336) (*Über eine Entdeckung, nach der alle neue Kritik der reinen Vernunft durch eine ältere entbehrlich gemacht werden soll*)** In this short polemical book published in 1790, Kant responds to the first volume of the *Philosophisches Magazin*, a journal that appeared in four volumes in 1788–9 under the editorship of the Halle professor Johann August Eberhard (1739–1809). Kant had already received word in 1786 of Eberhard's public opposition to the *Critique of Pure Reason* through his correspondence with Ludwig Heinrich Jakob (C, 10:459; C, 11:7), of which he heard more from Johann Christoph Berens (C, 10:507 [December 5, 1787]/CEC:269) and Carl Leonhard Reinhold (C, 11:18 [April 9, 1789]; see also Kant's long responses, C, 11:33–9 [May 12, 1789]/CEC:296–302 and C, 11:40 [May 19, 1789]/CEC:303–10). As Kant noted in his response, the general contention of the *Philosophisches Magazin* was that the Leibnizian philosophy already contained a sufficient account of the sources and limits of pure concepts as well as a demonstration of their valid application to supersensible objects, so that Kant's new critique of pure reason was not only superfluous but also incorrect in its denial of the greater part of reason's pure cognition. Along with the journal's opening statement of purpose, Eberhard authored most of the articles himself, although significant contributions were also made by Johann Friedrich Flatt, Johann Gebhard Maass, and Adam Weishaupt, among others. Kant's perhaps overly harsh view of Eberhard in particular is clear from a letter to Reinhold in which he refers to the *Philosophisches Magazin* as "insolent charlatanry" and "pure deception," and expresses a desire to expose the "fraud with which this man, who is dishonest in every line he writes … puts everything in an equivocal light" (C, 11:33–4/CEC:297). Kant initially declined to confront Eberhard publicly, suggesting that Reinhold do so in his stead, but soon decided to respond with a short essay of his own, which

eventually grew into *On a Discovery* itself (C, 11:33–9/CEC:296–302; C, 11:89 [September 27, 1789]; C, 11:111 [December 1, 1789]).

The book is divided into two major sections. In the first, Kant criticizes Eberhard's proposed demonstrations of the principle of sufficient reason and the objective reality of simple bodies. He also examines Eberhard's explanation about how intellectual knowledge of the supersensible is supposed to originate through analysis of what is sensible, arguing that this procedure rests on an understanding of the sensible–intellectual distinction that had been refuted by the *Critique of Pure Reason*. In the second section, Kant charges Eberhard with having intentionally misrepresented the distinction between analytic and synthetic judgments and with providing a vacuous account of the possibility of the latter. In the conclusion to the book, Kant suggests that Eberhard's attempts to defend Leibniz against the supposed attacks of the *Critique of Pure Reason* are misdirected, since Leibniz himself was surely too intelligent to seriously believe the doctrines Eberhard and others attributed to him. Kant proposes instead that the doctrines of the *Critique of Pure Reason* are likely closer to what Leibniz really intended and that it "can thus be seen as the genuine apology for Leibniz" (OD, 8:250/CETP81:336). Overall, *On a Discovery* contains important clarifications of Kant's views on the role of intuition in mathematics, the principle of sufficient reason, and the nature of the analytic-synthetic distinction as well as his most sustained discussion of the Leibnizian tradition published after 1781.

Related terms: **Analytic and synthetic judgments**, **Dogmatism**, **Intelligible**, **Intuition**

Courtney Fugate

"Letter to Borowski on Fanaticism" (C, Ak. 11:141–3 / Cambridge Edition, *Correspondence*, pp. 337–9) Ludwig Ernst Borowski, an early student of Kant's, his biographer, and a pastor in the Prussian church, wrote to Kant in early 1790 – the same year he published a polemic against the famous Italian charlatan and occultist by the stage name of Count Alessandro di Cagliostro – asking Kant to write a short essay explaining the alleged spread of "*Schwärmerei*" in Germany (C, 11:140 [March 6, 1790]). Usually translated as "fanaticism," Kant defines *Schwärmerei* in the third *Critique* as "**a delusion of being able to *see* something beyond all bounds of sensibility**, i.e., to dream in accordance with principles (to rave with reason)" (CPJ, 5:275 [1790]/CECPJ:156, boldface and emphasis original). Kant responded to Borowski with a brief discourse on the matter, from which we can glean that the phenomenon the two had in mind was a perceived uptick in superstition and mistrust in the scientific establishment among the educated public.

Kant likens the task set to him by Borowski to that of a physician giving an account of an influenza epidemic, and accordingly gives his response as a medical report of a "physician[] of the soul" (C, 11:141 [March 6 and 22, 1790]/CEC:337). As to etiology, Kant places the blame squarely on a widespread "mania for reading" (*Lesesucht*). Kant alleges that the reading public of the day in Germany habitually reads widely but not deeply and thereby comes by a false sense of insight. So equipped, "[t]hey ask [the serious natural scientist] how he can account for the fulfillment of this or that dream, premonition, astrological prophecy, or transmutation of lead into gold, and so on" (C, 11:141/CEC:337–8). Kant thus diagnoses a latent danger in the very program of public enlightenment he had advocated in "What is Enlightenment?" Dilettantish acquisition of knowledge across a community changes the terms of public discourse, as laypersons become just capable enough to give the appearance of plausibly challenging experts. The critical philosophy serves as a lens for seeing how this appearance of plausibility arises:

when the topic of debate lies beyond the bounds of human experience, no one is in any better epistemic position than anyone else (C, 11:141–2/CEC:338).

With regard to a cure, Kant proposes a two-pronged strategy. The first, prophylactic treatment, must come through education. Kant argues that the curriculum must be designed such that enthusiasm for reading is disciplined and thus "redirected so as to become purposeful" (C, 11:142/CEC:338). As for the charlatans themselves, who encourage the spread of fanaticism, Kant recommends a program of "scornful silence" (C, 11:143/CEC:338). As Kant sees it, it is in the best interest of hucksters to give their tricks a scientific veneer by appropriating the language of the latest theories, and it is "beneath the dignity of reason" as well as ultimately fruitless to try and engage in careful refutation (C, 11:143/CEC:338).

Related terms: **Discipline**, **Fanaticism**, **Illusion**, **Metaphysics**, **Pedagogy**, **Reason**

Fiacha Heneghan

1791

***On the Miscarriage of all Philosophical Trials in Theodicy* (MPTT, Ak. 8:253–71 / Cambridge Edition, *Religion and Rational Theology*, pp. 19–37) (*Über das Mißlingen aller philosophischen Versuche in der Theodicee*)** This elegantly composed essay, which is the first Kant published after completing his "critical enterprise" (CPJ, 5:170 [1790]/CECPJ:58), returns to a problem akin to one he treated in one of his earliest philosophical essays (SRO [1759]). Whereas the earlier essay is a belated response to a Prussian Royal Academy prize contest and treats "optimism" as a mathematico-logical problem, the later one is concerned with the moral foundations of religious expression and responds to alterations in the Prussian court, which was in the process of revoking the relatively liberal ecclesiastical-political regulations of Friedrich II. Directly responding to the ancient problem of evil – how could a supremely beneficent God create a world replete with physical ills and moral evils? – the essay indirectly condemns Friedrich II's successor, who, so Kant implies, harms the cause of moral advancement by forcing his subjects to publicly express beliefs they may not hold. The term "theodicy" derives from Leibniz's eponymous treatise of 1710, and following Leibniz, Kant presents theodicy as a juridical procedure wherein human reason seeks to exonerate God of responsibility for evils in creation: "By 'theodicy' we understand the defense of the highest wisdom of the creator against the charge which reason brings against it for whatever is counterpurposive [*das Zweckwidrige*] in the world" (MPTT, 8:255 [1791]/CERRT:24). Even as Kant emphasizes that the cases under review transcend the limits of human reason, he insists that defenders of divine wisdom cannot halt the proceedings by declaring human reason unfit to act as judge, for this is what the tribunal is commissioned to do.

The essay is divided into four parts. The first begins by identifying three kinds of counterpurposiveness: "the absolutely counterpurposive" (moral evil); "the contingently counterpurposive" (physical evil or pain); and "the disproportion between crimes and penalties in the world" (MPTT, 8:256/CERRT:25). Kant then identifies holiness, goodness, and justice as the three attributes of the creator that are negated by the existence of evils, ills, and injustices. In all

when the topic of debate lies beyond the bounds of human experience, no one is in any better epistemic position than anyone else (C, 11:141–2/CEC:338).

With regard to a cure, Kant proposes a two-pronged strategy. The first, prophylactic treatment, must come through education. Kant argues that the curriculum must be designed such that enthusiasm for reading is disciplined and thus "redirected so as to become purposeful" (C, 11:142/CEC:338). As for the charlatans themselves, who encourage the spread of fanaticism, Kant recommends a program of "scornful silence" (C, 11:143/CEC:338). As Kant sees it, it is in the best interest of hucksters to give their tricks a scientific veneer by appropriating the language of the latest theories, and it is "beneath the dignity of reason" as well as ultimately fruitless to try and engage in careful refutation (C, 11:143/CEC:338).

Related terms: **Discipline**, **Fanaticism**, **Illusion**, **Metaphysics**, **Pedagogy**, **Reason**

Fiacha Heneghan

1791

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of the nine resulting cases, Kant shows that the "divine cause" is indefensible. The second part of the essays argues that the inability of human reason to construct an argument in favor of "the moral wisdom of the world-government" leads to a "negative wisdom," which expresses the results of the *Critique*s in popular language: "the necessary limitation of what we may presume with respect to that which is too high for us" (MPTT, 8:263/CERRT:30).

Kant adds two further sections, which are no longer concerned with divine governance but instead revolve around the "uprightness" or "sincerity" (*Aufrichtigkeit*) of those who express religious convictions. Accepting the metaphor of the "divine author," Kant distinguishes between a "doctrinal" and an "authentic" interpretation of the book of nature. Only the author of a text can produce an authentic interpretation, and in their capacity as moral legislators, human beings can venture authentic interpretations of creation, an example of which is "allegorically expressed" (MPTT, 8:265/CERRT:32) in the book of Job. It is not God who is vindicated, according to this interpretation of the biblical text, but rather Job, who sincerely expresses his convictions and readily admits his lack of understanding, while his so-called comforters express convictions that they only pretend to hold, so as to curry favor with God.

The concluding section expands the reflections on the mendacity of Job's comforters into a trenchant discussion of sincerity, which is contrasted with "the propensity to falsehood and impurity which is the principal affliction of human nature" (MPTT, 8:267/CERRT:34). While implicitly criticizing the antiliberal decrees of the new Prussian king, the conclusion of the essay is ultimately less concerned with public professions of faith than with "formal" conscientiousness (q. v.), which is the basis of "truthfulness" (*Wahrhaftigkeit*) and consists in "the care in becoming conscious of [a] belief (or nonbelief) and not pretending to hold anything as true we are not conscious of holding as true" (MPTT, 8:268/CERRT:34). Violations of formal conscientiousness are evidence of an "impurity that lies deep in what is hidden, where the human being knows how to distort even inner declarations before his own conscience" (MPTT, 8:270/CERRT:36). Complaints about such impurity are nothing new, Kant notes, but, perhaps thinking of Rousseau, he indicates that only recently have "teachers of morality and religion" drawn attention to it (MPTT, 8:268/CERRT:34). Here is the beginning of the line of thought Kant soon develops into the thesis of "radical evil in human nature" (Rel, 6:18 [1793]/CERRT:69), and it is also a point of departure for the kinds of investigation into the deep strata of cognition and volition that occupy philosophers and scientists from Schelling through Freud and beyond.

Related terms: ***Religion within the Boundaries of Mere Reason***, **Belief**, **Conscience**, **Conscientiousness**, **Evil**, **God**, **Purposiveness**, **Theology**, **Truth** *Peter Fenves*

1792

"Public Declaration Concerning Fichte's *An Attempt at a Critique of All Revelation*" (PDF1, Ak. 12:359) (*Berichtigung*) When Fichte anonymously published his essay *An Attempt at a Critique of All Revelation* (*Versuch einer Kritik aller Offenbarung*) in 1792, it was initially suspected by the reading public of being a fourth Kantian *Critique*. Kant dispelled this

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suspicion in a public disclaimer on July 31, 1792, avowing that he had had no hand in the work and declaring it to be the produce of the "talented man" Fichte (PDF1, 12:359). Fichte had introduced himself to Kant in writing a year before after coming to Königsberg, professing himself to be a recent convert to the critical philosophy and an ardent admirer of Kant; along with his introductory letter, he sent Kant a manuscript of this work (C, 11:276–7 [August 18, 1791]/CEC:381–2). There is no record of Kant's reply, but a follow-up letter from Fichte the following month requesting financial assistance praises its warmth and generosity (C, 11:278 [September 2, 1791]/CEC:382). Kant did not oblige directly, but he did assist Fichte in finding a publisher for his essay. Attesting to its merit, while admitting that he had only read to the eighth page, Kant wrote to Ludwig Ernst Borowski requesting that he recommend it to the Königsberg book merchant Ludwig Leberecht Hartung (C, 11:284 [September 16, 1791]/CEC:386). The publication of Fichte's *Critique*, its welcome association with Kant's fame, and Kant's affirmation of Fichte's ability jointly contributed to Fichte's meteoric rise.

Related term: **Critique** *Fiacha Heneghan*

1793

***Religion within the Boundaries of Mere Reason* (Rel, Ak. 6:1–202 / Cambridge Edition, *Religion and Rational Theology*, pp. 39–215) (*Die Religion innerhalb der Grenzen der bloßen Vernunft*)** Kant's principal work on the subject of religion, *Religion innerhalb der Grenzen der bloßen Vernunft*, has a complicated publication history. This history is involved with events that brought Kant into conflict with the censorship of religious publications, under the direction of education minister J. C. Wöllner, that had been instituted by King Friedrich Wilhelm II of Prussia (1744–97, reigned 1786–97). The *Religion*, and the process through which it was published, perhaps along with the bitter tone of Kant's essay *The End of All Things* (published June 1794), led to a royal command issued to Kant in October 1794, that he should henceforth cease to teach or publish on the subject of religion. Kant promised the king that he would obey the order, but he regarded himself as absolved from this obligation upon the king's death, so that he again wrote on religion in *The Conflict of the Faculties* (1798).

By 1790 it was known in many German intellectual circles that Kant was working on the topic of religion. Then in 1791, there appeared from Kant's publisher Hartung an anonymous work entitled *Attempt at a Critique of All Revelation*. The early reviews confidently named Kant as the author. Kant hastened to correct them, ascribing authorship instead to J. G. Fichte (thereby launching the latter's philosophical career). But the rumors that Kant was working on the topic of religion were not in error. In February 1792, Kant sent to Johann Erich Biester, editor of the *Berlinische Monatschrift*, an essay on the radical evil in human nature, which he intended to be the first in a series of four articles for that journal on the subject of religion. The essay was approved for publication by the royal censor G. F. Hillmer. But the second essay, which dealt with matters of biblical theology, was rejected. Biester appealed the decision, first to other officials of the censorship, and then to the royal cabinet. His appeals were summarily rejected. Kant then changed his course of action, and instead of submitting his writings on religion to the royal

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censorship, he decided to submit them to the theological faculty at Königsberg, asking whether its contents fell within its jurisdiction or that of the philosophical faculty. Receiving the answer he wanted (that the works were of a philosophical nature), Kant then submitted them to the philosophical faculty at the University of Jena, where they were approved and published in book form in spring 1793. A second edition, expanded with some lengthy notes, was published in January 1794. Kant's evasion, as the royal censors saw it, of their proper authority, was what led to the letter of royal reproof and the command to Kant not to teach or write on religion. Kant's *Conflict of the Faculties*, however, contains a spirited defense, on legal grounds, of the way the *Religion* had been published, and accounts for the fact that he frames the issues, which might look to us like basic issues of academic freedom, in the narrower terms of the proper province of different university faculties.

Kant's aims in the *Religion*, however, are nicely poised between the philosophical and the theological. His intended audience, as present-day readers of the *Religion* would be wise to keep in mind, was orthodox Christian (especially Lutheran) believers, who also acknowledge the authority of reason in both science and morality. Kant's fundamental aim is to show them that there need be no conflict between faith and reason, as long as the beliefs and practices of faith are interpreted in the right way, and also as long as biblical theology and ecclesiastical practices are progressing in certain ways that bring them into greater harmony with the enlightened intellect and rational morality. Moses Mendelssohn, in his great work *Jerusalem* (1783), had offered an enlightened rationalist account of Judaism, and also a plea for tolerance between all faiths over the terms of enlightened reason. Kant had long been on terms of mutual esteem with Mendelssohn and was an outspoken admirer of Mendelssohn's book: there is reason to think that the *Religion* was his attempt, *mutatis mutandis*, to do the same thing for Christianity that Mendelssohn had done for his faith.

The *Religion* is divided into four parts. Since Christianity sees itself as a response to sin (offering salvation from it), Part I (Rel, 6:18–53 [1793]/CERRT:69–97) provides an account, from "within the boundaries of mere reason," of the Christian doctrine of sin, in the form of the philosophical claim that human nature contains a fundamental propensity to evil. Nowadays, treatments of the theme of evil usually attempt to comprehend, as far as possible, the largest, most extreme forms of evil exhibited in human life – atrocities, genocide, usually the Nazi Holocaust and other phenomena seen as similar to it. Kant's term "radical evil" has been appropriated for this purpose, as meaning evil in its most monstrous, egregious or heinous forms; and people often bring to the first part of the *Religion* the expectation that Kant means to address their questions and concerns. That expectation, however, represents a basic misunderstanding of Kant's aims and sets readers up for disappointment and dissatisfaction with his account. "Radical evil," for Kant, refers to the common root (*radix*) of all forms of evil, ranging from the most minor moral faults to the greatest crimes. Like the traditional Christian doctrine of sin, it focuses at least as much on the petty evils all of us find in our hearts and conduct as it does on the extremities of wickedness.

Kant also does not think that evil can be comprehended (his assertion of the "inscrutability" of the ground of evil in human nature is repeated almost obsessively throughout the essay), so that it is an error to look to him for an explanation of evil, or to regard him as having failed when we don't find one. Since Kant is addressing himself to Christians, who already accept the doctrine of original sin, he also does not attempt to establish the philosophical thesis that there is an innate, inextirpable radical propensity to evil in human nature, but says only that

a philosophical proof of the thesis must defer to future anthropological research (Rel, 6:25/CERRT:74). His aim is rather to offer a *philosophical* interpretation of the Christian doctrine of sin in order to prepare the way for the religious responses to evil that he will discuss in the remaining three parts of the *Religion*.

Each part of the *Religion* concludes with a "General Remark" that takes up a traditional theme of Christian theology that seems especially pertinent to the topic of that part and also (in the first three) forms a transition to the following part. The general remark on the first part (Rel, 6:44–53/CERRT:89–97) concerns the effects of grace in bringing about a conversion from evil to a disposition toward good.

Part II (Rel, 6:57–89/CERRT:101–26) considers the moral predicament of human individuals who recognize in themselves this propensity to evil and struggle against it. The first concern is whether, beginning from evil, the human being can hope to be justified, either before his or her own conscience or in the sight of a just God. To this end, Kant takes up the relation of myself as a corrupt human being to the "good principle" that dwells within me – which when personified amounts to Kant's philosophical representation of the Christ ideal (Rel, 6:60–6/CERRT:103–8). He gives a symbolic account of the way the good principle in us, and our acceptance of the sufferings of our human condition, may be viewed as justifying us in the sight of God as we strive to perfect ourselves morally (Rel, 6:66–78/CERRT:108–17). He takes up the legal claim that the evil principle has on us, and the justifying response of the good principle, leading to a verdict of acquittal for the person of good moral disposition (Rel, 6:78–84/CERRT:118–22). Kant is here giving, in effect, a philosophical or rational account of the moral territory covered by the Christian theological doctrines of "justification" and "sanctification." The general remark to the second part (Rel, 6:84–8/CERRT:122–6) deals with miracles. It urges caution in thinking that such events occur and especially in ascribing moral significance to them.

Part III (Rel, 6:91–147/CERRT:127–71) deals with the practical struggle of good human beings against the propensity to evil. Its first division (Rel, 6:95–124/CERRT:130–53) argues that the context of the evil propensity in people is their social condition, especially its competitiveness, and the envy, greed, and thirst for power over others into which it draws them (Rel, 6:93–4/CERRT:129–30). Kant concludes that the only way they can hope to struggle successfully against evil is also social: the formation of an ethical community, or people of God under public but noncoercive ethical laws, in the form of a church (Rel, 6:95–102/CERRT:130–6). The aim of such a community, membership in which must always remain voluntary, is to encourage good life-conduct on the part of its members, by subjecting them to moral laws as public but noncoercive laws given by a divine will, and to unite them in pursuit of the highest good as communal good. The idea of an ethical community is such a voluntary union of hearts that can in principle extend to the entire human race.

Kant argues that empirical communities of this kind have been founded, but always on a scriptural document and a revealed faith (Rel, 6:102–9/CERRT:136–41). He offers an account of how scriptural faith must be interpreted in order to keep it on the path of the struggle against evil, and also how ecclesiastical institutions must change (reform themselves) if they are to fulfill their vocation of founding a kingdom of God on earth (Rel, 6:109–24/CERRT:142–53). The interpretation of scripture must be symbolic, not literal. Belief in doctrines about history, especially those not grounded on good evidence, must be regarded as at best morally indifferent and optional. The second division of Part III (Rel, 6:124–37/CERRT:153–63) discusses the

history of religion from this standpoint. The general remark to Part III deals with mysteries, especially the Christian mysteries of vocation, satisfaction, and election (Rel, 6:137–47/CERRT:164–71).

Part IV (Rel, 6:149–202/CERRT:173–215) builds on the critique of existing ecclesiastical institutions already presented in Part III. It distinguishes true service of God from the counterfeit service (*Afterdienst*) represented by a faith governed by "priestcraft" (*Pfaffentum*). In the first part of Part IV (Rel, 6:153–67/CERRT:177–88), Kant discusses the service of God in general, but focuses especially again on Christianity. He distinguishes Christianity as a "natural religion" (capable of being grounded on reason) (Rel, 6:157–63/CERRT:179–84) from its historical form as "learned religion" grounded on scripture (Rel, 6:163–7/CERRT:184–8). In the second part (Rel, 6:167–90/CERRT:188–206), he distinguishes merely statutory religious observances from better life conduct, and criticizes the religious "delusion" (*Wahn*) that leads to "fetishism" – the belief that we can conjure up supernatural effects (Rel, 6:168–75/CERRT:188–94) – and the dominance of ecclesiastical faiths by "priestcraft" "as a regime of counterfeit service of God" through morally indifferent statutory practices (Rel, 6:175–85/CERRT:194–202). Kant ends with a discussion of the role of conscience as our guide in matters of faith, and a plea for tolerance of plurality and honest doubt in the context of religious belief (Rel, 6:185–90/CERRT:202–6). The general remark to Part IV deals with the means of grace, distinguishing the genuine (moral) ones from false (fetishistic) ones (Rel, 6:190–202/CERRT:206–15).

Kant hoped that religious communities might progress toward unity with enlightened reason, science, and morals, accepting a more democratic form of organization and a nonliteral, symbolic reading of their scriptures that would bring religious teachings into line with a modern, rational morality and with the findings of science. This hope no longer seems as realistic as his other chief historical hope: that political states might progress toward the form of a representative republic. Instead of the changes and reforms Kant advocated, nineteenth- and twentieth-century religion in many quarters has tended instead to emphasize what Kant would have regarded as its superstitious, fetishistic, and statutory aspects, either subjecting itself to the spiritual tyranny of priestcraft, or else constituting itself a fortress of cultural resistance to moral, political, and scientific progress. To many today it seems that the only alternative to these evils is secular rationalism and freedom from religion rather than the freedom of religion Kant advocated. But we may also regret the absence of the kind of enlightened and rational religion Kant hoped for. Kant did not think that humanity could progress morally without it. The fault for Kant's failure correctly to anticipate the future may lie less with Kant himself than with the deplorable course religious culture has taken since his time, and the division between religion and reason that he was trying to heal.

Related terms: **Belief**, **Community**, **Conscience**, **Disposition**, **Doctrine**, **Dogmatism**, **Evil**, **God**, **Morality**, **Propensity**, **Reason**, **Theology**, ***Wille*** *Allen Wood*

"On the Common Saying: That May Be Correct in Theory, but It Is of No Use in Practice" (OCS, Ak. 8:273–313 / Cambridge Edition, *Practical Philosophy*, pp. 273–309) ("*Über den Gemeinspruch: Das mag in der Theorie richtig sein, taugt aber nicht für die Praxis*") In July 1792, Kant promised the editor of the journal *Berlinische Monatsschrift*, Johann Erich Biester, an article that would present a response to the criticism advanced by Christian Garve, a popular moral philosopher from Breslau, that Kant's ethical position was impracticable. The article (OCS) that Kant actually sent to Biester one year later and that was published in

September 1793, however, covered additional topics of great contemporary interest, especially the questions of a right to revolution, a right to resistance, human rights, war and peace, and the problem of religious dogmatism. In light of the strict censorship practiced in Prussia during these years, Kant had to carefully formulate his views (Henrich [1967] provides valuable material on the historical context). In fact, Kant put these dangerous issues into the framework of a more general philosophical perspective. Should our practice in morals, law, and politics be guided by an ideal normative theory, as he himself proposed in his ethical writings of the 1780s? Or, should the practice be the criterion of what can, realistically, be demanded of humans within a sound moral theory, as Garve wanted it?

After a preface in which Kant introduces the problem of theory and practice, OCS proceeds in three parts. Kant generally intends to defend the claim that practical normativity has to be developed a priori, from mere reason. The first part deals with morals, the second with the constitutional law and legal order within a state (*Staatsrecht*), and the third with the law of peoples (*Völkerrecht*).

In the first part, Kant deals with Garve's objection that his moral philosophy focuses on the idea of obligation and neglects happiness as the ultimate end of human agency. Happiness, Kant responds, actually plays a fundamental role, but it should be postponed in order to adequately express the idea of moral obligation. Kant argues that Garve is fundamentally misguided in his theory of action, simply assuming that the only good to be pursued is that of happiness. For Garve, Kant's view that we should pursue what duty requires at the cost of happiness makes no sense; but this simply begs the question. As Kant has argued at length, especially in the second *Critique*, there is an additional conative currency beyond sensibility's happiness, namely, our respect for the moral law (Timmermann 2007). Garve additionally remarked that, in Kant's view, we can never know if the motive which triggered an act in fact comes from duty or from inclination. Kant concedes that our motives for agency remain opaque. He claims, however, that the decisive point for his moral philosophy lies elsewhere: our common moral consciousness firmly distinguishes between these two sorts of motives and believes that we can act morally because we must do so (OCS, 8:287 [1793]/CEPP:288–9).

In the second part, Kant develops – as he claims, against Thomas Hobbes – his doctrine that the social contract is nonhistorical and that the subjects in the state have a noncoercive right against the sovereign, namely the "freedom of the pen" (OCS, 8:304/CEPP:302). He develops this idea on the basis of his three "legal principles a priori," namely freedom, equality, and independence. The Kantian concept of freedom implies that each human being is originally free in the sense of having no master above him. Each human being is entitled to strive for his happiness; this individual pursuit of happiness must not be restricted by governmental restrictions. As Kant explicitly says, the principle of freedom excludes any sort of paternalism (Riley 2007). Equality is derived from Kant's idea of coercion: being originally free, each person has an equal right to defend his freedom against a violation from others. Kant uses this idea of equality to, e.g., argue for the illegitimacy of aristocratic privileges. Nobody can have a "hereditary prerogative" of any kind. One can forfeit his equality only by committing a crime (OCS, 8:293/CEPP:293–4). Independence is used by Kant as a criterion to ascribe full citizenship to an individual: only those who own property "which nourishes them" are entitled to participate in voting. Excluded are women, children, and those men with insufficient possessions; they are "protected companions" (*Schutzgenossen*) or passive citizens (OCS, 8:294/CEPP:294).

Kant then raises the question if there exists a right of resistance against the sovereign of the state, i.e., the monarch. He strictly rejects this claim since the contract that is constitutive for a state does not rest upon a historical event but is an "idea of reason." There is no right to revolution against an existing constitution (OCS, 8:299/CEPP:298). Kant believes that, according to the idea of an original contract, the legislator, i.e., the sovereign, can never fail. He would not be a sovereign in the full sense if his government were limited by any power or institution. It is, however, possible that the sovereign violates the external freedom of a citizen. Although in such a case there is no right of resistance, Kant derives from the principle of equality a right of complaint or remonstrance. Since the citizens must believe that "the overlord does not *want* to do him an injustice" (OCS, 8:304/CEPP:302, emphasis original), subjects in the state should have this right to attract the sovereign's attention to his negligence or error. Kant calls this right to publication the "only palladium of the people's rights" (OCS, 8:304/CEPP:302). It contains no limits to the right of the legislator; but the lawgiver is obliged to follow the principle of common will: "*What a people cannot enact upon itself can neither be enacted upon it by the legislator*" (OCS, 8:304/CEPP:302, emphasis original).

In the third part, Kant disagrees with Moses Mendelssohn concerning the question of a possible historical progress and improvement of humankind. Whereas Mendelssohn claimed that human history consists of a permanent up-and-down movement and that virtues and vices always remain on the same overall level, Kant maintains that there exists evidence for a moral progress among human beings (Flikschuh 2007). According to Kant, states should be organized in a way that leaves the decision over war and peace to the people that in fact has to carry the burdens. A further moral progress will then result from a "cosmopolitan constitution" (*weltbürgerliche Verfassung*) that does not imply a world-state but means a "federation" (*Föderation*) according to a consensually established law of peoples (OCS, 8:311/CEPP:308).

Related terms: **Cosmopolitan**, **Cosmopolitan right**, **Freedom**, **Happiness**, **Morality**, **Motive**, **Practical**, **Practical reason**, **Reason**, **Respect**, **Sovereign** *Christoph Horn*

***What Real Progress Has Metaphysics Made in Germany since the Time of Leibniz and Wolff?* (RP, Ak. 20:253–332 / Cambridge Edition, *Theoretical Philosophy after 1781*, pp. 337–424) ("*Welches sind die wirklichen Fortschritte, die die Metaphysik seit Leibnizens und Wolfs Zeiten in Deutschland gemacht hat?*")** *What Real Progress* (RP), published in 1804, two months after Kant's death, is not a self-standing text but a collection of drafts and notes Kant sketched as an answer to a Berlin Royal Academy of Sciences' essay competition. The Academy's question (the German translation of which forms the title of the text) was originally composed on January 24, 1788 but was not publicly announced until 1790, with a deadline for submissions set for January 1, 1792. However, only one essay was submitted by this time, a piece by Johann Christoph Schwab, a professor at the Karlsschule in Stuttgart and a collaborator with Johann August Eberhard (a Leibnizian critic of Kant's and the target of *On a Discovery*). While this contribution was recognized as prizeworthy, the deadline was extended until June 1, 1795 and the prize money doubled in hopes of attracting more submissions. After receiving more than thirty entries, the first prize was in fact awarded to Schwab with essays by Karl Leonhard Reinhold and Johann Heinrich Abicht receiving the second prize, all of which were published together by the Academy in 1796.

Kant himself never submitted, or completed, his response to the Academy's question. He appears to have taken an interest in the question late in 1793 (C, 11:427 [May 1793]/CEC:457;

R6323, 18:640–4 [1792–94 (April–August 1793)]/CENF:375–6). The published text of RP itself is taken from a manuscript that Kant gave to Friedrich Theodor Rink, a companion and former student whom Kant entrusted with editing a number of his minor works. The original manuscript no longer exists, but according to Rink (cf. RP, 20:257–8), it consisted of three drafts, the first two of which supply the main body of the published text (RP, 20:259–86 [1793/1804]/CETP81:353–76; RP, 20:286–311/CETP81:376–97), while the third is supplied as an appendix (RP, 20:315–29/CETP81:398–409), followed by a set of marginal notes by Kant on the original manuscript (RP, 20:329–32/CETP81:409–12) but without any indication of what parts of the text the notes correspond to (which is just one of a number of complaints about Rink's performance as editor of Kant's texts).

Kant's interest in the Academy's question was probably not a function of its prestigious prize but was rather likely due to the opportunity it afforded him to further distinguish and defend the accomplishments of the Critical philosophy from the Leibniz-Wolffian tradition (a project already initiated in *On a Discovery*). Indeed, RP presents a detailed criticism of Leibnizian metaphysics that reinforces and expands upon his earlier criticisms, presented in the Amphiboly (A270–7/B326–33 [1781/7] = CECPR:371–5) and *On a Discovery* (OD, 8:247–51 [1790]/CETP81:333–6), of Leibniz's principle of the identity of indiscernibles, the principle of sufficient reason, the preestablished harmony, and his monadology (RP, 20:282–5/CETP81:372–5; cf. also RP, 20:277–9/CETP81:368–70).

The principal positive aim of RP is to contend that the Critical philosophy represents a genuine philosophical advance in metaphysics over the Leibniz-Wolffian system. To illustrate this, Kant makes use of the division of the history of philosophy introduced in the *Critique of Pure Reason* (see, e.g., A760–9/B788–97 = CECPR:654–8) into the stages of dogmatism, skepticism, and criticism (RP, 20:264/CETP81:357). As in his previous presentation, these stages are taken to fall into a historical sequence: so, the dogmatic school of Leibniz-Wolffian thought is followed by a period of skeptical stasis inaugurated by Hume's thought, after which follows Kantian criticism (though Kant also recognizes the ancient precedents for dogmatism and skepticism; cf. RP, 20:262–4/CETP81:356–7). One novelty of Kant's presentation in RP is the association of each of these stages with different (Wolffian) subdisciplines of metaphysics: dogmatism is identified with ontology, skepticism with "applied" cosmology (which includes the rational doctrines of inner and outer nature), and criticism with rational theology (RP, 20:281, 286–96/CETP81:372, 376–84).

More systematically, Kant characterizes the main advance in metaphysics effected by the Critical philosophy in terms of achieving "practico-dogmatic" knowledge of the supersensible, a result consistent with Kant's definition of metaphysics as the "science of progressing by reason from knowledge of the sensible to that of the super-sensible" (RP, 20:260/CETP81:353). Kant specifies the notion of the supersensible in terms of the supersensible *in* us (freedom), *above* us (God), and *after* us (immortality). As in the Dialectic of the first *Critique*, Kant rejects Leibniz's and Wolff's efforts to achieve "theoretico-dogmatic" knowledge of these supersensible objects, as in their attempt to prove God's existence on the basis of His identification as the most real being in transcendent theology or to prove the soul's immortality in rational psychology (RP, 20:301–9/CETP81:389–96), though Kant now also frames the ground of their error in

terms of a failure to distinguish between pure concepts (which apply to objects of experience and yield theoretical cognition) and ideas of reason (for which no object can be given) (cf. RP, 20:319/CETP81:401; RP, 20:279–80/CETP81:370). In contrast with Leibniz and Wolff, Kant contends that knowledge of the supersensible is only possible from a practical perspective, and he introduces the concept of purposiveness as the hinge upon which this knowledge turns. Specifically, it is only in virtue of the "ultimate purpose of pure practical reason," namely the highest good (RP, 20:294/CETP81:383), that we are licensed in our belief in these supersensible objects (RP, 20:297–300/CETP81:385–8). As Kant explains, in taking the highest good as our final purpose, the assumption of our freedom (and the possibility of virtue) is required in order for the attainment of this purpose to be possible, whereas the highest good itself presupposes a God to proportion reward to desert and immortality so that the individual soul can receive the "infinitely continuing" consequences of their actions in this life (RP, 20:295, 310/CETP81:383, 396). Even with this vindication of our practical knowledge of these supersensible objects, the concept of purposiveness is, as Kant had contended in the *Critique of the Power of Judgment*, one supplied by us, and so it does not count as a theoretical extension of our cognition (RP, 20:293–4/CETP81:382–3).

Accordingly, while RP as a text leaves much to be desired, it nonetheless provides a synoptic perspective on the entire Critical philosophy, and indeed one written after all of the three *Critique*s; it thus offers a singular glimpse into how Kant himself came to understand the historical place and ultimate significance of his Critical philosophy.

Related terms: **Belief**, **Cognition**, **Critique**, **Dogmatism**, **Freedom**, **Highest good**, **Knowledge**, **Metaphysics**, **Postulates of pure practical reason**, **Purposiveness**, **Reason**, **Skepticism**, **Virtue** *Corey Dyck*

1794

***The End of All Things* (EAT, Ak. 8:325–39 / Cambridge Edition, *Religion and Rational Theology*, pp. 217–31) (*Das Ende aller Dinge*)** This essay belongs to a group of texts Kant published in the 1790s dedicated to the promotion of a "pure *religion of reason*" (Rel, 6:13 [1793]/CERRT:64; in addition to Rel, see MPTT, 8:253–71 [1791]/CERRT:19–37, and CF, 7:17–75 [1798]/CERRT:247–93). It differs from the others because of its satirical tone, which is reminiscent of Jonathan Swift. Kant mocks the book of the Apocalypse (Revelation) and includes the bawdy story of a "Persian wit" who describes the earth as "the toilet of the whole universe" (EAT, 8:338 [1794]/CERRT:225). The title of the essay is responsive to the chiliastic climate prompted by the French Revolution, the Reign of Terror, and the incipient Revolutionary Wars; but the essay is primarily concerned with the repressive ecclesiastical policies of Prussia under Friedrich Wilhelm II.

Despite the apparently episodic character of the essay, which includes an explanatory "Note" dividing the first from the second section, Kant cogently states its aim in the third and final section, where he argues for a return to the generally liberal policies of

terms of a failure to distinguish between pure concepts (which apply to objects of experience and yield theoretical cognition) and ideas of reason (for which no object can be given) (cf. RP, 20:319/CETP81:401; RP, 20:279–80/CETP81:370). In contrast with Leibniz and Wolff, Kant contends that knowledge of the supersensible is only possible from a practical perspective, and he introduces the concept of purposiveness as the hinge upon which this knowledge turns. Specifically, it is only in virtue of the "ultimate purpose of pure practical reason," namely the highest good (RP, 20:294/CETP81:383), that we are licensed in our belief in these supersensible objects (RP, 20:297–300/CETP81:385–8). As Kant explains, in taking the highest good as our final purpose, the assumption of our freedom (and the possibility of virtue) is required in order for the attainment of this purpose to be possible, whereas the highest good itself presupposes a God to proportion reward to desert and immortality so that the individual soul can receive the "infinitely continuing" consequences of their actions in this life (RP, 20:295, 310/CETP81:383, 396). Even with this vindication of our practical knowledge of these supersensible objects, the concept of purposiveness is, as Kant had contended in the *Critique of the Power of Judgment*, one supplied by us, and so it does not count as a theoretical extension of our cognition (RP, 20:293–4/CETP81:382–3).

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Friedrich II, which allowed "sages (of a human sort) among the people" – in other words, advocates of enlightenment (q.v.) – to engage in public discussion, attract interest among "the people at large," and cautiously implement plans to make "*religion in a whole people pure and at the same time powerful* [*kraftvoll*, i.e., 'forceful' or 'vigorous']" (EAT, 8:336/CERRT:228–9). Kant's objection to the Prussian regime is itself presented in religious terms. Borrowing a word from the epistles of John, Kant suggests that the Prussian king is the "*Antichrist*, who is taken to be the forerunner of the last day" (EAT, 8:339/CERRT:231). The argument through which Kant arrives at this subtly subversive conclusion is similar to those he makes in favor of "complements" or "supplements" to the moral law, viz., the pure idea of religion, including the postulate of immortality (CPrR, 5:122 [1788]/CEPP:238) and the "parerga to religion" (Rel, 6:52/CERRT:96); but it differs in one cardinal respect: nowhere else does Kant introduce the concept of "worthiness to be loved" (cf. a different use of this concept at the end of OCS, 8:312–13 [1793]/CEPP:309; on love, see especially MM, 6:401–2 [1797]/CEPP:530–1). The argument runs as follows: (1) respect for the moral law, here called "the command of duty," is the only pure incentive, but it is unreliable (on respect, see especially CPrR, 5:74–82/CEPP:200–6, and MM, 6:402–3/CEPP:531); (2) Christianity has "something about it which is *worthy of love*," namely the "moral constitution" established by its founder; (3) this constitution is an "indispensable complement to the imperfection of human nature" (EAT, 8:337–8/CERRT:230–1), for it lends force or vigor to the voice of duty; (4) Christianity is thus "determined" (*bestimmt*) to be the "universal world religion" (on Christianity as the "Idea of religion," see CF, 7:44/CERRT:269); (5) whenever Christianity is "armed with commanding authority," it destroys its loveworthy element; and, finally, (6) whoever makes Christianity unworthy of love thwarts its world-historical destiny and should therefore be designated as the "Antichrist" or "anti-Christian" (*Antichrist* means both), who brings about "*the* (perverted) *end of all things*, in a moral respect" (EAT, 8:339/CERRT:231).

The initial sections of this artfully constructed essay prepare for this striking conclusion by translating certain religiously inflected phrases into the language of the *Critique*s, so that readers will understand how the designation *Antichrist* applies to politically powerful opponents of enlightenment-inspired plans to make popular religion both pure (not based on rewards or punishments) and vigorous (supported by a devoted willingness). The process of translation begins with the brief opening paragraph, which concerns a "pious expression" for death, namely "going *out of time into eternity*." The expression is meaningful only if *eternity* is understood as a "magnitude (*duratio Noumenon*) wholly incomparable with time, of which we are obviously able to form no concept (except a merely negative one)" (EAT, 8:327/CERRT:221). Kant divides representations of the "last judgment" into two "systems": "unitists" claim that all human beings are eternally blessed, whereas "dualists" claim that only a few are blessed, while the rest are damned. Both assertions are theoretically empty; but the latter has a "preponderant ground" in relation to moral practice, for it requires of us that we submit our entire life to "the judgment of our own conscience" (EAT, 8:328–9/CERRT:222–3; on conscience, q.v., see especially MM, 6:437–40/CEPP:559–62). The problem posed by the concept of the end of time is similar to that of the beginning of time, but here, too, is an important difference: whereas Kant identifies the latter as an

Antinomy of Pure Reason, in which human reason necessarily entangles itself (see A426–33/B454–61 [1781/7]= CECPR:470–5), he makes a different claim about the thought of the end of time, which is subject to cultural conditions (see EAT, 8:327/CERRT:221).

After identifying the system that best responds to questions of the individual's "eternal future" from a moral perspective, Kant returns to the question implied in his title: "why do human beings expect *an end* of the world *at all*? And . . . why must it be a terrible end?" His answers are brief and tentative: reason holds that the duration of the world depends on the conformity of its rational inhabitants to their "final end" (*Endzweck*), and the "corrupt nature" (*verderbten Beschaffenheit*) of human beings supports the opinion that a terrible end accords with the "highest wisdom and justice" (EAT, 8:330/CERRT:224–5; on "final end," see especially CPJ, 5:453–8 [1790]/CECPJ:318–22; on human corruption, viz. radical evil, see Rel, 6:32–9/CERRT:79–85). The Note after the first section describes the tripartite structure of the essay, where the first part discusses the end of the world "according to the order of divine wisdom," while the second turns to the "*mystical* (supernatural) end in the order of efficient causes," and the final section, discussed above, presents the "*contranatural* (perverse) end of all things" (EAT, 8:332–3/CERRT:225–6). The second section begins with a satire of the book of Revelation; but it concludes with a derisive paragraph that indiscriminately associates "Lao-kiun" (presumably Laozi), the pantheism "of the Tibetans and other Eastern peoples," Neoplatonists, and Spinoza with a self-abnegating "mysticism" in which "*the highest good* . . . consists in *nothingness*" (EAT, 8:335/CERRT:228, translation emended). Despite their dismissive character, these suggestive remarks helped spur the interest of a younger generation of thinkers and writers in the moral problem of "nothingness."

Related terms: **End**, **Enlightenment**, **Evil**

Peter Fenves

"Something Concerning the Influence of the Moon on the Weather" (SCMW, Ak. 8:315–24 / Cambridge Edition, *Natural Science*, pp. 426–33) (*Etwas über den Einfluß des Mondes auf die Witterung*) Kant published this essay in the May 1794 issue of the *Berlinische Monatsschrift*. The topic of this essay is whether the Moon has any influence on the Earth's weather. Kant begins by setting up a conflict between two opposing propositions (reminiscent of the antinomies that he developed in several prominent places in his *œuvre*), with one proposition arguing against there being any influence (on the grounds that the Moon's attractive force would be too weak to have any discernable effect) and the other arguing that there is in fact some influence (as established by experience). He seeks to resolve the conflict by arguing that there could be an indirect influence of the Moon on the Earth's weather through the activity of imponderable matter that extends into the atmosphere and has an effect through changes in elasticity, with the changes being the result of a chemical rather than a mechanical or static process.[1]

Related term: **"On the Volcanoes on the Moon"**

Note

1. This entry draws from my introduction to the English translation of this work in *Immanuel Kant: Natural Science* published by Cambridge University Press (2012).

Eric Watkins

1795

***Toward Perpetual Peace* (TPP, Ak. 8:341–86 / Cambridge Edition, *Practical Philosophy*, pp. 311–51) (*Zum ewigen Frieden*)** *Toward Perpetual Peace: A Philosophic Sketch* is the most widely read and influential of Kant's occasional works. Published in 1795, a few months after the conclusion of the First Treaty of Basel, which temporarily halted hostilities between Prussia and France (which would not resume until 1805), the essay was greeted with enthusiasm in France and by those elsewhere who favored the republican cause; and it continues to play an important role in international relations theory and international law.

The title explicitly refers to the "satirical" motto of a certain "Dutch Innkeeper," to which Leibniz had alluded in his *Codex Iuris Genium* (1693), an ironic tone that Kant maintains throughout, despite the seriousness of the essay's moral and juridical goal. He no doubt also had in mind more recent plans for eternal peace, including that of the Abbé de Saint-Pierre as extracted by Rousseau (IUH, 8:24 [1784]/CEAHE:114). Like the Abbé's *Projet*, Kant's essay itself takes the form of a fictional peace treaty; it is followed by two supplements (the second, a "secret article," was added in 1796) and two appendices.

The treaty's six preliminary articles are as follows (1, 5, and 6 being "strict," the others subject to prudential postponement):

1. "No treaty of peace shall be held to be such if it is made with a secret reservation of material for a future war."
2. "No independently existing state . . . shall be acquired by another state through inheritance, exchange, purchase, or donation."
3. "Standing armies . . . shall in time be abolished altogether."
4. "No national debt shall be contracted with regard to the external affairs of a state."
5. "No state shall forcibly interfere in the constitution and government of another state."
6. "No state at war with another shall allow itself such acts of hostility as would have to make mutual trust impossible during a future peace [e.g., by using spies]."

Each of these articles raises a host of interpretive issues, numbers 5 and 6 proving particularly intransigent. According to some readings, interference in a state's internal affairs is permissible when it reverts to a condition of "barbarism" as well as "anarchy." And it is noteworthy that in the *Metaphysics of Morals*, Kant allows greater latitude in the conduct of war with respect both to using spies and establishing by force regimes friendlier to a condition of peace.

The definitive articles provide that

1. "The civil constitution in every state shall be republican."
2. "The right of nations shall be based on a *federalism* of free states."
3. "Cosmopolitan right shall be limited to conditions of universal *hospitality*."

These too have given rise to a variety of interpretive readings, with controversy particularly surrounding the nature of Kantian "republicanism" and of the membership and character of Kant's "free" federation. In partial contrast to his later treatment of republicanism in the *Metaphysics of Morals*, Kant here defines it as "the principle of the separation of the executive power (the government) from the legislative power," or alternatively, as a "way of governing" whoever the head of state may be (TPP, 8:352/CEPP:324–5; cf. MM, 6:313, 316–17, 340–1 [1797]/CEPP:457, 459–60,

480–1; OCS, 8:290–1 [1793]/CEPP:290–1). Any "form of government which is not representative" is, as he here puts it, "strictly speaking without form" (TPP, 8:352/CEPP:324), though it remains unclear, both here and elsewhere, to what extent this requirement is met by governance in accordance with laws that fully rational citizens *could* approve, regardless of the positive lawgiver (TPP, 8:353/CEPP:325; cf. MM, 6:319–20/CEPP:462–3, WIE, 8:41 [1784]/CEPP:21; NF, 27:1384 [1784]/CELDPP:166–7). The "way of governing," as Kant here puts it, "is of incomparably greater concern" to a people than their state's "form," though, as he immediately adds, "a good deal also depends on how adequate the latter is to the former's end" (TPP, 8:353/CEPP:325). A similar ambiguity attaches to the meaning of a federation of "free" states, which on some readings is an inclusive federation of sovereign states "free" in being able to withdraw, on others a noncoercive federation as such. On still other readings, a federation itself consists of republics in the stricter sense defined in definitive article two (TPP, 8:354–6/CEPP:325–7; cf. OCS, 8:310–11/CEPP:307–8; MM, 6:351/CEPP:488; TPPd, 23:168 [1795]/CELDPP:217–18). Finally, it is unclear how or in what sense this federation is a juridically acceptable substitute or "surrogate" for the world republic that pure principles of right apparently require (TPP, 8:357/CEPP:328; cf. MM, 6:350/CEPP:487–8; TPPd, 23:169/CELDPP:218–9).

The "First Supplement" to *Perpetual Peace* contains a "guarantee" (*Gewähr*, *Guarantie*) on nature's part sufficient for practical purposes, i.e., to make peace a nonchimerical practical end (TPP, 8:368/CEPP:336–7). Kant's emphasis here on the practical as distinguished from the theoretical sufficiency of the guarantee may be usefully compared with his stronger assertion of the certainty of political and moral progress in *The Conflict of the Faculties* (CF, 7:88–9 [1798]/CERRT:304–5). The supplement contains Kant's famous statement that "the problem of establishing a state . . . is *soluble* even for a nation of devils (if only they have understanding)," which suggests that self-interest is a sufficient motive for arriving at a just constitution (TPP, 8:366/CEPP:335; cf. TPPd, 23:179–80). This conclusion must be qualified, however, by Kant's suggestions that (1) such motives would not suffice to solve the problem of hostility among nations, and (2) that the solution to the latter problem ultimately requires rulers who are themselves guided by moral motives. It requires, in other words, what Kant calls "moral politicians" (TPP, 8:372/CEPP:340).

The meaning of the latter term is spelled out in the two appendices, "On the Disagreement between Morals and Politics with a View to Perpetual Peace" and "On the Agreement of Politics with Morals in Accord with the Transcendental Concept of Public Right." According to the first, a union of morality and politics is possible only where politics is guided by a moral end; for where "morality" is used for a nonmoral end (as with "political moralists"), morality as such drops out (TPP, 8:370/CEPP:338–9; TPPd, 23:187/CELDPP:225). In the second, Kant advances a "*transcendental formula* of public right" as a means of effecting such a union. According to its negative formulation, "all actions relating to the rights of others are wrong if their maxim is incompatible with publicity" (TPP, 8:381/CEPP:347). According to its positive, more definitive formulation, "All maxims which *need* publicity (in order not to fail in their end) harmonize with right and politics combined" (TPP, 8:386/CEPP:351). Kant's formula seems to answer directly to a charge he had earlier leveled against "philosopher[s]" in *Religion within the Boundaries of Mere Reason* (Rel, 6:34 [1793]/CERRT:81). At the same time, that formula goes unmentioned in Kant's subsequent published writings, including his major work on public right, leaving its systematic status unclear (cf. MM, 6:343–51/CEPP:482–8).

Related terms: **Community**, **Cosmopolitan**, **Cosmopolitan right**, **Republic**, **Rights**, **State**

Susan Shell

1796

"From Soemmerring's *On the Organ of the Soul*" with drafts (SOS, Ak. 12:31–5, Ak. 13:397–414 / Cambridge Edition, *Anthropology, History, and Education*, pp. 219–26) (*Beilage zu Soemmerring, Über das Organ der Seele*) In 1795, Samuel Thomas Soemmerring, the preeminent German anatomist of his generation, asked Kant for feedback on a little essay he was planning to publish, dealing with the vexed question of the "seat of the soul" in the body. Soemmerring specialized in neurophysiology, and he proposed to advance the study of the brain by a more accurate assessment of the physiological interaction of the various nerve endings in the brain with the *fluid* in the cerebral cavities, to which he assigned a crucial function as the locus of integration of nerve impulses, a *sensorium commune*. That was the bulk of his little volume, but it was supplemented by a speculative second part that sought to connect this physiological hypothesis to a metaphysical one, namely that this *sensorium commune* was also, and essentially, the "organ of the soul." In proposing so direct a bodily situation of the soul, Soemmerring knew he was treading on highly controversial ground, which he designated "transcendental physiology." It was concerning this metaphysical adventure that Soemmerring wished most specifically for Kant's comment. His admiration for Kant was flamboyant and flattering, and Kant found himself drawn for this reason, among others, to take up Soemmerring's invitation. The result was received with such enthusiasm by Soemmerring that he appended it to his text for publication, and indeed dedicated the whole work to Kant, "the pride of our age." But it is clear from the text – and from the lengthy drafts that Kant composed leading up to this version he finally sent to Soemmerring – that Kant was hardly disposed to endorse without reservation either Soemmerring's project in general or his particular hypothesis more narrowly. Yet, how Kant responded reveals a great deal about his sense of the relation between the philosophical and the medical faculties, especially in this region of uncertainty between the body and the mind, and also about his own sense of competence as "someone not altogether unacquainted with natural science [*Naturkunde*]" (SOS, 12:31 [1796]/CEAHE:222).

From the far longer first draft of his response to Soemmerring, we can detect a much sharper sense in Kant that this appeal by a total stranger for a comment on what was primarily a physiological research report might in fact entrap him in an adventure outside his bailiwick. Georg Forster had already made Kant uncomfortable along these lines regarding his essays on race, and he was clearly not disposed to incur similar criticism, especially in connection with one of Forster's closest friends. Thus, this invitation sparked Kant's sense that philosophy as a faculty found itself in a state of conflict not just with the theological or legal faculties but even with the medical faculty. In his response to Soemmerring in 1795, Kant already came to articulate his general idea of a conflict of the faculties (*Streit der Facultäten*), which would be published in an essay of that title in 1798. In particular, he clarified the border struggle between the philosophical and the medical faculty far more precisely than he would in that later work.

Kant simply overrode Soemmerring's proposal about the need for a "transcendental physiology" as a hopelessly confused sense of the boundary in question. Physiology had nothing to say about the transcendental. Above all, the long-standing concern to find a "seat of the soul" was a futile and contradictory misadventure of physics in metaphysics, a "subreption" that

sought to materialize what was in essence immaterial, to spatialize – i.e., locate in "outer sense" – what was accessible only in time – i.e., in "inner sense" (SOS, 12:32/CEAHE:223). Thus, Kant dismissed *any* "transcendental" aspect of Soemmerring's project. Instead, he asserted the authority of the "critique of pure reason" to adjudicate the proper boundaries between empirical research and a priori knowledge (SOS, 12:31/CEAHE:222).

Then, however, Kant turned the tables, offering to supplement and confirm the strictly *physiological* elements in Soemmerring's study. If the latter had no warrant to meddle in metaphysics, Kant presumed the warrant, as "someone not unacquainted with natural science," to resolve the core issue that had led Soemmerring to his misguided appeal to "transcendental physiology," namely, could a fluid be "organized" or "animated"? Kant proposed to offer a *natural-scientific hypothesis* (not an a priori metaphysical one) to answer this question. He proposed that the fluid in the cerebral cavity – which he took to be mere water – could not be in itself organized, because that required a stable purposive structure that was not consistent with the physics of liquids. However, he suggested that water need not be understood merely "mechanically" as extended mass, but that it could also be understood "dynamically" – in terms not only of recent "anti-phlogistic chemistry" that had analyzed it into its two component gases, but also of the various theories of ethereal forces (e.g., light, heat, electricity, etc.). Thus, the seeming homogeneity of the fluid could accommodate all sorts of alterations of *qualitative* state, i.e., could be transiently "organized" by the interjection of outside forces, yet retain its overall consistency on the whole, and return to its prior state when the stimulation dissipated. Were one to consider that these stimulations might be differentiated by the originating nerve-ending stimulus, then this fluid could harbor and transmit, and in this sense aggregate and integrate, nervous impulses and sense data, thus serving as a *sensorium commune* in a strictly material, physiological sense. It could then serve as a material substrate for the synthesis of intuitive consciousness. But this would not be a literal materialization or localization of the soul (*anima*), but only a *virtual* context for consideration by consciousness (*animus*), with no metaphysical stipulations about substance or interaction (SOS, 12:32–5/CEAHE:223–5).

Related terms: **Matter**, **Metaphysics**, **Substance** *John Zammito*

"On a Recently Prominent Tone of Superiority in Philosophy" (RPT, Ak. 8:387–406 / Cambridge Edition, *Theoretical Philosophy after 1781*, pp. 425–45) (*Von einem neuerdings erhobenen vornehmen Ton in der Philosophie*) The late polemical essay "On a Recently Prominent Tone of Superiority in Philosophy" (RPT) was published in the *Berlinische Monatsschrift* of May 1796. It was, in the first instance, directed at J. G. Schlosser's book, *Platos Briefe nebst einer historischen Einleitung und Anmerkungen* (Königsberg: Friedrich Nikolovius, 1795), in particular against some of the notes that the philosophical dilettante Schlosser appended to his translation of Plato's apocryphal letters. Schlosser, a former civil servant, was someone who combined a renewed interest in Platonism, which was widespread at the time, with Christian-sentimentalist fanaticism (*Schwärmerei*) (*see* **Fanaticism**). For this he was not only held up to ridicule by prominent figures such as Schiller and Goethe, his own brother-in-law, but also criticized by Kant, who was not naturally inclined to become embroiled in public disputes or to react to minor critics' work. In general loath to respond to published critiques of his own work – two well-known exceptions were his response to the charge of Berkeleianism, published in the *Prolegomena* (1783), and his response to Eberhard, published in 1790 as a separate essay (OD, 8:185–252 [1790]/CETP81:271–336) – Kant brought himself to

write a rather measured follow-up essay to Schlosser's prickly reply to RPT, in which the latter made his displeasure with Kant's tract amply clear. This follow-up piece is Kant's essay "Proclamation of the Imminent Conclusion of a Treaty of Perpetual Peace in Philosophy" (PP, 8:411–22 [1796]/CETP81:451–60).

With RPT, Kant takes the opportunity to stage the Critical philosophy as a bulwark against what he calls "philosophiz[ing] through feeling" (RPT, 8:401/CETP81:441) by elucidating its main planks in a (for him) uncommonly acerbic fashion. RPT is surely one of Kant's rhetorically sharpest pieces. It is an unjustly neglected metaphilosophical tract against amateur philosophy by commoners (*die Rotüre*; cf. Schiller's disparaging poem in the *Xenien*) in general and pseudophilosophical affectation in particular, while it expounds the focal points of both Kant's theoretical and practical philosophy in splendidly condensed form. Kant frames the central Critical tenets in terms of opposites, contrasting it with Schlosser's fanaticism, in particular, but generally differentiating the Critical philosophy from all types of pseudophilosophy and obscurantism. The Critical philosophy is *exoteric* versus the esotericism that Schlosser's pseudo-Platonism espouses, which restricts philosophical insight to initiates; it is *academic* (scholarly, *schulmäßig*) rather than oracular (*geniemäßig*), as is Schlosser's manner of thinking (RPT, 8:390/CETP81:432); it is based on *regressive analysis*, rather than proceeding on the assumption of direct insight into supersensible facts or grounds; the Critical philosophy is *methodical*, unlike the undisciplined, purely rhetorical style of Schlosser; and Kant's thought is *critical* precisely because it is self-reflexively *modest* in contrast to the unreflecting speculative and presumptuous grandstanding of pseudophilosophical fanaticism, which offends against common sense.

As early as the mid 1780s, in the context of the Spinozism debate, Kant argued that if we abandon the maxim that "reason alone can command validity for everyone," and declare ourselves as it were liberated from the constraints of reason, "a confusion of language must soon arise," resulting in fanaticism (*Schwärmerei*) – where "each one ... follows his own inspiration" – and eventually "the complete subjection of reason to facts, i.e. *superstition*" (OOT, 8:145 [1786]/CERRT:17). (On fanaticism, see further OFBS, 2:251, especially 251n. [1764]/CEAHE:58; EMH, 2:267 [1764]/CEAHE:73; DSS, 2:348, 365 [1766]/CETP70:335–6, 351; CPJ, 5:275 [1790]/CECPJ:157.) This is precisely the issue in RPT. Schlosser's spurious reasoning *against* the allegedly arbitrary formality of reason (RPT, 8:404/CETP81:443–4) is exposed by Kant, since such speculation presupposes the fanatic's own putative inspiration facilitated by what Kant calls an "intellectual intuition," which for human beings is however impossible. This latter form of cognition is to be contrasted with the only possible human form of cognition, which is strictly discursive and relies on intersubjectively available empirical evidence, and thus "command[s] validity for everyone." The necessary forms that characterize discursive cognition are therefore not pedantic or arbitrary at all, as Schlosser would have us believe (cf. RPT, 8:404/CETP81:443–4), for they stipulate the constraints of humanly *possible* knowledge. To argue otherwise is pure conjecture and obscurantism.

Kant associates human discursive knowledge with an academic, Aristotelian type of philosophy, which expends "much labor on analyzing and again compounding its concepts according to principles," which involves "toil[ing] up many steps to make advances in knowledge" (RPT, 8:389/CETP81:431). This contrasts with the type of philosophy that, like a *certain* Plato that motivated mystagogues like Schlosser – "Plato the letter-writer," rather than "Plato the academic" (RPT, 8:398/CETP81:438) – relies on intellectual

intuition, whereby "we can dispense with all experience" and instead directly "draw . . . the harmony of things out of their supersensible principle" (CPJ, 5:363/CECPJ:236). Interestingly, to make the contrast even starker, Kant contemplates the possibility of seeing Plato *the academic* as rather espousing a proto-Critical conception of the synthetic a priori (RPT, 8:391/CETP81:432–3). Kant thus pits "the Herculean labor" of rigorous, academic philosophy against the immediate intuition of exalted or fanatical modes of thinking that purport to be exempt from labor in order to puff up their claims to any putative hidden knowledge (RPT, 8:390/CETP81:432).

Kant draws a parallel between this distinction and the respective tones of philosophical speech, thus explaining the title of the essay. The fanatic speaks exaltedly in "the tone of a commander who is exempt from the onus of proving his title to possession" of knowledge (RPT, 8:395/CETP81:436), and in this way actually "detun[es] . . . heads into exaltation [*Schwärmerei*]" (RPT, 8:398/CETP81:438, translation emended). By contrast, a proper philosopher should rather moderate his voice and speak with a "measured and modest tone" (*Ton der Mäßigung und Bescheidenheit*) (A624/B652 [1781/7] = CECPR:580, translation emended; cf. RPT, 8:403/CETP81:443; A744/B772 = CECPR:646; A749/B777 = CECPR:648). It is Kant's central claim that only discursive reason can satisfy this demand of proportionality; only what provably conforms to the form of reason as determinate ground, regardless of whether it concerns an act of cognition or a moral act, can be determined as objectively valid (in the practical as well as theoretical senses; cf. RPT, 8:403/CETP81:442–3). Crucially, this form of reason is directly proportional to the discursive nature of our intellect, a symmetry reflected in the moderate tone used to express it.

Related terms: **"Proclamation of the Imminent Conclusion of a Treaty of Perpetual Peace in Philosophy," Cognition**, **Common sense**, **Critique**, **Fanaticism**, **Feeling**, **Intuition**, **Knowledge**, **Reason** *Dennis Schulting*

"Proclamation of the Imminent Conclusion of a Treaty of Perpetual Peace in Philosophy" (PP, Ak. 8:411–22 / Cambridge Edition, *Theoretical Philosophy after 1781*, pp. 451–60) (*Verkündigung des nahen Abschlusses eines Tractats zum ewigen Frieden in der Philosophie*)
Kant wrote the "Proclamation" to apply to philosophy the same question about the possibility of perpetual peace that he had applied to politics in his treatise from the year before, *Toward Perpetual Peace* (1795). "Proclamation" was published alongside "On a Recently Prominent Tone of Superiority in Philosophy" (1796); both essays register Kant's opposition to Johann Georg Schlosser, who argued for a type of Christianized Neoplatonism that prioritized an elitist model of philosophically refined feeling and intuition over a more democratic reason as essential for understanding the highest realities.

Kant begins the "Proclamation" by analyzing "the Physical Causes of Man's Philosophy," describing the deep human "*drive*" to use the power of self-consciousness first to philosophize and then to engage one's own philosophy in argument, even "open *warfare*," with those of other philosophers. Such a drive Kant accepts as "one of the beneficent and wise arrangements of Nature" because it prevents the degeneration of life and has the effect of exercising and preserving "the *health* (*status salubritatis*) *of reason*" (PP, 8:414 [1796]/CETP81:453–4). Nevertheless, encroaching "quackery" could upset this health of reason, which is always delicately balanced; reason thus at times needs philosophy to be "therapeutically" administered

by "qualified physicians" who can correctly diagnose and "*advise what philosophy should be studied*" (PP, 8:414/CETP81:454). They give advice evaluating which different philosophies are more or less healthy for reason. Himself evaluating the current state of the field, Kant says that it may seem that "a Permanent State of Peace" would be impossible in philosophy, which has waged a long warfare between the opposite poles of passive Wolffian "*Dogmatism*" and dismissive Humean "*Skepticism*"; Schlosser's "*Moderatism*" only muddles the situation "by piling up a mass of isolated reasons" that cancel each other out (PP, 8:415/CETP81:454–5).

In contrast to this muddled conflict, Kant steps in as the philosophical physician to summarize his "*Critical* philosophy," arguing that it is compatible with permanent peace in philosophy because it elucidates what enables the act of philosophizing in the first place: "the *power* of human reason" itself. Specifically, this power of human reason is constituted by the a priori "concept of *freedom*," from which "derives" the categorical imperative or the moral law. "Through this [law] we acquire" the "Ideas (God and immortality)" that can be practically postulated as "our ultimate purpose" motivating action. Furthermore, Kant's Critical philosophy "is an outlook ever-armed" to maintain the distinction between appearances and things in themselves, thus constantly accompanying the exercise of reason and preserving its health not in deathly passivity but in living peace (PP, 8:416/CETP81:455). Kant reminds readers that philosophy means "the *Pursuit of Wisdom*," and he defines wisdom as "the inner principle of *willing* to obey moral laws." This willing responds to the "*supersensible*" objects of knowledge, or "*postulates* of morally-practical reason," "*God*, *Freedom*, and *Immortality*" (PP, 8:418/CETP81:456–7). Critical philosophy resolves any further contention over this ultimate goal of philosophy, thus proclaiming a treaty of perpetual peace (PP, 8:419/CETP81:457).

Kant ends by blaming Schlosser for not taking the time to understand Critical philosophy, particularly the categorical imperative's demand for universality as an a priori, not an empirical, principle (PP, 8:420–1/CETP81:458–9). Of all the elements of critical philosophy that Kant discusses, the categorical imperative's demand for internal consistency, refusing lies, would alone assure perpetual peace in philosophy (PP, 8:421–2/CETP81:459–60).

***Related terms*: "On a Recently Prominent Tone of Superiority in Philosophy," *Toward Perpetual Peace*, Categorical imperative, Dogmatism, Freedom, Postulates of pure practical reason, Reason, Skepticism, Wisdom** *Sari Carter*

"Settlement of a Mathematical Dispute Founded on Misunderstanding" (SMD, Ak. 8:407–10 / Cambridge Edition, *Theoretical Philosophy after 1781*, pp. 447–9) (*Ausgleichung eines auf Mißverstand beruhenden mathematischen Streits*) The "Settlement" was published in the *Berlinische Monatsschrift* of October 1796 (pp. 368–71). Kant wrote it in response to an article in the August edition of the same journal (pp. 145–8) by J. A. H. Reimarus entitled "Über die razionalen Verhältnisse der drei Seiten eines rechtwinklichten Dreiecks," which itself addressed a remark in Kant's essay "On a Recently Prominent Tone of Superiority in Philosophy" (RPT, 8:387–406 [1796]/CETP81:425–45) in the May edition of the *Berlinische Monatschrift* (pp. 395–6).

In RPT, Kant provides, as an example of the "fanaticism that may be induced by attempts to philosophize about mathematical objects," the Pythagorean number mystic's question, which he repeats in "Settlement": "Why is it that the ratio of the three sides of a right-angled triangle can only be that of the numbers 3, 4, and 5?" (SMD, 8:409/CETP81:449). Reimarus points out

that "if by this Kant means that any ratio of three sides will resolve into the numbers 3, 4 and 5 through a common divisor," then this is not the case. He goes on to show that many other numbers can stand in the ratio in question.

Kant attributes the dispute to a misunderstanding. Reimarus shows, correctly but unnecessarily (since, Kant says, nobody has yet doubted the proposition) that among *all possible* numbers, there are many ratios other than 3:4:5 in which the sides of a right-angle triangle may stand. But Kant explains that his claim was that among the numbers that *immediately follow each other*, there is no ratio of the sides other than 3:4:5; that is, the right-angled triangle with its sides in the ratio 3:4:5 is the only right-angled triangle that has its sides *in arithmetic progression*.

Kant acknowledges that he did not make specific reference to the serial order among the numbers, so that if the issue were "purely mathematical," he would be to blame for the misunderstanding. However, given that the example was intended to display "the nonsense that Pythagorean number-mysticism makes of mathematics when *seeking to philosophize* about its propositions," his claim should have been taken in the sense in which a mystic might find something "*strange* and aesthetically remarkable" among the properties of numbers, "such as is a connection restricted to three immediately adjacent numbers in the infinite sequence thereof" (SMD, 8:410/CETP81:449), and thus he should not be held to blame.

***Related term*: Mathematics** *Emily Carson*

1797

***The Metaphysics of Morals* (MM, Ak. 6:203–493 / Cambridge Edition, *Practical Philosophy*, pp. 353–603) (*Die Metaphysik der Sitten*)** *The Metaphysics of Morals* is the third of Kant's major works on moral philosophy. Though it was published after the *Groundwork of the Metaphysics of Morals* and the *Critique of Practical Reason*, Kant had planned to write this text – in some shape or form – for many years before the publication of those texts. It differs in form and content from those earlier works in several important respects. Like Kant's other works in moral philosophy, the *Metaphysics of Morals* is concerned with the grounding of moral principles, but it places a greater emphasis on the empirical application of the moral law and also includes discussions of legal philosophy. *The Metaphysics of Morals* was originally published in two parts; the first part, the *Doctrine of Right*, appeared in January 1797, and the second part, the *Doctrine of Virtue*, appeared in August 1797. These two parts of the text are discussed separately below. An updated edition with minor changes appeared in 1798; an edition with more extensive revisions was published in 1803.

Preface and Introduction to *The Metaphysics of Morals* (MM, 6:205–21/CEPP:365–85) The Preface and Introduction to *The Metaphysics of Morals* cover familiar ground and introduce a few new ideas. Kant reasserts, for example, the claim that moral laws hold only insofar as they are necessary, universal, and understood to have an a priori basis. This eliminates the possibility that a doctrine of happiness might serve as the foundation for morality. Notions of duty, constraint, and obligation also appear again in the introduction to the text. In conjunction with his discussion of these familiar concepts, Kant also considers a puzzle about whether it is

that "if by this Kant means that any ratio of three sides will resolve into the numbers 3, 4 and 5 through a common divisor," then this is not the case. He goes on to show that many other numbers can stand in the ratio in question.

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possible for duties – understood as necessitating actions – to conflict. He rejects the idea, but concedes that so-called grounds of obligation might conflict such that one must take precedence over the other (MM, 6:224/CEPP:379).

The Introduction also contains a discussion of the various faculties of the human mind, important for its overview of the ways in which the faculty of feeling (pleasure, displeasure) interacts with the faculty of desire (desire, inclination). Kant also provides a sketch of the etiology of inclination, which he characterizes as habitual desire.

In the Introduction we find the first of several references in the text to the distinction between ethical and juridical lawgiving. Lawgiving that also makes duty the incentive for action is ethical, while lawgiving that does not make duty its incentive is juridical. This distinction serves as the foundation for Kant's division between the Doctrine of Right and the Doctrine of Virtue in *The Metaphysics of Morals*. The former is concerned with external lawgiving for actions that have legality (conform with duty), while the latter is concerned with the ends and maxims that virtuous agents adopt.

The Doctrine of Right

Introduction

The *Doctrine of Right* is one of Kant's less celebrated writings. Kant's drafts and notes (collected in volume 23 of the Academy edition) suggest that he intended to model it on the architectonic of the critical philosophy with corresponding categories, antinomies, and so forth. Many enticing hints of this structure remain, but Kant seems to have abandoned this plan. The result is a sometimes confusing and disorganized text.[1] Moreover, the territory that Kant's more celebrated writings explored has proved rich in intellectual resources, and their lasting influence has been tremendous. Comparatively, the influence of the *Doctrine of Right* has been minor. While many political philosophers claim Kant as their ancestor, their claims point to the *Groundwork* rather than to the *Doctrine of Right*. The paradoxical result is that many political thinkers claim to work in the Kantian framework, but few (if any) work with Kant's *actual* framework. Yet, and in spite of real shortcomings, the *Doctrine of Right* presents a sophisticated theory of justice.

The Text

According to Kant, right governs what we do (external freedom) rather than the reasons that should guide us (internal freedom, the domain of ethics). The *Doctrine of Right*, accordingly, lays out "the sum of those laws for which an external lawgiving is possible" (MM, 6:229/CEPP386).

Persons are free to do as they choose, as long as their action can coexist with the equal freedom of others (MM, 6:230/CEPP:387). This universal principle of right is the foundational principle of Kant's theory of justice. By this principle, *a wrong* is an action that cannot coexist with the freedom of others (MM, 6:230–1/CEPP:387). The right to freedom affirmed by the universal principle of right is innate, and it is the *only* innate right (MM, 6:237/CEPP:393). Other rights are acquired by actions such as trades of goods or contracts for service. The presentation of innate right in the *Doctrine of Right* is very brief; it is helpful to read it together with the discussion in the Feyerabend lectures (NF, 27:1338–40 [1784]/CELDPP:101–4).

A right implies an authorization to use coercion, meaning that it is legitimate to use coercion in order to resist a wrong (MM, 6:231/CEPP:388). Normally, coercion is prohibited by the

universal principle of right, but when a person's actions violate the rights of others, they can be coerced to stop, since such coercion is "a hindrance of a hindrance to freedom" (MM, 6:231/CEPP:388).

We can imagine a situation prior to any rights acquisition. In this original situation, persons have no claims on each other apart from the negative claim of equal freedom, nor do they have any rights to use resources. Two facts about the human condition make this original situation of pure innate right unsustainable: we need resources, and we live together in a limited space. These two facts mean that, first, we need a theory of how we can acquire rights to external objects such as land, goods, and services, and second, we need a theory of the origins and limits of political authority. Part I of the *Doctrine of Right*, "Private Right," provides the first; Part II, "Public Right," provides the second.

Before turning to Private Right, it will be helpful to explain how the different parts of the *Doctrine of Right* cover different conditions and norms. In the *Doctrine of Right*, there are several states of nature and even more domains of justice. First, there is the original situation of pure equal freedom, governed by the universal principle of right. Then there are norms governing the transition away from the original situation, norms governing acquisition and transfer of resources, contracts, and so on. These deeds create a second state of nature, where persons have acquired rights – to land, things, and claims on each other – but have not yet transitioned to civil society, and there is a set of norms governing this situation (property rights, contract rights, and rights of status). Then there is a transition to civil society and norms governing this transition, before, finally, we get to the situation of civil society and the principles that should govern there. Except for the first state of nature, international affairs present an analogue set of situations and norms.

One thing that makes the *Doctrine of Right* confusing is that the different domains of normativity are unevenly distributed across the parts of the book. Here is an overview of the distribution (leaving international affairs aside for now).

Part of DR	Situation	Justice
Introduction	First state of nature: prior to acquired rights (the original situation)	Concept of right, the universal principle of right, and innate right
Private Right	Transition to second state of nature	+ Postulate of practical reason w. r. to rights (postulate of private right) + facts = > Norms of rights acquisition
Private Right	Second state of nature: with acquired rights	Property rights, contract rights, and status rights
Private *and* Public Right	Transition to civil state	+ Postulate of public right + Facts = > Mandate to create a civil state and principles of its creation = > Idea of the original contract and principle of popular sovereignty
Public Right	Civil state	Principles of civil state (public right proper): sources, ends, and limits of political authority. Division and hierarchy of political institutions

The later parts of the book and later principles of right are generated from the previous ones. For each transition, a postulate makes the transition both possible and necessary; it authorizes what would otherwise be impermissible (unilateral acquisition of things, the use of coercion without a rights-violation), while requiring the transition to be made (for otherwise we would deprive ourselves of the resources needed to use our freedom, or else continue to live in a state devoid of right). The table above is thus not merely an overview of the division of labor among the parts of the book, but also shows how all principles of private and public right are generated from the universal principle of right and its application to the needs, dispositions, and circumstances that define the human condition.

1. From the original situation to the state of acquired rights Kant enumerates three sorts of acquired rights (MM, 6:247, 259–60/CEPP:402, 412–13): rights to things (including right to land), rights to the performance of actions, and "rights to persons akin to rights to things" (MM, 6:260, 276/CEPP:412, 426). The third category contains status rights where some person legally speaking is in charge of another person, whether that other person is a spouse, a child, or a servant (today we are wary of such rights, but still recognize them, for example, in the rights of parents to govern their children and act as their surrogates).

Rights to things (ownership) can be acquired either by original acquisition of something previously unowned or by voluntary transfer from another owner. All acquired rights to things thus originate in some act of original acquisition. This feature of property rights invites questions of what ownership is and what sorts of actions suffice to create it. Kant's drafts and notes for the *Doctrine of Right* reveal that he struggled with this question. The answer he settled on is original and supports a distinctively Kantian duty to create and maintain a system of public right.

The first part of Kant's answer is the "postulate of practical reason with regard to rights" (MM, 6:250/CEPP:404). This postulate of private right says that ownership of useful resources is possible, since a law whereby the objects of choice must belong to no one is contrary to rights (MM, 6:250/CEPP:404). This postulate *creates permission and ability* to unilaterally assume ownership of things and thereby obligate all other persons to refrain from using them without the owner's consent (MM, 6:247/CEPP:401–2). Conversely, the postulate *requires* that we act towards others "so that what is external (usable) could also become someone's" (MM, 6:252/CEPP:406).

But this postulate raises a problem. Ownership is not a relation between a person and an object, but a relation among all persons regarding the object, namely, the agreement of all that one person has exclusive rights to dispose of that object. How can unilateral appropriation create such an omnilateral agreement? How can a person unilaterally take ownership without violating the equal freedom of others?

Kant's answer is that one actually cannot own anything until the unilateral claim is validated through lawgiving in a rightful civil condition: "only in a civil condition can something external be mine or yours" (MM, 6:255–6/CEPP:409). However, unilateral appropriation creates provisionally valid ownership, if the appropriated resource is used in a manner that is consistent with the creation of a civil condition, wherein ownership can be conclusively established (MM, 6:256–7/CEPP:409–10). In other words, taking ownership of a previously unowned thing is consistent with the freedom of others if and only if they could consent to it and validate it in a public act, which requires, first, that it be consistent with the creation of a civil state wherein, second, the distribution of property rights is determined by laws that express the will of all, and thus approved by each (more on the details of this approval below).

Another way we acquire rights is contracts, where bilateral willing creates interpersonal rights and obligations. Kant catalogues a number of types of contractual creations of acquired rights – lending, giving, bartering, selling, buying, hiring, and so on (MM, 6:284–7/CEPP:432–4).

2. From the second state of nature to the civil condition The postulate of public right tells us that "when you cannot avoid living side by side with others, you ought to leave the state of nature and proceed with them into a rightful condition (MM, 6:307/CEPP:451–2). Indeed, it is "wrong in the highest degree" to remain in the state of nature, so each is permitted to "impel the other by force to leave this state and enter into a rightful condition" (MM, 6:312/CEPP:456). So, given that human beings need resources, and given that we cannot avoid interacting in our pursuit of resources, the postulate of public right *grants permission* to use coercion against others, even though they have not violated any particular rights. At the same time, the postulate *requires* that we work with others to create and maintain a just civil condition.

Kant identifies at least four shortcomings of the state of nature that explain why we ought to create a civil condition. The first three of these are well known from Hobbes and Locke, but the fourth is original to Kant. First, since in the state of nature claims to ownership originate in an act of unilateral acquisition, it will often be unclear who actually owns this or that (MM, 6:312/CEPP:456). Second, given this indeterminacy of rights claims, disputes between competing claims are inevitable, but there is no recognized authority for settling such disputes, which provides another source of distrust and quarrel (MM, 6:312/CEPP:456). Third, in the state of nature, we lack assurance that others will respect our rights (MM, 6:307/CEPP:452). Fourth – and this reason is original to Kant – in the state of nature, all rights to things, and all contracts that involve rights to things, are provisional, valid only on the presumption of the creation of a civil condition where property rights are determined by the will of all (i.e., omnilaterally) through properly promulgated and enforced public laws. The creation of the civil state solves these four problems: the law sets rules of rightful acquisition; disputes are settled authoritatively by the courts; the state offers assurance that ensures general compliance with the laws; and the system of legislative, executive, and judicial powers working together secure that all acquired rights are determinate and omnilaterally approved.

3. Public right: the civil condition What, then, are the principles that should guide the creation and exercise of political authority? First, we must imagine that society is created by some original contract, where all those who associate as members of the civil union agree to the terms of their association (MM, 6:315/CEPP:459). Moreover, by this original contract, the people creates itself as a body politic, and all members of society become equal subjects to the general united will of this body (MM, 6:313–16/CEPP:457–9). Each member is thus both a source of political authority (as citizen) and bound by it (as subject). The source, ends, and limits of political authority are set by this original contract: the source of political authority is the will of the people as a united body; the ends of political authority are to ensure the consistent exercise of freedom through the design and implementation of a system of laws; and political authority is limited to the exercise of the will of the people by pursuing this end.

Initially, sovereign authority thus rests with the people (MM, 6:313/CEPP:457), but sovereignty is normally vested in a legislative body (MM, 6:318–19/CEPP:461–2). This legislative body can consist of a single person (as in a monarchy), several persons (as in an aristocracy or representative democracy), or all members of society (a democracy). The legislative body has to be supported by two independent but subservient bodies: the executive and judicial powers (MM, 6:313, 316/CEPP:457, 459).

Kant thus supports a republican theory of political authority: all political authority derives from the people (there is no natural or divine source of political authority); all political authority is generated from the wills of those subjected to it, and political authority is limited to secure the conditions of liberty for all; happiness and personal virtue are not proper ends of the state.

A state's laws should both secure and respect the three defining properties of republican citizenship (MM, 6:314/CEPP:457–8): civic freedom (obeying no laws but those to which one has consented), civic equality (equal capacity to have rights, so that no person can bind other persons to that to which those other persons cannot bind her), and civic independence (owing one's existence to one's rights and powers as a member of the people rather than to the arbitrary willing of some members of the people).

Kant outlines several applications of these principles wherein we find some of his less appealing claims: he draws a distinction between active and passive citizens (and excludes women from active citizenship) (MM, 6:314–15/CEPP:458–9); he rejects that there can be a right to rebellion or revolution even against a despotic government (MM, 6:318–23/CEPP:461–6); he defends the right of the state to levy taxes (MM, 6:323–5/CEPP:466–8); he affirms freedom of religion (MM, 6:325–8/CEPP:467–70); and he argues that the state is obliged to implement a system of punishments that takes *lex talionis* as its guideline, so that, for example, the murderer must suffer death (MM, 6:331–7/CEPP:472–8).

4. The right of nations and cosmopolitan right As in the case of rights for individuals, the rights of states can be understood in terms of authority to use coercion in response to wrongs. In a word, Kant analyzes international rights in terms of the rights of war. A state has a right to go to war to defend its rights against other states, but the ruler of a state cannot do so without the people's assent as expressed through their representatives (MM, 6:345–6/CEPP:483–4). A state cannot go to war for the sake of conquest or to punish another state for wrongs committed – for punishment can only be exercised by a rightful authority in response to violations of established legal norms, and there are no such authorities or norms in the international state of nature (MM, 6:347/CEPP:485). States must conduct and conclude hostilities in a manner that allows the establishment of rightful international relations (MM, 6:347–9/CEPP:485–7; see also TPP, 8:341–86 [1795]/CEPP:311–51).

As with the state of nature for individuals, the international state of nature is a condition void of justice, and states ought to leave it to create an international civil society: "Only in a universal *association of states* (analogous to that by which a people becomes a state) can rights come to hold *conclusively* and a true *condition of peace* come about" (MM, 6:350/CEPP:487). Rightful international coexistence – in a word, perpetual peace (MM, 6:350, 354–5/CEPP:487, 490–1) – is the "ultimate goal of the whole right of nations" (MM, 6:350/

CEPP:487), the "final end of the doctrine of right within the limits of reason" (MM, 6:355/CEPP:491). Kant allows that this goal might be an "unachievable idea" (MM, 6:350/CEPP:487), but we must nevertheless "work toward establishing perpetual peace and the kind of constitution that seems most conducive to it (say, a republicanism of all states . . .) . . . this is our duty" (MM, 6:354–5/CEPP:491–2).

Cosmopolitan right, finally, is the idea of a community of nations interacting through international trade, and each nation has a right to initiate such trade with others (MM, 6:352/CEPP:489).

Some interpretive questions

The *Doctrine of Right* raises hard interpretive questions. Some of these concern the meaning of Kant's claims and the structure of his arguments. For example, why, exactly, does Kant say that right is connected with an authorization to use coercion, and what does this mean? How does Kant move from the need to use resources to the necessity of ownership? Why does Kant reject a right to revolution, when despotism is a reality? There are also questions about the composition of the *Doctrine of Right*. How, exactly, are the parts of the *Doctrine of Right* related? In what ways does the theory of property rights in the part on private right influence or determine how a state should design its system of property rights?

Other questions concern the relation between the *Doctrine of Right* and Kant's other writings. We have already touched on the division of *The Metaphysics of Morals* into the doctrines of right and virtue. There also are real puzzles about how the *Doctrine of Right* relates to his other political writings, such as his 1793 *Theory and Practice* (OCS) and his 1795 *Perpetual Peace*. Such questions arise because Kant uses many of the same concepts and ideas in these three writings – such as the idea of an original contract, the ideal of a republican constitution and the attributes of republican citizenship, and the idea of perpetual peace – but the terms have slightly different meanings in different writings, and Kant apparently changed his mind on several crucial issues, such as whether international right requires that we work towards a world state or a league of independent nations.

Finally, there are questions about how the *Doctrine of Right* fits into Kant's philosophical system. Kant clearly means the *Doctrine of Right* to cover a distinct domain of principles and duties, but how are these principles related to the analysis of the supreme principle of morality that we find in the *Groundwork* and the *Critique of Practical Reason*? Are the principles of right derived from the categorical imperative? Does Kant's analysis of external freedom depend on an assumption of internal freedom? These questions are pressing because much of what is unclear in the *Doctrine of Right* – such as Kant's theory of punishment, view on distributive justice, and understanding of the domain, rights, and obligations of citizenship – might be clearer if we understood its place in Kant's practical philosophy and how we should look to the *Groundwork* for additional guidance. The strange fact is that, in many ways, the political implications of the analysis of morality in the *Groundwork* are clear and attractive, but they also seem distant from the theory of justice that we find in the *Doctrine of Right*. This fact might partially explain why Kant's contemporaries were disappointed by the *Doctrine of Right* and why

later political philosophers tend to find their Kantian inspiration in the moral philosophy of the *Groundwork* rather than in the *Doctrine of Right*'s political philosophy.

The Doctrine of Virtue

Introduction

The *Doctrine of Virtue* is comprised of three main sections. Like the *Critique of Pure Reason* and the *Critique of Practical Reason*, it contains a Doctrine of Elements that explicates its central concepts and a Doctrine of Method that deals (broadly) with the application of these concepts. However, it would be misleading to suggest that the line between exposition and application is very bright in the *Doctrine of Virtue* – the Doctrine of Elements itself is centrally concerned with matters of application, and includes, for example, a series of "casuistical questions" meant to exercise and sharpen the judgment of readers and pupils. In addition to the Doctrine of Elements and the Doctrine of Method, the *Doctrine of Virtue* also includes an extensive Introduction that presents numerous crucial – and sometimes new – concepts and distinctions.

The text

1. Preface and Introduction (MM, 6:375–413/CEPP:509–40) Kant acknowledges in the Preface that it might appear contrary to his purposes for a doctrine of virtue to trace its way back to metaphysical first principles, since metaphysics does not seem to be able to provide the force or strength necessary for virtue. Nevertheless, he insists, going back to first principles is important for the sake of the purity of a doctrine of virtue – that is, to show that it is not grounded in anything empirical. A doctrine of virtue cannot be grounded in feeling, nor in the matter or end of the will, but rather in the law itself.

In the Introduction to the *Doctrine of Virtue*, Kant outlines several definitions and distinctions essential to the text and its arguments. Chief among these is his notion of virtue and his distinction between a doctrine of virtue and a doctrine of right. Virtue itself is simply the capacity or strength to "withstand a strong but unjust opponent" – in this case, inclination (MM, 6:380/CEPP:513). The distinction between a *doctrine of virtue* and a *doctrine of right* is multifaceted and complex, however. Kant explains that a doctrine of right (right) deals with duties that can be given by external lawgiving, while a doctrine of virtue (ethics) deals with duties that cannot be so given. This distinction implies a set of further distinctions. Since right is concerned with duties that can be given by external lawgiving, a doctrine of right is fundamentally concerned with actions and the coordination of agents' actions – what Kant calls the "formal condition of external freedom" (MM, 6:380/CEPP:513). Ethics, the subject of a doctrine of virtue, concerns itself with the maxims of actions and, ultimately, the ends of these maxims. Kant calls this the matter of freedom.

Of course, ethics does not begin with the ends that individual agents adopt on the basis of inclination. Rather, ethics begins with an idea of "the maxims of actions in conformity with duty" and then derives from these a set of ends that are also duties. Kant argues that there are two such ends – that of one's own perfection and that of others' happiness. These two moral ends serve to organize much of the remainder of the text.

Kant's assertion that ethics concerns itself with the maxims of action rather than with action itself leads him to emphasize a further distinction between duties of narrow obligation and duties of wide obligation. Because ethics concerns the maxims of actions, he argues, it leaves room for "free play"

or "latitude" in observing duty. Duties that allow for such latitude are "duties of wide obligation" (MM, 6:390/CEPP:521). But if Kant means to suggest that all duties of virtue are duties of wide obligation, he is mistaken. Even perfect duties are duties of virtue when considered from the point of view of an agent autonomously forming and acting upon her maxims. Nevertheless, Kant's main concern in this section appears to be to demonstrate that imperfect duties – all of which are duties of virtue – admit of some "free play" or "latitude" in their observation.

The preceding distinctions provide the basis for Kant's discussion of merit in the Introduction. Performing a duty of wide obligation is meritorious, while abiding by strict duty is not. However, in keeping with his distinction between right and ethics, Kant acknowledges that *adopting the end* of the right of humanity is meritorious, since the agent makes "the law at the same time [his] incentive" (MM, 6:391/CEPP:522).

The Introduction to the *Doctrine of Virtue* also includes an important discussion of various "Aesthetic preconditions" to morality, which Kant defines as the "subjective conditions of the receptiveness to the concept of duty" (MM, 6:399/CEPP:528). These include moral feeling, conscience, love of one's neighbor, and self-respect. There can be no duty to acquire these subjective conditions, but there can be a duty to *strengthen* them. Kant argues that we acquire consciousness of these capacities *via* consciousness of the moral law and the effect it has upon the mind.

2. Doctrine of Elements of Ethics The primary division in the Doctrine of Elements is between duties to oneself, where the relevant end is one's own perfection, and duties to others, where the relevant end is the happiness of others. Kant begins with duties to oneself. On its face, the notion of a duty to oneself might seem to be a contradiction in terms, since a person could simply release herself from any duty she is not inclined to follow. As with other apparent contradictions (or antinomies), Kant explains that this worry is diffused by making a distinction between the intelligible and sensible. Duties to oneself are duties that the intelligible agent imposes upon the sensible agent.

Kant divides duties to oneself further into duties that are either formal or material (i.e., negative or positive) and duties that pertain to the agent as an animal being only, or also as a "moral being." Though Kant asserts that the duty of self-preservation undergirds his discussion of perfect duties to oneself as an animal being, it might be more appropriate to describe these as duties that agents have in virtue of being embodied agents. These duties include a prohibition against suicide, since, Kant argues, one cannot annihilate the subject of obligation itself. Other prohibitions include maiming oneself for benefit, selling parts of one's body for profit, and excess in the use of food or drink (since these incapacitate the person for a period of time). Kant's discussion of sexual morality falls under this category: in "defiling oneself by lust," he argues, a person surrenders his personality in a "feeble surrender to animal impulse" (MM, 6:425/CEPP:549–50).

In contrast to the above, perfect duties to oneself as a *moral being* can be described as duties that the agent has to herself in virtue of her rational capacities of communication, prudence, and continence. Such capacities can be used toward moral ends, but they can also be misused in the service of inclination and heteronomy. The perfect duties to oneself as a moral being include a prohibition against lying, a misuse of one's capacity for thought and communication that Kant classifies as the greatest possible violation of one's duty to oneself. Kant also lists miserliness (miserly avarice) and servility as violations of duty to oneself as a moral being, and Kant includes

flattery, taking on debts, and complaining and whining as instances of servility. Miserliness and servility both represent perversions of the rational capacity for prudence and self-control. Rather than being used in the service of moral ends (for example, saving money so that one can be more charitable), these vices put these rational capacities to use for the sake of inclination and desire. The miser, for example, squirrels away money because he is overly concerned with material possessions or haunted by a fear that he will fall into poverty.

Similar themes emerge in the context of Kant's discussion of imperfect duties to oneself. Again, these duties have as their end the agent's own perfection, and Kant divides these duties into two categories. The first of these is a duty to increase one's natural perfections, where this includes powers of spirit, soul, and body. Kant's argument is similar to his argument for the perfection of talents in the *Groundwork* – namely, that an agent has a "duty to himself to be a useful member of the world" (MM, 6:446/CEPP:566). Second, Kant argues for a duty to increase one's moral perfection. Subjectively, this consists of a duty to increase the purity in one's incentives to duty (i.e., to make virtue less of a struggle between duty and inclination); objectively, it consists of making continual progress toward "fulfilling one's entire moral end" (MM, 6:446/CEPP:566).

Kant next discusses duties of virtue to others – i.e., duties to others whose performance cannot be exacted by external sanction. As such, the agent's maxim of action plays a central role when it comes to this type of duty. Kant describes the primary division between the types of duties to others as depending on whether, in fulfilling a duty, an agent puts another under obligation or not. Duties whose successful performance puts another agent under obligation are meritorious duties, and Kant explains that "love" is the feeling that accompanies the carrying out of these duties. Duties to others whose performance does not put others under obligation are owed, and the feeling that accompanies the carrying out of such duties is respect. The two types of duties are often thus referred to as duties of love and duties of respect. Kant argues that the principle of love draws agents closer to one another, while the principle of respect maintains an important distance between them. Crucially, a balance between the two principles is essential to morality (MM, 6:449/CEPP:568–9).

Kant begins with a discussion of beneficence, which he calls the "duty of love in particular" (MM, 6:450/CEPP:569–70). He describes the duty of beneficence as the duty to adopt the end of others' happiness (MM, 6:452/CEPP:571–2), or the duty to "advance the happiness of others according to one's means" (MM, 6:453/CEPP:572). The first description of the duty, in its emphasis upon *adopting the end* of others' happiness, comes closest to what Kant elsewhere calls "active practical benevolence" (MM, 6:452/CEPP:571–2), and at times Kant reserves the term "beneficence" for helping maxims that successfully contribute to or advance the happiness of others (MM, 6:453/CEPP:572). The argument that Kant supplies for the duty of beneficence is similar to the argument that he offers for an imperfect duty regarding others' happiness in the *Groundwork*: "the maxim of self-interest would ... conflict with itself," since "every human being who finds himself in need wishes to be helped by others" (MM, 6:453/CEPP:572). In his remarks on the duty of beneficence, Kant acknowledges the fact that the ability to practice beneficence is in large part a result of luck or past injustice. Casuistical questions regarding the duty of beneficence include concerns regarding the extent of the duty, paternalism, and whether a person's helping actions can properly be called beneficence if he is in a position to help others because he has benefited from a past injustice that others have, in turn, been harmed by (MM, 6:454/CEPP:572–3).

Kant next discusses gratitude and sympathy, though his classification of these as duties of love is puzzling: he calls beneficence the "duty of love in particular" (MM, 6:450/CEPP:569), but lists beneficence, gratitude, and sympathy as duties of love several Academy pages later (MM, 6:452/CEPP:571). Indeed, it may seem as though gratitude and sympathy are corollaries of beneficence, rather than duties of love in their own right. Gratitude, for example, is only uneasily classified as a duty of love, since its focus is the respect and obligation one ought to express toward one's benefactor. Kant describes gratitude as a type of unending debt toward one's benefactor (or toward others, if one's benefactor is not able to receive it). Sympathy, too, appears to play a supporting role with respect to beneficence. Kant argues that moral agents have an obligation to cultivate their sympathetic disposition in order to aid in the performance of duty. The remark demonstrates the extent to which Kant is willing to acknowledge the role of aesthetic feeling in his moral theory in the *Doctrine of Virtue*, though it suggests a puzzle about how to reconcile this role with his insistence elsewhere upon the purity of moral motivation.

Kant next discuses duties of respect, which rest upon the shared dignity and humanity of all human beings (MM, 6:462/CEPP:579). The duty of respect is a perfect duty to "acknowledge the dignity of humanity in every human being practically" (MM, 6:462/CEPP:579). Concrete examples include duties to refrain from defamation and ridicule, and to avoid arrogance, or the expectation that "others will have little esteem for themselves in comparison to us" (MM, 6:465/CEPP:581). Interestingly, Kant's description of the duty of respect is not limited to maxims one ought to refrain from having, but also includes some duties of commission – for example a principle of charity, or a "duty to throw the veil of love of humanity over [others'] faults" (MM, 6:466/CEPP:582).

Kant concludes the Doctrine of Elements with a discussion of various types of friendship, ultimately highlighting so-called "moral friendship," which he describes as a relationship of equal mutual love and respect. In addition to exemplifying the balance of the principles of love and respect that thematize the Doctrine of Elements of the *Doctrine of Virtue*, friendship serves a unique and essential role in the moral life of the agent. Specifically, a perfect moral friendship is one in which the parties to the friendship are both committed to moral improvement and trust one another enough to unburden themselves to the other in an effort toward self-examination and, ultimately, moral improvement.

3. Doctrine of Method of Ethics Kant discusses matters of application and judgment throughout the Doctrine of Virtue; the Doctrine of Method focuses more narrowly on two particular questions of application – Ethical Didactics (moral education) and Ethical Ascetics (cultivating virtue, understood as a strength to resist inclination).

On the question of moral education, Kant notes that virtue, by definition, must be acquired. It can and must, therefore, be taught (MM, 6:477/CEPP:591). A moral catechism ought to be kept separate from and precede a religious catechism, and ought to take the form of a dialogue in which the teacher asks questions that elicit responses from the student. Kant is keen to emphasize the limited role that examples should have in moral education – they should not provide a model, but only serve as proof that virtue is possible (MM, 6:480/CEPP:593). Kant's brief discussion of ethical ascetics highlights again the extent to which virtue is a kind of strength to remain independent of one's inclinations. The discussion also

emphasizes the importance of having a "keen and cheerful mind" in exercising and developing virtue (MM, 6:484/CEPP:597).

Related terms: ***Anthropology from a Pragmatic Point of View***, **"On the Common Saying: That May Be Correct in Theory, but It Is of No Use in Practice,"** ***Groundwork of the Metaphysics of Morals***, ***Idea for a Universal History with a Cosmopolitan Aim***, **Lectures on Ethics**, **Lectures on Natural Right**, **Reflections on Ethics**, **Reflections on Philosophy of Right**, ***Toward Perpetual Peace***, **Categorical imperative**, **Cosmopolitan right**, **Democracy**, **Despotism**, **Doctrine**, **Duties to others**, **Duties to self**, **Freedom**, **Imperfect duties**, **Justice**, **Morality**, **Obligation**, **Perfect duties**, **Republic**, **Right of nations**, **Rights**, **Sovereign**, **State**, **Tyrant**, **Virtue**

Note

1. Ludwig 2005 suggests revising the order of sections; Byrd and Hruschka 2010 uncovers links to Kant's critical philosophy.

Kate Moran and Jeppe von Platz

"On a Supposed Right to Lie from Philanthropy" (SRL, Ak. 8:423–30 / Cambridge Edition, *Practical Philosophy*, pp. 605–15) (*Über ein vermeintes Recht aus Menschenliebe zu lügen*) Few writings in the history of philosophy have provoked more controversy than Kant's short essay "On a Supposed Right to Lie from Philanthropy"; it is here that we find Kant's discussion of the infamous example of lying to the murderer at the door. Kant's essay responds to a challenge that Benjamin Constant poses to a fundamental principle of Kant's practical philosophy: that lying is always morally wrong. Constant claims that this principle commits Kant to the bizarre position "that it would be a crime to lie to a murderer who asked us whether a friend of ours whom he is pursuing has taken refuge in our house . . . It is a duty to tell the truth" (SRL, 8:425 [1797]/CEPP:611). Such a principle, Constant continues, renders society impossible, because it would give the murderers the right to information that helps them harm innocent others (SRL, 8:425/CEPP:611). Kant's response to Constant raises deep interpretive and philosophical puzzles resulting in the controversial history surrounding this essay.

Kant starts by clarifying that all we can be morally responsible for is being truthful and not for telling others the truth as such; after all, truth is objective and beyond what we can control and subject to our will (SRL, 8:426/CEPP:611). Moreover, Kant explains, the aim is to defend the view that even under conditions wherein one is "compelled by an unjust constraint . . . [and lies] in order to prevent a threatened misdeed to himself or to another," one still does not have "the *authorization* (the right) to be untruthful" (SRL, 8:426/CEPP:611). Then, after responding that someone who is truthful in response to the murderer's question cannot be held legally accountable for what ensues, Kant argues that

> one *who tells a lie*, however well disposed he may be, must be responsible for its consequences even before a civil court and must pay the penalty for them, however unforeseen they may have been . . . To be *truthful* (honest) in all declarations is . . . a sacred command of reason prescribing unconditionally, one not to be restricted by any conveniences. (SRL, 8:427/CEPP:612)

Many have viewed this as Kant stubbornly defending the bizarre line of reasoning Constant is criticizing: one has a duty to be truthful also to murderers who are pursuing innocent victims, and, to make matters worse, if one lies and the lie happens to help the murderers in their terrible pursuits, one is legally responsible for the murderers' subsequent violence.

To see why Kant is not, as is commonly claimed, tripped up in this essay, but rather is expressing a position consistent with his moral writings generally, we need to appreciate how the essay affirms three core ideas of Kant's. First, from the point of view of virtue, lying is always impermissible. Second, Kant maintains both that although no one has the right (authorization) to lie, not all lies are legal wrongs, and that from the point of view of private right, lying is wrong only when it deprives others of something to which they already have a right. Finally, Kant believes there is an important distinction to be drawn between "formal" and "material" wrongdoing, which is revealed when we find ourselves in situations like this one, where morally good ways are impossible to choose. Hence, if in these situations we choose to fight "evil with evil," we do not wrong anyone in particular (commit a "material" wrong), but we still do wrong in general (commit a "formal" wrong).

That Kant views lying as always impermissible from the point of view of virtue (first-personal ethics) is indisputable. As we learn in the *Groundwork of the Metaphysics of Morals* and *Critique of Practical Reason*, it is not just that we have a perfect duty not to lie, but also, as he argues in *The Metaphysics of Morals*, that lying – understood as "the contrary of truthfulness" – is "The greatest violation of a human being's duty to himself regarded merely as a moral being (the humanity in his own person)" (MM, 6:429 [1797]/CEPP:552). Lying is contrary to a "*formal*" duty to oneself "as a moral being" and "to [one's] inner freedom, the innate dignity of a human being," and it involves making "one's basic principle to have no basic principle and hence no character" (MM, 6:420/CEPP:545). Similarly, in *Religion within the Boundaries of Mere Reason*, Kant views lying as the root of all evil and intimately links self-deception (lying to oneself) to the worst ways in which we can morally lose our way in life (Rel, 6:37 [1793]/CERRT:83–4).

Returning to his essay on the right to lie, Kant clarifies that his argument is consistent with the analysis of lying from the point of view of virtue (first-personal ethics), according to which "Untruthfulness is a violation of duty to oneself" (SRL, 8:426n./CEPP:612n.). But, he continues, the essay focuses only on "a duty of right" (SRL, 8:426n./CEPP:612n.), which is why he avoids using formulations concerning our duties of virtue in the body of the text. For Kant, although virtue (first-personal ethics) and right (enforceable justice) are compatible and complementary, they are not coextensive (MM, 6:230/CEPP:387). Virtue involves internal exercises of freedom (proper usage of our self-reflective reasoning capacities and actions motivated by these reflections as necessary). As we learn in the *Groundwork* and the second *Critique*, for Kant, to act virtuously is to act on universalizable maxims from the motivation of duty. In contrast, right tracks external exercises of freedom and interaction with others. We exercise external freedom rightfully when we interact in the world (in space and time) in ways reciprocally respectful of one another's innate right to freedom (one's "right of humanity in one's own person") and the corresponding duty of rightful honor (MM, 6:236–7, 240/CEPP:392–3, 395; cf. MM, 6:213–14, 218–21/CEPP:374–6, 383–5). Our innate right to freedom is our right to "independence from being constrained by another's choice … insofar as it [our exercise of freedom] can coexist with the freedom of every other in accordance with a universal law" (MM, 6:237/CEPP:393), whereas our rightful honor "consists in asserting one's worth as a human being in relation to others" (MM, 6:236/CEPP:392). To understand what Kant is saying

regarding right and lying in his short essay on the supposed right to lie, we must first appreciate why Kant thinks that not all lies are legally wrong and why lying is a private legal wrong only when it deprives others of something to which they already have a right.

Kant's main analysis of right and lies is found in *The Metaphysics of Morals*. Here, Kant argues that a human being is

> authorized to do to others anything that does not in itself diminish what is theirs, so long as they do not want to accept it – such things as merely communicating his thoughts to them, telling or promising them something, whether what he says is true and sincere or untrue and insincere . . . ; for it is entirely up to them whether they want to believe him or not. (MM, 6:238/CEPP:394)

Words do not have coercive (physical causal) powers and hence cannot deprive others of what is rightfully theirs. Rather, the general principle is that if I declare something untruthful as truthful and you take me up on my invitation to trust what I have said, I become a coauthor for what happens next. Because of my lie, you don't quite know what you're actually doing any longer, which is why I become responsible for the bad consequences of my lie. Moreover, one way successfully to use words so as to deprive others of what is rightfully theirs is contractual fraud, which involves "the false allegation that a contract has been concluded with someone, made in order to deprive him of what is his" (MM, 6:238n./CEPP:394n.). Contractual fraud is a way of stealing by means of words. Another way to deprive others of what is theirs by means of words is to deprive them of their rightful honor, of public recognition of the lives they have lived. Not only are these kinds of speech always ethically wrong, but insofar as they involve "slander" (false defamation), legal suits can be brought to court (MM, 6:466/CEPP:582). In sum, private lies are *legally* punishable when by lying one "violates another's rights" by (intentionally or unintentionally) taking something that rightfully belongs to that person. In contrast, as we saw above, from the point of view of first-personal ethics (virtue), there are no such limitations; it is never virtuous to deceive oneself or others (MM, 6:429/CEPP:552).

Returning again to Kant's essay on lying, Kant makes it clear that "I indeed do no wrong to him who compels me to make the [lying] statement" (SRL, 8:426/CEPP:612). After all, it's not just that the murderer neither has the right to my information nor the right to threaten me, but he/she also does not have a legal claim on me requiring that I, as a private person, do not lie in response to a question. Rather, as we have seen, the general rule is that if I make a statement (declaration) to another that I know to be untruthful, then I become legally responsible for its bad consequences. This is why Kant argues in the essay that even "a well-meant lie *can* . . . also become by *accident* (*casus*) punishable in accordance with civil laws" (SRL, 8:426/CEPP:612). In contrast, someone who is truthful in situations involving threatening murderers thereby chooses to abstain from the interaction, saving the full responsibility of what follows for the murderer. Of course, there are many ways to change the example such that the reasoning changes too, such as by invoking scenarios where a public court would simply find related lying unpunishable. Nevertheless, the main point is that being truthful in response to threats is not to commit a private legal wrong; it cannot bring legal liability for what happens next.

Let us finally turn to Kant's main concern in his response to Constant, namely that although lying to the murderer involves no "material" wrongdoing, it does involve "formal" wrongdoing. After clarifying that the murderer is not wronged by the lie (no material wrongdoing occurs), Kant continues by arguing, "I nevertheless do wrong in the most essential part of duty *in general*

by such falsification, which can therefore be called a lie (though not in a jurist's sense)" (SRL, 8:426/CEPP:612). Similarly, after agreeing with Constant's general claim that one must never abandon a true proposition, he continues: "But here one must understand not the danger of *harming* (contingently) but of *doing wrong* generally, . . . and, though by a certain lie I in fact wrong no one, I nevertheless violate the principle of right with respect to all unavoidable necessary statements *in general* (I do wrong formally though not materially)" (SRL, 8:429/CEPP:614–5). Consider also this: "Thus a lie, defined merely as an intentionally untrue declaration to another, does not require what jurists insist upon adding for their definition, that it must harm another . . .. For it always harms another, even if not another individual, nevertheless humanity generally, inasmuch as it makes the source of right unusable" (SRL, 8:426/CEPP:612). Lying is not always to do a legal, material wrong to another, particular human being; a murderer doesn't have a right to anyone's helpful, truthful declarations. Nevertheless, when one lies, one commits a formal wrong; lying wrongs everyone ("humanity") because the action is necessarily inconsistent with a moral, rightful (and, of course, virtuous) world.

One way to make this argument clearer is to notice that Kant makes the same argument at the end of his account of private right in the *Doctrine of Right* in *The Metaphysics of Morals* – a work published the same year as the essay on the right to lie (1797). There he argues that if a group of people who are interacting have "the intention to be and to remain in this state of externally lawless freedom [the state of nature]," then they "do *one another* no wrong at all when they feud among themselves; . . . But in general they do wrong in the highest degree by willing to be and to remain in a condition that is not rightful" (MM, 6:307–8/CEPP:452). By fighting it out, the interacting persons don't (materially) wrong one another, but they do wrong in general (formally) by choosing to stay in a condition where justice is impossible. In a footnote here, Kant adds that "This distinction between what is merely formally wrong and what is also materially wrong has many applications" (MM, 6:307n./CEPP:452n.), and my suggestion here is that in the essay on the right to lie, Kant shows one more situation (lying to the murderer at the door), in which the same distinction (between material and formal wrongdoing) is central to a good philosophical analysis of it.

In *The Metaphysics of Morals*, Kant argues that no one has the right to refuse to enter or to leave civil society: one can be rightfully forced to enter civil society, and no one can have a right to destroy civil society (return to the state of nature) (MM, 6:307–14/CEPP:452–7). Correspondingly, the argument in the essay on the right to lie can explain why no one can have a right to lie *to* a public authority or *as* a representative of the public authority. These can be punishable public crimes because public authority is not yet another private person, but a public person – a general will that represents everyone, and yet no one in particular. That is to say, when we undertake an action that attacks public institutions, we don't commit private wrongs (wrong another private person), but we do public wrongs (wrong everyone and no one in particular); our action aims to make justice or civil society impossible. Hence, lying becomes a punishable wrong when done to or by a public authority exactly because the public authority represents everyone and no one in particular; formal wrongs become punishable. For example, lying under oath is perjury (a "crime against justice"), and if one lies as a public official, one can be charged with public wrongs such as corruption of or misconduct in public office.

Does this last point mean that when people act in the name of a state, they can oblige us to tell him/her the truth? To use the historically most prominent response to Kant's essay on lying to the murderer at the door: If the person at the door is a Nazi soldier searching for Jewish people

hiding in my home, must I tell the truth to this soldier? On the above analysis, the answer to this question is a firm "no." Representatives of horrible regimes, such as Nazi Germany, do not have the right not to be lied to because they do not represent a public authority. Nazi Germany was a violent effort to deprive some people of their right to freedom, making it what Kant in *Anthropology from a Pragmatic Point of View* calls a "barbaric" regime (A, 7:331 [1798]/CEAHE:426). Such a regime cannot be seen as exercising public authority since it was not grounded on a legal commitment to representing the basic rights of each. Accordingly, once a lawful regime was reestablished in Germany, those taking part in Nazi-Germany were held legally responsible for their violent actions in the name of the barbaric regime, and so guilty of private crimes as well as public crimes ("treason"); to what extent their actions were punishable would depend on the circumstances (of actual choices available and the presence of threats). Finally, we can also account for Kant's view that lying to murderers – as war heroes did to Nazi soldiers – is never experienced as something morally uncomplicated (rightful or virtuous) to do, but as something profoundly regrettable, as something that comes at an irreducible moral cost: it always involves committing a formal wrong. Being a hero is therefore not something anyone wants to be; it is rather something one subsequently must learn to live with. One must learn to live with how life put one into a situation where there were no morally unproblematic ways out, where with the hope of a better future and as motivated by affectionate love of humankind (*Menschenliebe*), one chooses to commit actions (lying, killing) one does not have a right – and so cannot feel morally authorized – to do.

Related terms: **Categorical imperative**, **Character**, **Conscience**, **Conscientiousness**, **Dignity**, **Disposition**, **Duties to others**, **Duties to self**, **Freedom**, **Humanity**, **Imperfect duties**, **Justice**, **Obligation**, **Perfect duties**, **Respect**, **Rights**, **Truth**, **Virtue** *Helga Varden*

1798

***The Conflict of the Faculties* (CF, Ak. 7:1–116 / Cambridge Edition, *Religion and Rational Theology*, pp. 233–327) (*Der Streit der Facultäten*)** By "faculties" in this title is meant, not the powers of the mind but the institutional bodies that in a university profess the various recognized sciences. Nonetheless, since these sciences are the products of reason, in taking a stand regarding the conflicts that can arise between such bodies, in the *Conflict* Kant was also defending his idea of reason in general (CF, 7:1–116 [1798]/CERRT:233–327). And since the university and its faculties were historical products, and, as such, reflected the level of rationality that the society that had created them countenanced, in defending the idea Kant was equally making a political statement.

The idea was not new. It was the same as that which Kant had promoted at least since the *Critique of Pure Reason* (1781). Nor was the *Conflict* the first time Kant had explored its social/political implications. What made it unique is that, in this case, Kant was responding to a political threat that had recently affected him personally, because of a previously published work on religion, namely, *Religion within the Boundaries of Mere Reason* (1793). The circumstances surrounding the threat are complex. It suffices here to say that, upon its publication,

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Kant had received a royal rescript at the hand of Wöllner, the king's minister and a pietistic pastor, expressing the king's "great displeasure" at how Kant had used his philosophy "to distort and disparage many of the cardinal and basic teachings of the Holy Scriptures and Christianity," and further warning him that, in case he did not desist in this practice, he had to "expect unpleasant measures for [his] continuing obstinacy" (CF, 7:6/CERRT:240).

Kant made this rescript public only in 1798, in the Preface to the *Conflict*, where he had it reproduced together with his long reply to Wöllner. This reply already contained, *in nuce*, the defense of his conduct as scholar and teacher, which the body of the *Conflict* later amplified. It concluded, nonetheless, with the promise that he would "hereafter refrain altogether from discoursing publicly, in lectures or writings, on religion, whether natural or revealed" (CF, 7:10/CERRT:242). Kant faithfully kept the promise, even abstaining from publishing an essay on the prerogatives of philosophy with respect to theology, which he had composed in 1794. However, with the death in 1797 of Frederick William II, to whom the promise had been tendered, he considered himself absolved from it. To the 1794 essay he added two more, and published them together as the three parts of the *Conflict*. Under the guise of clarifying the source of conflicts which could upset a university's harmony, Kant proceeded in the book to argue (by implication, of course) that the royal rescript earlier directed at him had had no basis in reason – that *it*, not the conduct for which he had been reproved, represented the kind of meddling with Holy Scriptures and Christianity that would redound to the detriment of both.

Kant was turning the tables against the government – more precisely, against the reactionary clergy that had taken control of it and was waging war against the already waning Enlightenment. His strategy was based on the structure of the German universities of the day. These were organized according to the Faculty of Theology, the Faculty of Law, and the Faculty of Medicine – the three so-called "Higher Faculties" – and the "Lower Faculty" of Philosophy. The three parts dealt with the conflicts that could arise between this lower faculty and, respectively, each of the three "higher" ones. Now, since this institutional structure had legal standing, Kant's starting assumption was that it could not have come about merely by historical accident, but that, however obscurely, the government had been led to it a priori by reason, in response to its interest in caring for the population at large (CF, 7:21/CERRT:250). It was incumbent on the government to promote the moral, the civil, and the physical health of the people, and this was the duty that it discharged through the three Higher Faculties as its instruments. These faculties based their disciplines, respectively, on the authority of a book handed down from the past (the Bible), a historically given code of laws, and an empirically established canon of healing practices. Since these principles were not self-explanatory, and assent to them, therefore, required only simple belief rather than understanding; and since, moreover, belief was an attitude of mind that could be commanded, it was possible for the government to legitimately invest the principles with statutory authority (CF, 7:21–3/CERRT:250–1). In other words, on purely pragmatic grounds, the government's own authority stood behind the three Higher Faculties. For this reason alone, because of their official connection with the government, they had acquired, according to Kant, the dignity of being "higher."

This honor, however, came at a price. Although the three faculties were each allowed, for pedagogical reasons, to draw upon a manual of instructions that varied from time to time, when the canonical texts on which they were based were at issue, they all had to adhere to them literally, without modifying them in any way, lest they compromise their statutory standing. For

instance, in the case of biblical theology, which was uppermost in Kant's mind, no moral reading of the sacred texts was allowed to the theologian (CF, 7:23–4/CERRT:252). This made the latter's situation particularly delicate, because, unable to turn to the government for guidance in problematic cases of textual interpretation – unlike the lawyer and the physician, who could always count on legislative intervention – he could only rely on his feeling for the divinity of the texts, and on traditional ecclesiastical faith. This is not to say that, because of rational reflection, issues regarding the truth of any of the Higher Faculties' canonical texts would not periodically arise. Kant's point, however, was that the practitioners of these faculties should diligently abstain from getting involved in them, keeping themselves at a dignified distance, precisely in order to avoid offending the privileged dignity of such faculties (CF, 7:23/CERRT:251).

Here is where the Lower Faculty of Philosophy came into the picture. Since this faculty sought truth on the basis of reason alone – indeed, on the basis of rational principles a priori – it was its prerogative to question both the canonical texts of the other faculties, and whatever tenets such faculties mechanically derived from them. Its principles could boast no statutory authority. But neither could it be subject to any such authority. Since knowledge, and not belief, was its medium – and, whereas one can indeed be commanded to believe in something, one cannot be commanded to *know* it – it would have been self-defeating on the part of the Higher Faculties, and of the government as well, to interfere, or in any way inhibit, the Lower Faculty's search for truth. Paradoxically, although "lower" by political standards, from reason's standpoint, this faculty stood higher than the three officially "higher." Therefore, the obligation of supervising them befell to it, making sure that, in matters of knowledge, they kept within their limits. Theology had traditionally considered Philosophy its handmaid. According to Kant, the handmaid in fact led the mistress (CF, 7:27–8/CERRT:255).

Kant did not, of course, treat all the members of the Higher Faculties equally. There were the "businesspeople" (*Geschäftsleute*) of these faculties – the clergymen, lawyers, and physicians, who simply operated on the basis of their canonical texts without questioning their truth. They exercised their reason "privately," as Kant put it in another text (WIE, 8:37 [1784]/CEPP:18) – that is, subordinating reason to a particular subjective agenda, in this case governmental business. But these same people, or at least some of them, might also be scholars, personally committed to the discovery of objective truth. In their case it was legitimate, even to be expected, that they would enter into dispute with the philosophers on issues of interpretation regarding their canonical texts (CF, 7:28–9/CERRT:256). Such conflicts, according to Kant, were legitimate, provided that they were kept within the confines of scholarly debate, and not allowed to influence the general public, which, for its part, was not interested in them anyway (CF, 7:32–5/CERRT:259–61). The government, over which Philosophy had the prerogative to exercise the same critical function it performed over the Higher Faculties, had no business interfering with such conflicts. If, however, the population at large, because of its ignorance, requested the practitioners of the Higher Faculties to provide for them, as if miraculously, the kind of perfection, be it moral, civil, or physical, that only personal self-discipline can provide; and if such practitioners acceded to the request (as indeed they normally did), they would thereby inevitably run into conflict with the Lower Faculty, for they would be exceeding the limits of their competence. And if, to bolster their side, they called upon the government to intervene with its authority on their behalf, the ensuing conflict would be totally illegitimate – illegitimate because it would be contrary to the life of reason, hence also detrimental to society

(CF, 7:29–32/CERRT:257–9). Clearly, in Kant's mind that had happened with the royal rescript earlier issued against him.

This, in brief, is the argument as Kant develops it in Part I of the *Conflict*. Although specifically dedicated to the conflict between Philosophy and Theology, this part begins by enlarging on the nature of conflict between faculties in general. It also includes a number of peripheral additions. One is a long comment on the origin of "sects," which Kant attributes to the ecclesiastical (Bible-based) faith in which rational religion is enshrined (CF, 7:51/CERRT:274). Special treatment, however, is reserved for the *Pietists* and the *Moravians* – two sects that, according to Kant, had scored a valid point against orthodoxy (CF, 7:54/CERRT:276–7). Another addition is a reminder to the clergy not to indulge in scholarly disquisitions in their sermons, but to restrict themselves rather to the hortatory art of edifying (CF, 7:68–9/CERRT:287–8). A third is the text of a letter in which a young man, after summing up Kant's idea of religion as a feeling for the moral law as the command of God, calls Kant's attention to a community of believers who, if they had been philosophers, could be called Kantians. These were the Quakers. They called themselves *mystics*, and believed in the divine origin of the Bible; yet they found validation for the latter only inasmuch as they obeyed the precepts of their hearts' inner law (CF, 7:74/CERRT:292–3). As early as 1766, Kant had already declared frivolous fiction any belief that one can communicate with a world of spirits (DSS, 2:371 [1766]/CETP70:357); and now, in the *Conflict*, he rejects both the Pietist and the Moravian "*mystical* theories of feeling offered as keys to the problem of becoming a new man" (CF, 7:56–8/CERRT:278–9, emphasis added); he even says of mysticism – understood as the belief in a direct communication with God – that it "kills reason" (CF, 7:59/CERRT:280). Nonetheless, when it came to this young man's letter, he apparently felt no compunction in reproducing it under the title of "On a Pure Mysticism in Religion" (CF, 7:69/CERRT:288).

The other two parts of the *Conflict* are dedicated to the conflict of Philosophy with the Faculty of Law and the Faculty of Medicine, respectively, thus giving *Conflict* systematic completeness. They are the two texts Kant added to the 1794 essay. The one in Part II is entitled, "An Old Question Raised Again: Is the Human Race Constantly Progressing?" (CF, 7:79/CERRT:297). Any optimism in this regard, according to Kant, can be based only (contrary to what the practitioners of law might believe) on one's trust in the power that ideas, such as that of "republicanism," can have on the population at large because they are derived from reason a priori, despite the humanly deplorable empirical circumstances under which they might arise (witness the French Revolution) (CF, 7:87–9/CERRT:303–5).

In an occasional note of 1796, Kant had already adverted to the conflict that can arise between philosopher and physician on the issue of the relation of soul and body (SOS, 12:31–5 [1796]/CEAHE:219–26). In Part III of the *Conflict*, the emphasis is rather on the danger of giving in to morbid feelings about one's health – a concern Kant had already voiced also in 1786 (OPM, 15:939–53 [1786]/CEAHE:182–91). Much of this final part consists of loosely connected comments on health matters. There is nonetheless a continuous, albeit tenuous, thread connecting the comments with the *Conflict*'s overall theme. While one cannot blame the physicians for expecting from the philosophers a regimen based on reason a priori, it would be irrational for the philosophers to pretend that they can satisfy the expectation. The general norm, even for philosophers, must be one of prudence based on reasonable

expectations. As for the government, Kant had already said in Part I that its role in matters of health can be only one of policing medical practices against harmful influences (CF, 7:26/CERRT:254).

Related Readings

DSS, 2:315–73/CETP70:301–59; WIE, 8:33–42/CEPP:11–22; IUH, 8:15–31 [1784]/CEAHE:107–20; OPM, 15:939–53/CEAHE:182–91; Rel, 6:1–202 [1793]/CERRT:39–215; TPP, 8:341–86 [1795]/CEPP:311–51; SOS, 12:31–5/CEAHE:219–26.

Related terms: **Belief**, **Pedagogy**, **Reason**, **Theology**, **Understanding** *George di Giovanni*

***Anthropology from a Pragmatic Point of View* (A, Ak. 7:117–333 / Cambridge Edition, *Anthropology, History, and Education*, pp. 227–429) (*Anthropologie in pragmatischer Hinsicht*)**

Textual basics, prehistory, and development

Anthropology from a Pragmatic Point of View was published first in 1798 and in a second, slightly revised edition in 1800. It was supposed to function as a textbook for a new discipline. Kant began to teach a course on anthropology in 1772/3 and continued to do so in every winter semester until 1795/6 (A, 7:122n./CEAHE:233n.). Measured by numbers of students, it was his most successful lecture course. Kant indeed planned to turn anthropology into an autonomous academic discipline (C, 10:145 [1773]/CEC:141). Unlike most of Kant's other publications, the manuscript (the so-called "*Rostocker Manuskript*," also known as *H*) of this book has survived, missing only the title, table of contents, and preface. Working from this manuscript, various editions present differences from, and additions to, the published version (e.g., in the Academy edition: A, 7:395–415; in CEAHE as footnotes). Selected student notes of the lectures have been edited in volume 25 of the Academy edition. The editorial introduction (Brandt & Stark 1997) explains the nature and dating of all sets of student notes, the education of the students who took them, and so on. It also reveals through its critical-philological apparatus the large spectrum of literary and scientific sources from antiquity to early modernity that Kant used to study human nature and culture. More than forty manuscripts of students' notes were produced, many of which have survived. Volume 25 contains seven texts from different years (1772/3, 1775/6, 1777/8, 1781/2, 1784/5, 1788/9), and all available manuscripts are accessible online.[1] Additional sets of student notes have been discovered since the publication of volume 25. A very good complete text – *Anthropologie-Naumburg*, from 1790/1, is available online, and another complete text, probably mainly from 1791/2, has been published (*Anthropologie-Matuszewski*, ed., in Kowalewski & Stark 2000). The major English translation (CELA) contains two complete lectures and selected fragments of others. Together with related *Reflexionen* (Academy edition, volume 15), we thus possess a solid basis for studying the genesis and development of Kant's *Anthropology from a Pragmatic Point of View*, its aims, guiding idea, structure, and contents (cf. Brandt 1999; Sturm 2009). A note of caution is in order here: While volume 25 is much better edited than the other volumes on Kant's lectures, and while the lecture notes are useful sources, they do not come from Kant's own hands. As with all lecture notes from Kant's university courses, they can be used to enrich our understanding of his views where these are sketchy, but the interpreter has to do so in conjunction with Kant's more official statements in the *Anthropology* and his other publications and letters.

As was demanded by the state authorities then, Kant used a textbook for the lectures. He chose the chapter on "Psychologia Empirica" from Alexander Gottlieb Baumgarten's *Metaphysica* (1739/4th ed. 1757). In announcements from the 1750s and 1760s, he praised Baumgarten's *Metaphysica* for its accuracy and wealth (TW, 1:503 [1756]/CENS:385; Pr, 2:308–9 [1765]/CETP70:295). Baumgarten's text, like most other psychological writings of the time, is primarily a doctrine of the mental faculties. It consists of twenty-two sections, twenty of which are devoted to classifying the soul's capacities and activities. Exceptions are sections I and XXII, which deal with "*Existentia Animae*" (Baumgarten, *Metaphysica*, §§504–17) and the "*Commercium Mentis et Corporis*" (ibid. §733), respectively. Sections II through XXI examine a number of mental capacities. Kant kept the idea of structuring his anthropology by a division of mental faculties, and so the temptation is high to view the *Anthropology* as empirical psychology under a different name. But this is misleading. As he explains in letters of 1773 and 1778 to Markus Herz, he aims to innovate the "science of man" or anthropology not only in its specific contents but also in its very conception, its methods and aims, and its "architectonics" or internal structure (C, 10:145 [end of 1773]/CEC:141; C, 10:242 [October 20, 1778]/CEC:170), moving this science beyond the empirical psychology of his day.

Thus, firstly, Kant modified Baumgarten's positions, as with his more refined division of the basic mental faculties (see below). Secondly, Kant introduced a new second part into the anthropology lectures, a so-called "Characteristics" that has no counterpart in Baumgarten's work. Thirdly, Kant came to distinguish sharply between Baumgarten's conception of empirical psychology and his own pragmatic anthropology on a number of fundamental points. Thus, while Baumgarten viewed empirical psychology as necessarily connected to rational psychology, no such idea survives in Kant's anthropology. Also, Kant envisaged a fundamental and far-reaching reform of the empirical study of human nature and culture. While empirical psychology was usually described as a would-be natural science that empirically, typically introspectively, studies the natural laws of the human mind (independently of the body, but also of a study of human society), a "pragmatic" knowledge of the human being aims at "what *he* as a free-acting being makes of himself, or can and should make of himself" (A, 7:119/CEAHE:231), employing a methodologically richer investigation of human societal conduct and its rules, including a stage scheme of the historical development of human civilization. Through these and other revisions, *Anthropology* constitutes Kant's original contribution to the eighteenth-century discourse about the "science of man" (Sturm 2009; cf. Wolandt 1988).

Kant's hopes for an academic institutionalization of his approach to anthropology did not materialize. In Kant scholarship, *Anthropology* has been studied for more than a century (e.g., Kirchmann 1893; Neukirchen 1914; Foucault 1961; Hinske 1966; Firla 1981; Kim 1994). The publication of students' lecture notes in Academy edition volume 25 has rapidly increased the frequency of publication, and nowadays it encompasses all contents and contexts of the book (cf. especially Brandt 1999; Munzel 1999; Sturm 2001, 2008, 2009, 2012; Zammito 2001; Jacobs & Kain 2003; Wood 2003; Wilson 2006; Schmidt 2007; Cohen 2009, 2014; Louden 2011). Various interests guide these studies. (1) Some interpretations deal with *Anthropology*, including its development, in itself (e.g., Neukirchen 1914; Brandt 1999; Sturm 2009). (2) Some focus on his related contributions to the philosophy of the social or behavioral sciences (e.g., Wolandt 1988; Makkreel 2008; Sturm 2001, 2009; Cohen 2009). (3) Other scholars view *Anthropology* as a necessary empirical counterpart of Kant's ethics (e.g., Louden 2011; Wood 2003) – an interpretation that remains contested (Brandt 1999; Sturm 2009). (4) Finally, a widespread

aim in Kant scholarship more generally is to use *Anthropology* and related texts for interpreting his philosophical writings: the theory of cognition for the first *Critique*; the sections on desire and characteristics for his major ethical writings; the chapter on feeling for the third *Critique*; and the passages on human development, especially in the "Characteristics" for his philosophy of history and politics.

The guiding idea and structure of the book

Some interpreters claim that *Anthropology* has no clear philosophical basis – more precisely, none that would satisfy Kant's own requirements of scientific systematicity, according to which "ideas" of reason and related organizing "schemata" (A834/B862 [1781/7] = CECPR:692) must guide inquiry (Brandt 1999, 9). This diagnosis is at least partly false. *Anthropology* is, indeed, terminologically less demanding and often lacks philosophical arguments of the kinds we encounter in Kant's Critical writings. He wanted a textbook for a new empirical discipline that could partly be "popular" (A, 7:121/CEAHE:233). Still, Kant claims that *Anthropology* aims at a "general knowledge" of humankind, "ordered and directed through philosophy" (A, 7:120/CEAHE:232), that it is "systematically designed" and possesses a "completeness of the headings" (A, 7:121/CEAHE:233) – and that, despite methodological difficulties (A, 7:121/CEAHE:232–3), it can become a science (A, 7:122/CEAHE:233).

The guiding idea of *Anthropology* is expressed by saying that, in contrast to a "physiological" anthropology, a pragmatic anthropology does not study "what nature makes of man" but what "what *be* as a free-acting being makes of himself, or can and should make of himself" (A, 7:119/CEAHE:231). Kant thus declares that his approach to anthropology is an investigation of free actions or agency, and he perhaps points with the phrase "makes of himself, or can and should make of himself" towards the possibility of organizing anthropological cognitions according to the categories of modality: existence, possibility, and necessity (A80/B106 = CECPR:212). Both aspects are problematic. To apply the concept of freedom in an empirical discipline as a guiding idea could be incompatible with other Kantian positions, according to which an empirical investigation of actions has to follow strict deterministic laws of nature (A550/B578 = CECPR:542–3; IUH, 8:17 [1784]/CEAHE:108; CPrR, 5:97, 99 [1788]/CEPP:218, 219; but cf. A534/B562 = CECPR:533–4; A802/B830 = CECPR:675; MM, 6:221 [1797]/CEPP:376; for further discussion see Sturm 2009, 475–86; Wood 2003). Moreover, whether, and if so how, the categories of modality can be said to have organized the internal structure of *Anthropology* is far from obvious.

What is clear is that *Anthropology* is divided into two main parts, the "Anthropological Didactics" (A, 7:125–282/CEAHE:238–382) and the "Anthropological Characteristics" (A, 7:283–333/CEAHE:383–429). The "Didactics" contains the three main sections of the cognitive power (*Erkenntnisvermögen*), the feeling of pleasure and displeasure (*Gefühl der Lust und Unlust*), and the power of desire (*Begehrungsvermögen*). Since 1775/6, the "Characteristics" is described as the second main part (AF, 25:624 [1775–6]/CELA:170–1), thus representing the strongest alteration of Baumgarten's "Psychologia Empirica." Kant described the relation between the two main parts in different ways over the years and did not reach a clear position in *Anthropology*, either. Various distinctions are supposed to ground the division between "Didactics" and "Characteristics":

1. By imitating the three *Critique*s: Didactics as "Doctrine of Elements" versus Characteristics as "Doctrine of Method" or also as "Application" of the "Doctrine of Elements" (AF, 25:624/

CELA:170–1; AM, 25:1367 [1784–5]/CELA:464–5; AB, 25:1530 [1788–9]/CELA:522–3; A (*H*), 7:412/CEAHE:383n.)

2. By questions: "What is the human being?" versus "How is the peculiarity of each human being to be cognized?" (A (*H*), 7:412/CEAHE:383n.)
3. By subtitles: "How to Know the Interior as well as the Exterior of the Human Being" versus "On the Way of Cognizing the Interior of the Human Being from its Exterior" (A, 7:125, 283/CEAHE:238, 383)

With (3), *Anthropology* presents a version that differs clearly from the lectures and from *H*. Possibly, (3) does not come from Kant's own hand but from the editor of the manuscript (Brandt 1999, 30). In *H*, Kant indicates that (1) and (2) are complementary explications (A (*H*), 7:412/CEAHE:383n.). However, an investigation of the "peculiarity of each human being" or a differential analysis can be as descriptive as an analysis of general human mental faculties. Also, Kant already derives many claims about particular social groups or individuals in the "Doctrine of Elements." Thus, it remains unclear in what sense the "Characteristics" is special in being a "Doctrine of Method" or "Application" of Part I. Perhaps Kant was never satisfied with the main division of his anthropology (cf. Sturm 2009, 404–9). One therefore has to turn to core contents of the book in the hope of achieving a better understanding of the guiding idea and its implementation.

"Anthropological Didactics"

Kant consolidated his division of the basic mental faculties around the mid 1770s, thereby creating the backbone of the "Didactics." Instead of following Wolff and Baumgarten's division into two basic faculties – cognition and desire – Kant assumes in addition the feeling of pleasure and displeasure to be basic as well (AF, 25:558/CELA:116–17; APi, 25:784–5 [1777–8]/CELA:269–70; Me, 25:1068 [1781–2]). This division he views not as a mere "aggregate" but as a "system" (CPJFI, 20:205–6 [1789]/CECPJ:11). The three faculties are *basic*, i.e., cannot be derived from one another or from even more fundamental powers, and the classification is *complete*. Kant does not say so explicitly in *Anthropology* (but cf. A, 7:121/CEAHE:233: "completeness of the headings"). However, it follows from claims made in other publications from the 1780s onwards and in lecture notes. He gives the basic faculties a "transcendental definition," that is, a definition "through pure categories" (CPJ, 5:177n. [1790]/CECPJ:65n.), by explicating whether, and if so what, different *causal* relations exist between the subject of mental states and their object or intentional contents. States of cognition, insofar as they are supposed to represent objects adequately, depend causally upon these objects. States of the faculty of desire, in contrast, are directed towards causing certain states of affairs in reality by means of actions. Finally, feelings are in no way object-directed; they are purely subjective states of pleasure and displeasure (CPrR, 5:9n./CEPP:143–4n.; CPJ, 5:177–8n./CECPJ:65n.; MM, 6:211 [1797]/CEPP:373; A, 7:251/CEAHE:353). Moreover, the basic faculties are *necessarily connected* for the task of explaining actions: states of desire presuppose for their determination feelings, and feelings in turn require that one has cognized something or at least thinks one has cognized something (Me, 25:1068; AM, 25:1334/CELA:439–40; cf. for details Sturm 2009, 370–404).

Kant follows Wolff and Baumgarten in distinguishing, for each basic faculty, between a "higher" and "lower" type: in the case of the faculty of cognition, between sensibility and

understanding (A, 7:140–3/CEAHE:251–6; the understanding is later also seen as the basis for all higher cognitive powers, i.e., understanding, judgment, and reason in a narrow sense, A, 7:196–7/CEAHE:303–4); with respect to feeling, between "sensuous" and "intellectual" pleasure and displeasure, respectively (A, 7:230/CEAHE:333); and with respect to the faculty of desire, between "affects" (*Affekte*) that cannot be controlled by reason at all (A, 7:251/CEAHE:353–4) and "passions" (*Leidenschaften*) that always presuppose a maxim of reason (A, 7:266/CEAHE:367). Under these divisions, more detailed ones are subordinated. Kant's classifications are often not obvious or consistent. Thus, he counts among the lower faculties of cognition not only the various familiar senses (vision, audition, taste, touch, and smell) and an "inner sense" (A, 7:161–2/CEAHE:272–3), but also imagination, memory, and the faculty of designation (*Bezeichnungsvermögen*; A, 7:167–96/CEAHE:278–303). And strangely, while the affects are discussed at length in the chapter on the faculty of desire, they are repeatedly characterized as feelings (A, 7:251, 254/CEAHE:353, 356; for further discussion of Kant's architecture of the mind, see Brandt 1999, 369–71; Sturm 2009, ch. 7; Wuerth forthcoming, ch. 6).

More importantly, the doctrine of the faculty of cognition begins with sections on "self-consciousness" and ubiquitous human "egoism" (A, 7:127–34/CEAHE:239–45), and on the consciousness of representations (A, 7:135–40/CEAHE:246–51). Kant does not explain why he starts that way. However, self-consciousness and its practical aspect, egoism, are themes that create an arc from the beginning to the end of *Anthropology*: for showing what the human being "as free acting being makes out of himself, or can and should make out of himself" (A, 7:119/CEAHE:231), we need not only to study the factual courses and causes of human conduct; we also need to grasp how human beings can develop certain practical skills, most importantly the "prudence" (*Klugheit*) of a "cosmopolitan citizen" (*Weltbürger*) (A, 7:120/CEAHE:232; cf. G, 4:417n. [1785]/CEPP:69n.). Such beings can control their egoism by reason – meaning, in this context, by entertaining the perspective of other agents, and by thinking for themselves (*selbständig*) and in a consistent way as well (*einstimmig*) (A, 7:130, 200, 228–9/CEAHE:241–2, 308, 333). Accordingly, *Anthropology* also informs us about which "weaknesses and diseases" hinder such rational self-development (A, 7:202–20, 228–9/CEAHE:309–25, 332–3).

"Anthropological Characteristics"

At first, the second main part of *Anthropology* simply appears to be a differentiating doctrine of character, similar to the ideas of Theophrastus, La Bruyère, or David Hume, and which later became pursued by "trait" psychology. In this tradition, character concepts serve to distinguish, and also explain, dominant types of conduct of human individuals or groups. One could interpret the four (or five) sections of Kant's "Anthropological Characteristics" accordingly: he would then merely differentiate between the typical traits forming the character of individual persons, sexes, nations, and humankind as a whole. (Note that the characters of different races are briefly taken up in a special section (A, 7:320–1/CEAHE:415–6), but the section is not listed in the division at the opening of the "Characteristics" (A, 7:285/CEAHE:384), and it does not play a major role anyway.) The discussions contain remarks, e.g., about women or nationalities, that besmirch the image of Kant as a major Enlightenment thinker (cf. Brandt 1999, 19, 261; Kleingeld 1993). Innovative for character analyses in general and important for his own anthropological project, however, is a fundamental distinction that he introduces within the

section on the "Character of the Person" (A, 7:285–91/CEAHE:384–99): the distinction between character as "mode of sense" (*Sinnesart*) and as "mode of thought" (*Denkungsart*; A, 7:285/CEAHE:384). The former ("mode of sense") is subdivided into "natural aptitude" (*Naturell*; A, 7:285–6/CEAHE:384) and "temperament" (A, 7:286–91/CEAHE:384–9), by which Kant means passive regularities of conduct, i.e., those given by biological nature and strong social factors. The latter ("mode of thought"), in contrast, refers to the (very few) principles of free agents formed through a critical application of one's own reason to especially socially given rules or maxims. Kant here returns to the guiding idea of *Anthropology*: "The first two predispositions indicate what can be made of the human being; the last (moral) predisposition indicates what he is prepared to make of himself" (A, 7:285/CEAHE:384). His approach to anthropology accordingly aims at knowledge of *actual* actions and their causal conditions, but also of *possibilities* or alternative courses of action, and finally at a normative model of the development through the "mode of thought"-character: The human being is an "*animal rationabile*," which by means of competition and cooperation with his conspecifics has to form a cosmopolitan society, in order to thereby become an "*animal rationale*" (A, 7:321–33/CEAHE:416–29; cf. Sturm 2009, 404–63).

Related terms: **Lectures on Anthropology**, **Reflections on Anthropology**, **Anthropology**, **Categories**, **Character**, **Cognition**, **Cosmopolitan**, **Freedom**, **History**, **Humanity**, **Modality**, **Natural aptitude**, **Race**, **Reason**, **Receptivity**, **Sociability**, **Temperament**, **Understanding**

Note

1. See Göttingen Academy of Sciences and Humanites, Immanuel Kant Information online, www.online.uni-marburg.de/kant_old/webseitn/gt_inde3.htm.

Thomas Sturm

"On Turning out Books: Two Letters to Mr. Friedrich Nicolai from Immanuel Kant" (TOB, Ak. 8:431–7 / Cambridge Edition, *Practical Philosophy*, pp. 617–27) (*Über die Buchmacherei. Zwei Briefe an Herrn Friedrich Nicolai von Immanuel Kant*) Originally published as a pamphlet (Königsberg: Nicolovius, 1798), these open letters to Christoph Friedrich Nicolai (1733–1811), a renowned publisher and purveyor of the so-called "popular philosophy" movement, are primarily a satirical attack on the commodification of philosophy-for-profit and secondarily a clarification of certain key features of Kant's political philosophy. Earlier in 1798, Nicolai published two works that obviously disturbed Kant: a satirical novel poking fun at Kant's use of abstruse terminology, and a collection of writings found in the estate of Justus Möser (1720–94), an influential jurist, social theorist, and Enlightenment author. The latter included an incomplete essay entitled "Theory and Practice," accusing Kant's 1793 journal article "On the Common Saying: That May Be Correct in Theory, but It Is of No Use in Practice" of ignoring the many empirical factors that make the status quo in practices such as hereditary nobility superior to Kant's theoretical alternative.

Addressing Nicolai as "writer" (*Schriftsteller*), Kant's first letter responds to Möser's essay and to Nicolai's endorsement of it. Möser's defense of aristocracy was based entirely on "the pragmatic principle" whereby the "the maxim *calculated* for the advantage of the people" is considered "prudent" (TOB, 8:433–4/CEPP:623); ironically, this approach often ends up

inadvertently harming people. By contrast, Kant's political philosophy appeals to "the moral principle" whereby what matters is not "what the people *will* choose … but instead how it unconditionally *ought* to choose" (TOB, 8:434/CEPP:623). "An *empirical doctrine of right*" may work for "a statutory lawbook," but considered "as philosophy" it "is a self-contradiction." Nicolai's novel made light of Kant's distinction between a priori and a posteriori, so Kant clarifies, both here (ibid.) and in the second letter (TOB, 8:437/CEPP:626–7), that *genuine* apriority always entails both *necessity* and *universality*. He goes on to parody Möser's argument, reducing it to the absurd situation where, if Möser were right, even offices such as *clergy* would be inherited. Since "every government is burdensome to the people," it "would be an absurd presumption" to make happiness "into a principle of state" (TOB, 8:435/CEPP:625). Kant ends the first letter by wryly suggesting that, although Nicolai is out of his depth as a writer, things should "go better for him … when we see him occupied with his own" (TOB, 8:436/CEPP:625).

The second letter addresses Nicolai as "publisher" – a business he had inherited from his father, so the quip concluding Kant's first letter probably cut Nicolai to the quick. A successful publisher, Kant explains, needs to conduct business "in the manner of a factory"; he must therefore be "capable of *judging* the taste of the public and *paying* for the skill of every manufacturer" he employs, without bothering to determine "the inner worth and content of the commodities he publishes" (TOB, 8:436/CEPP:626). While "self-seeking … is no crime," nor do annoying publications contradict the ideal of freedom, Nicolai's own principle of *eudaimonia* ensures "*prudence of publication* as opposed to *soundness of publication*" (TOB, 8:437/CEPP:626). Kant concludes: such a "farce," though "disgusting," nevertheless "prepares the way for labors in the sciences which are all the more serious and well-grounded" (TOB, 8:437/CEPP:627).

Related terms: **A posteriori**, **A priori**, **Freedom**, **Happiness**, **Necessity**

Stephen Palmquist

1799

"Public Declaration Concerning Fichte's *Wissenschaftslehre*" (PDF2, Ak. 12:370–1 / Cambridge Edition, *Correspondence*, pp. 559–61) (*Erklärung in Beziehung auf Fichtes Wissenschaftslehre*) Fichte had, throughout the 1790s, encouraged the view that his burgeoning philosophical project, the *Wissenschaftslehre* – published in 1794 as *Grundlage der gesamten Wissenschaftslehre*, supplemented by two introductions in 1797, and continually revised in subsequent years – was the direct intellectual heir to Kant's Critical philosophy.[1] Through a radical interpretation of Kant's doctrine of the primacy of practical reason (CPrR, 5:119–21 [1788]/CEPP:236–8), the *Wissenschaftslehre* claims to present nothing other than the true Kantian system (I, 420/4), carrying through, as Fichte sees it, the Kantian project of uncovering the conditions for the possibility of human experience. To wit, Fichte recharacterizes this task as the search for an absolutely unconditioned principle underlying all knowledge and asserts that this latter is not a representation but an *act*, a *Tathandlung* (I, 91/93). Interpretations of what precisely Fichte's position is diverge widely, but we can say at least that in going well beyond

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Kant's quite limited doctrine of the primacy of the practical in the second *Critique* – the claim that practical necessities, i.e., moral demands, justify belief (*Glaube*) in theoretical propositions the objects of which are beyond the limits of possible experience – Fichte's thought is discontinuous in this respect with Kant's.

What exactly Kant had in mind, however, when he wrote that he found the *Wissenschaftslehre* "a totally indefensible system" is unclear (PDF2, 12:370/CEC:559). This denunciation appeared in the pages of the *Allgemeine Litteratur-Zeitung* on August 28, 1799, in a brief open letter by Kant criticizing Fichte's project, distinguishing it from the Critical philosophy, and alluding to "fraudulent, deceitful so-called friends bent on our downfall, though they speak the language of good will" (PDF2, 12:371/CEC:560). Determining Kant's interpretation of Fichte is made all the more difficult given that we cannot know just how much of the *Wissenschaftslehre* he had read. The year previously, Kant had solicited the opinion of Johann Heinrich Tieftrunk on the *Wissenschaftslehre*, declaring that he himself had not made much headway on it and expressing doubts about its viability on the basis of a review he read in the *Allgemeine Litteratur-Zeitung* (C, 12:241 [April 5, 1798]/CEC:545). So, it is possible that at the time Kant had skimmed parts of it, and he may have read more in the following year before a 1799 review in the *Erlangischen Litteraturzeitung* challenged him to give his public opinion on Fichte, though the editors of Academy volume 13 think this is doubtful. Fichte himself thought that Kant had read the second 1797 introduction (CEC:561n.2).

Reading the title as suggesting an attempted "theory of science," Kant characterizes the *Wissenschaftslehre* as an attempt to derive knowledge from logic alone – to derive content, that is, from form – and thus to engage in the kind of metaphysics proscribed by the first *Critique* (PDF2, 12:370/CEC:559). Kant, it seems, wanted to push back against the prevailing understanding of Fichte's rising genius: that Kant had laid the groundwork for a system that Fichte had built. On Kant's reading, by contrast, Fichte was engaged in unjustifiable metaphysical speculation. This perhaps explains Kant's meaning when he denies that the first *Critique* was ever intended as a "propaedeutic" to transcendental philosophy, apparently contradicting numerous such claims in that work (see, e.g., Bxliii [1787]/CECPR:123; A12/B25 [1781/7] = CECPR:149). In the "Doctrine of Method," Kant says that "the philosophy of pure reason is either **propaedeutic** . . . and is called **critique**, or, second, the system of pure reason . . . and is called **metaphysics**" (A841/B869 = CECPR:696, boldface original). In Kant's view, Fichte had perhaps mistaken this claim for suggesting that the *Critique* had cleared the way for a new positive metaphysical program (whether this is what Fichte took himself to be doing is an entirely different question).

Related terms: **Critique**, **Logic**, **Metaphysics**, **Propaedeutic**

Note

1. The *Grundlage* and both introductions are available in English translation as *The Science of Knowledge*, ed. and trans. Peter Heath and John Lachs, 2nd ed. (Cambridge: Cambridge University Press, 1982). Citations to this work here reference the pagination of the *Gesamtausgabe* of I. H. Fichte (1834–6) and, following a forward slash, the pagination of this English translation.

Fiacha Heneghan

1800

***Jäsche Logic* (LJ, Ak. 9:1–150 / Cambridge Edition, *Lectures on Logic*, pp. 517–640)** The *Jäsche Logic* is a logic teaching manual published under Kant's name in 1800 as *Immanuel Kant's Logic*. It was compiled or composed at Kant's request by Gottlob Benjamin Jäsche, a former student, and is based on Kant's logic lecture notes and probably also on at least one lecture transcript written by another of Kant's students. Logic and the philosophy of logic play fundamental roles in Kant's critical philosophy. Therefore it is philosophically ironic that he wrote and published only one short pre-Critical essay on logic, *The False Subtlety of the Four Syllogistic Figures* (FS, 2:45–61 [1762]/CETP70:85–105), an irony that Kant no doubt intended to address, at least partially, by publishing the *Jäsche Logic* at the end of his career.

But the compositional and textual provenance of the *Jäsche Logic* is checkered, for at least three reasons. First, the lectures on which the *Jäsche Logic* is based are not drawn directly from Kant's own writings. As part of his professorial duties, from 1765 until the end of his academic career in the 1790s, Kant regularly lectured on logic, using as his textbook Georg Friedrich Meier's *Excerpts from the Doctrine of Reason* (*Auszug aus der Vernuftlehre*, 1752), which in turn was a shortened version of Meier's *Doctrine of Reason* (*Vernunftlehre*, 1752). Second, several different transcripts of Kant's logic lectures, from different periods, have survived and also been fully or partially translated, including the *Blomberg Logic* (LB, 24:7–301 [early 1770s]/CELL:1–246), the *Vienna Logic* (LV, 24:785–937 [early 1780s]/CELL:249–377), and the *Dohna-Wundlacken Logic* (LDW, 24:687–784 [1792]/CELL:425–516), and there is no direct indication that the *Jäsche Logic* is more likely to reflect Kant's own views accurately than any of the other transcripts. Third, there is no evidence that Kant played any direct role in Jäsche's preparation of the *Jäsche Logic*, nor that he reviewed or revised it in manuscript. Hence the *Jäsche Logic* cannot be confidently regarded as a definitive, privileged, or even consistently reliable version of Kant's views on logic or the philosophy of logic. Nevertheless, since Kant specifically requested its preparation and published it under his own name, it is not implausible to think that the *Jäsche Logic* is a reasonably accurate record of Kant's views on logic and its philosophy throughout the Critical period and up to the end of his career.

The *Jäsche Logic* has three parts: (i) an introduction, covering the very idea of logic, and also embedding logic within Kant's larger Critical theory of cognition and knowledge, which takes up more than half of the book; (ii) a Universal Doctrine of Elements, including subsections on concepts (*Begriffe*), judgments (*Urteile*), and inferences (*Schlüsse*); and (iii) a Universal Doctrine of Method.

Highlights of the Introduction include: (1) an extended attempt to define the concept of logic in the precise sense treated in the *Jäsche Logic*, and to distinguish it from other kinds of logic; (2) a short essay on the philosophy of philosophy, which includes Kant's famous observation that in addition to the three fundamental questions of philosophy – "What can I know?" (the metaphysical/epistemological question), "What ought I do?" (the ethical/moral question), and "What may I hope?" (the religious question) – all of these are ultimately grounded on *the anthropological question*, "What is the human being?" (LJ, 9:25/CELL:538); (3) an exposition of

Kant's cognitive-capacity dualism of understanding (*Verstand*) and sensibility (*Sinnlichkeit*), focused on his cognitive-content dualism, as captured in the distinction between concepts and intuitions (*Anschauungen*), and a corresponding normative epistemic distinction between the "logical perfection" of cognition (*Erkenntnis*), with respect to concepts, and the "aesthetic perfection" of cognition, with respect to intuitions; and (4) an extended normative epistemic discussion of the logical perfections of cognition.

Highlights of the Universal Doctrine of Elements include: (1) the concept–intuition distinction again; (2) the empirical concept–pure concept distinction; (3) the logical generation of concepts; (4) the distinction between the content or intension (*Inhalt*) of concepts and the comprehension or extension (*Umfang*) of concepts; (5) the notion of a conceptual "mark" (*Merkmal*), and orderings of concepts as to higher and lower (whereby every higher concept is intensionally necessarily *contained in* every one of its lower concepts, e.g., EXTENDED is necessarily contained in BODY, and every lower concept is extensionally necessarily *contained under* every one of its higher concepts, e.g., BODY is necessarily contained under EXTENDED), genus and species, and broader and narrower; (6) abstract versus concrete uses of concepts; (7) the definition of a judgment; (8) the basic logical forms of judgments/propositions (*Sätze*) – a proposition is a judgment that is assigned an assertoric truth-value; (9) analytic versus synthetic judgments/propositions; (10) the notorious distinction between subjective "judgments of perception" (*Wahrnehmungsurteile*) and objective "judgments of experience" (*Erfahrungsurteile*); and (11) inferences of the understanding (*Verstandesschlüsse*) versus inferences of reason (*Vernunftschlüsse*) versus inferences of the power of judgment (*Schlüsse der Urteilskraft*).

And finally, highlights of the Universal Doctrine of Method include: (1) a definition of "definition"; (2) analytic versus synthetic definitions; (3) nominal versus real definitions; (4) rules for definitions; (5) the logical division of concepts; and (6) analytic versus synthetic method.

Despite its checkered compositional and textual provenance, however, the *Jäsche Logic* is of special philosophical interest and significance in relation both to Kant's critical philosophy and also to the history and philosophy of logic.

In his discussion of the nature of logic in the *Critique of Pure Reason*, Kant focuses on what he calls "pure general analytic logic" and takes it to be not only the paradigm of a completed, closed rational science, essentially in place since the Aristotelian, later Greek (especially including Stoic), and Scholastic logical traditions (Bviii–ix [1787]/CECPR:106–7), but also a universal presupposition of, propaedeutic for, and canon (as opposed to an organon) of every other science (including mathematics, natural science, and metaphysics), and indeed for all cognition, thought (*Denken*), and scientific knowing (*Wissen*) whatsoever. This, in turn, is precisely because pure general analytic logic provides a set of necessary rules or laws (e.g., the law of noncontradiction) that count as minimally necessary, unconditionally or categorically (as opposed to merely hypothetically or instrumentally) normative principles for all cognition, thought, science (*Wissenschaft*), scientific knowing, and truth (*Wahrheit*) (A50–64/B74–88 [1781/7] = CECPR:193–200).

Logic in this Kantian sense is *pure*, because it is a priori, or strictly underdetermined by sensory, contingent facts (and indeed without any associated sensory content), hence also necessary; *general*, or "formal," because it is absolutely universal and strictly underdetermined by all objectively valid representational contents, and thereby abstracts away from all specific or

particular differences between represented objects (as opposed to *particular* [*besondere*] logic, which is specifically sensitive to different kinds of objects), and "has to do with nothing but the mere form of thinking" (A54/B78 = CECPR:195); *analytic*, because it deals with formal rules for contingent or necessary truth and valid consequence in reasoning, as opposed to "dialectic," which systematically traces patterns of contingent or necessary falsity, fallacy, and illusion in reasoning; and *logic*, because it is the science of the rules of the innate capacities or powers of understanding and reason (*Vernunft*) in general, including rules for the generation and use of concepts, judgments/propositions, and inferences.

Given these basic features of pure general analytic logic for Kant, four other very important derived features of it are (1) that it is *anti-psychologistic*, in the sense that it is irreducible to and autonomous from empirical psychology; (2) that it is *a pure morality of thinking and reasoning*, in that it is related to applied logic (i.e., systematically tracing patterns of cognition, thinking, and reasoning under concrete, real-world conditions) just as pure morality based on the categorical imperative is related to the applied doctrine of virtue (i.e., systematically tracing morally significant patterns of emotion, willing, and acting under concrete, real-world conditions) (A54/B78 = CECPR:195); (3) that the *analyticity* of logical truths (i.e., necessary truth grounded on intrinsic containment relations or identity relations between concepts, and criterially determined by the law of noncontradiction) contrasts categorically with the syntheticity of nonlogical truths (i.e., contingent or necessary truth grounded on nonintrinsic relations between concepts together with pure or empirical intuition) (A150–8/B189–97 = CECPR:279–83); and (4) that the basic logical forms of judgments/propositions are also the logico-metaphysically foundational *Pure Concepts of the Understanding or Categories*, insofar as they are inherently related to the intuition of actual or possible objects, whether these are objects in general or objects specifically given in alien or human sensible intuition, via what Kant calls *transcendental logic* (A55–7/B79–82 = CECPR:195–7; A66–83/B91–116 = CECPR:204–18).

All of these basic and derived features of pure general analytic logic (i.e., purity/apriority, necessity, generality/formality, analyticity, anti-psychologism, categorical normativity, and logico-metaphysical presuppositional foundationalism via transcendental logic) are also present in the definition of the concept of logic presented in the *Jäsche Logic*:

> Logic is a science of reason, not [only] as to mere form but also as to matter (*Materie*); a science a priori of the necessary laws of thought, not in regard to particular objects, however, but to all objects in general; – hence a science of the correct use of the understanding and of reason in general, not subjectively, however, i.e., not according to empirical (psychological) principles for how the understanding does think, but objectively, i.e., according to principles a priori for how it ought to think. (LJ, 9:16/CELL:531)

At the same time, there are three further derived features of logic as presented in the *Jäsche Logic* that go substantially beyond what is presented in the first *Critique*. The first feature is the deep analogy between pure general analytic logic and *universal grammar* as it is understood in the Port Royalist, "Cartesian linguistics" tradition (LJ, 9:11–13/CELL:527–8). The second feature is the idea that logic is not only a propaedeutic for all the other sciences but also a presuppositional foundation (*Grundlage*) *for all the other sciences* (LJ, 9:3/CELL:521). And the third feature is that "logic is to teach us . . . that [correct use of the understanding] in which it agrees with itself," and thereby logic is a "self-cognition of the understanding and of reason, not

as to their faculties in regard to objects, however, but merely as to form," such that "[i]n logic the question is only, *How will the understanding cognize itself?*" (LJ, 9:14/CELL:529–30). This third feature says that pure general analytic logic is how human reason studies its own nature from a formal point of view. Otherwise put, pure general analytic logic for Kant is the science of *the formal essence of human rationality*.

How are the basic and derived features of logic, as presented in the *Jäsche Logic*, of special philosophical interest and significance both in relation to Kant's critical philosophy and also to the history and philosophy of logic?

One crucial point, in relation to the critical philosophy, is that pure general analytic logic, even despite being explicitly anti-psychologistic, is fully oriented towards Kant's larger theory of cognition and knowledge, just as a theory of universal grammar would be fully oriented to linguistic cognition and linguistic knowledge. Otherwise put, Kant's pure general analytic logic is explicitly *cognitivist*, which in turn relates it directly to his *transcendental idealism*.

Another crucial point, again in relation to the critical philosophy, is that pure general analytic logic, even despite being explicitly general or formal and without restriction to particular objects or kinds of objects, is *presuppositionally foundational* for his transcendental idealist metaphysics, both theoretical (as a metaphysics of nature) and practical (as a metaphysics of morals). In this sense, Kant's critical philosophy as a whole stands or falls just insofar as his conception of logic stands or falls.

A third crucial point, this time in relation to the history of logic, is that for Kant the normativity of logic, as categorical, and correspondingly logic's role as a pure morality of thinking and reasoning, is not an accidental feature of pure general analytic logic but instead essential to it. Hence radically unlike the mainstream trend in the history of logic, which tightly ties pure or formal logic to mathematics and to the exact sciences more generally, and is thereby fully oriented to the primacy of *theoretical* reason over practical reason, Kant's pure general analytic logic is fully oriented to the primacy of *practical* reason over theoretical reason.

A fourth crucial point, this time in relation to the philosophy of logic, is that for Kant, the science of pure general analytic logic is intended only as a *presuppositional foundation* for mathematics, not as *reductively explanatory* of mathematics. Hence Kant's logic is specifically *designed to be* in opposition to the broadly Leibnizian (but later also Fregean and Whiteheadian/Russellian) thesis of logicism, i.e., the thesis that either arithmetic or all of mathematics is explanatorily reducible to logic. And to the extent that logicism is widely regarded as a failed project, then Kant's thesis that pure general analytic logic is presuppositionally foundational for, but not reductively explanatory of, either arithmetic in particular or all of mathematics more generally, is commensurately confirmed.

And finally, a fifth crucial point, closely related to the fourth point, is that the sense in which pure general analytic logic is a completed, closed science for Kant is perfectly *consistent* with the later development, in the mid to late nineteenth and twentieth centuries, of mathematical logic as a version of what Kant would have regarded as *pure particular synthetic* logic, with special resources for quantifying not only over existing individuals but also over many-place (polyadic) relations, functions, classes or sets, and so on. That is because Kant's pure general analytic logic, as containing not only the Aristotelian logic of one-place (monadic) quantification, but also the Stoic logic of basic sentential truth functions (negation, disjunction, conditionalization, and conjunction defined in terms of negation and disjunction) and as quantifying over monadic concepts and their intensional or extensional containment or identity relations, is arguably

a necessary proper part of *any science that could ever count as a classical logic*. Hence to *criticize* Kant's pure general analytic logic, from the standpoint of classical mathematical logic, or even from the standpoint of nonclassical conservative extensions of mathematical logic, would be like a theorist of rational numbers or real numbers *criticizing* the theory of natural numbers. You cannot coherently criticize a science that is a necessary proper part of your own science.

Related terms: **Cognition**, **Concept**, **Inference**, **Judgment: power of**, **Logic**, **Reason**, **Truth**, **Understanding** *Robert Hanna*

"Postscript to Christian Gottlieb Mielcke's *Lithuanian–German and German–Lithuanian Dictionary*" (PMLG, Ak. 8:443–5 / Cambridge Edition, *Anthropology, History, and Education*, pp. 430–3) (*Nachschrift zu Christian Gottlieb Mielckes Littauisch-deutschem und deutsch-littauischem Wörterbuch*) Kant's postscript to Christian Gottlieb Mielcke's *Lithuanian–German and German–Lithuanian Dictionary* is the last piece of writing that Kant himself brought to press. Mielcke's dictionary was published in Königsberg in response to the recent influx into Prussian territory of a large number of Protestant Lithuanians, following upon the dissolution of the duchy of Lithuania (1792–5). The dictionary included prefaces by Daniel Jenisch (1762–1804), a former student of Kant's, and Christoph Friedrich Heilsberg (1726 or 1727–1804), whom Kant had known since their student days, and it represents an important effort on the part of the established Lithuanian community (which had flourished in Königsberg from the time of the founding of the Albertina more than two centuries earlier) to integrate newly arrived, and generally less-well educated coreligionists, many of whom knew little German.

Kant's postscript, which consists of two brief paragraphs, is remarkable for an attention to the relation of language to national formation and civic culture not often associated with his thought. In the first, Kant urges preservation of the Lithuanian language with a view to the "formation" and "preservation" of the Lithuanian character, whose virtues include being "farther from slavishness than the neighboring peoples," along with a custom of "talking with his superiors in a tone of equality and trusting frankness," which they in turn do not resent, owing to the former's "consenting to everything that is fair" (PMLG, 8:445 [1800]/ CEAHE:432). The Lithuanian's accompanying "feeling of his worth," which is to be distinguished from "haughtiness," both "indicates courage" and "guarantees his loyalty" to his adopted state.

The second paragraph supplies additional reasons, beyond civic usefulness, for thus assisting the Lithuanian people: namely its contribution to the sciences, and in particular to "the ancient history of the migration of peoples," through the survival and study of a "still unmixed language of a very old tribe people" who were until recently quite isolated. Even where the scientific yield is more meager (as with Polish), preservation of the national language is important "for the formation of every small people [*Volklein*]," so that, the language becoming "more and more current," it "becomes more suited to the peculiarity of the people" so that "the latter's comprehension [*Begriff desselben*] becomes more enlightened" (PMLG, 8:445/CEAHE:432–3).

Kant's praise of the Lithuanian character calls to mind a striking passage from the *Critique of the Power of Judgment*, which calls similar attention to the importance, for purposes of civic formation, of balancing the lawfulness and refinement of the more educated classes with the originality and sense of freedom of a people that "feels its own worth" (CPJ, 5:356 [1790]/ CECPJ:229–30). Kant's treatment of the Lithuanian character also bears comparison with his

discussion of European national character in the roughly contemporaneous *Anthropology from a Pragmatic Point of View* (A, 7:311–20 [1798]/CEAHE:407–15; cf. R1520, 15:880 [1780–9]; on the relative civic inferiority of the neighboring Poles and Russians, see A, 7:319/CEAHE:414; see also APi, 25:835 [1777–8]; Me, 25:1186 [1781–2]; AM, 25:1412 [1784–5]/CELA:496; on Kant's general understanding of a people (*Volk*), see A, 7:311–14/CEAHE:407–8).

Related terms: **Anthropology**, **Community**, **History**, **Race**, **Right of nations**, **Sociability**

Susan Shell

"Preface to Reinhold Bernhard Jachmann's *Examination of the Kantian Philosophy of Religion*" (PJE, Ak. 8:441 / Cambridge Edition, *Religion and Rational Theology*, pp. 329–34) (*Vorrede zu Reinhold Bernhard Jachmanns Prüfung der Kantischen Religionsphilosophie*) Penned in January 1800, Kant's last publication is a 300-word preface to a book written by his friend (and later biographer), Reinhold Bernhard Jachmann (1767–1843). A student of law (1783–7) and theology (1787–94), Jachmann avidly attended Kant's lectures for over a decade before leaving Königsberg to become a pastor and influential educator. His *Examination* is a 164-page refutation of Carl Arnold Wilmans's Latin doctoral dissertation, 'On the Similarity between Pure Mysticism and Kantian Religious Doctrine' (Halle, 1797). Before Wood's Cambridge edition, the only English translation was by Peter Fenves (1993).

An appendix in *The Conflict of the Faculties* (1798) reproduced a letter Wilmans had sent to Kant along with his dissertation (CF, 7:69–75/CERRT:288–93). After summarizing the main tenets of Kant's philosophy, Wilmans describes a group of religious mystics who focus on cultivating a moral lifestyle rather than on enforcing required doctrinal beliefs, then concludes: "if these people were philosophers they would be (pardon the term!) true Kantians." Other than tantalizingly entitling the Appendix "On a Pure Mysticism in Religion," Kant adds only a brief footnote (CF, 7:69n./CERRT:288n.), praising "this young man" from whom "much can be expected," but adding: "I do not mean to guarantee that my views coincide entirely with his." Kant, apparently intrigued by Wilmans's proposal but concerned about certain details, asked Jachmann to respond on his behalf.

Jachmann – probably shocked by his mentor's willingness to reproduce Wilmans's entire letter in *Conflict* – lambasts Wilmans's position as utterly groundless. Without explicitly agreeing or disagreeing with either Jachmann or Wilmans, Kant's "Prospectus to the Following Work" makes two substantive points. First, it distinguishes two ways of viewing philosophy: "as the theory of a science," it serves "arbitrary ends" that have "only a *conditioned* worth," so that even when employing practical principles, it can be manipulated to have "a value like any other commodity or labor"; but "as a doctrine of wisdom," it supplies "a *final end* of human reason" that ought to serve as the "single end toward which all others . . . must be subordinated" – "an ideal" that all philosophers should seek to implement (PJE, 8:441/CERRT:333).

Kant then asks "whether wisdom is *infused* into a person from above (by inspiration) or its height is *scaled* from below through the inner power of his practical reason." Echoing Jachmann, Kant depicts the former as "a chimaera" (*Unding*); claims of "supersensible experience" assert a contradiction by "representing the transcendent as immanent" (ibid.). The Translator's Introduction suggests "It was evidently out of kindness" that Kant, having included the letter in *Conflict*, left it to Jachmann to condemn Wilmans's "absurd" position (CERRT:331). But Kant is less direct: alluding to his 1766 attack on Swedenborg in *Dreams of a Spirit-Seer*, he

condemns *only* the "anal philosophy" (*Afterphilosophie*) that puts "the sweet state" of "dreaming" *in place of* the "rational but troublesome investigations of nature" – an error that Wilmans insisted *pure* mystics avoid (PJE, 8:441/CERRT:333). Significantly, Kant concludes in good critical style by again declining to take sides: his student's book "needs [no] recommendation"; rather, this Prospectus is but "the seal of my friendship toward the author as an everlasting memento" (PJE, 8:441/CERRT:333–4).

Related terms: ***Dreams of a Spirit-Seer Elucidated by Dreams of Metaphysics***, **Experience**, **Practical reason**, **Wisdom** *Stephen Palmquist*

1802

***Physical Geography* (PG, Ak. 9:151–436 / Cambridge Edition, *Natural Science*, pp. 434–679) (*Physische Geographie*)** The most important fact about *Physical Geography* is that it is not a work published by Kant, nor even directly written by him. Although Kant lectured on physical geography throughout his career, he never committed his notes to publication, presumably because he recognized his role as a compiler and teacher of geographical knowledge rather than as an original scholar (although he had significant things to say about the concept of geographical space: *see* **Lectures on Geography**). However, in 1801, Johann Jakob Wilhelm and Gottfried Vollmer published the first part of a work called *Physical Geography* that they ascribed to Kant (serial publication continued until 1805). It was substantially based on Kant's lectures as derived from students' notes, of which many versions were then extant. Kant promptly repudiated the work (for his attitude to such works, see "On the Wrongfulness of Unauthorized Publication of Books," 8:77–87 [1785]/CEPP:11–22) and resolved to publish a version of his lectures. But, recognizing that his failing health would not permit him to complete the necessary editorial work, he asked his colleague Theodor Rink (a fellow professor at Königsberg) to edit the work. Kant evidently gave Rink his so-called "dictation text" (i.e., his lecture notes), which had been organized and written before 1760 but updated over the years with marginalia and interlinear writing, though never fully rewritten. Rink also had access to several sets of students' notes of the lectures (some of them partial or entire copies, not primary transcripts, representing a common practice in the day). Further, resolving initially to produce an up-to-date geography, he began to supplement the notes with new material that he wrote independently of Kant. But, as he explained in his foreword to the *Physical Geography*, Rink eventually came to realize that the public would actually prefer an edition of Kant's work that contained only Kant's own recorded thought, without independent additions, at which point he reversed course, setting out to excise his own additions. Unfortunately, competing pressures in his own life and the need to publish quickly to compete with the unauthorized "Vollmer edition" eventually forced Rink to abandon his project, and so he neither eliminated all of his own contributions to the work nor managed to incorporate into it all of Kant's own marginalia. The Rink edition was published at Easter 1802.

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Analyses of the sources of the Rink text have been made by Erich Adickes (1911), who was investigating the history of the text in preparation for the production of the first Academy edition (vol. 9) of Kant's work, and by Werner Stark (2011), who was similarly preparing for a revised Academy version. They agree that there were two primary sources for the work, a set or sets of student notes from the mid 1770s and Kant's lecture notes (see also comments in CENS:435). It is clear that some parts of the text derive from Kant's notes made before 1760 and almost certainly do not at all represent his final thoughts and opinions. Student notes, of course, represent student interpretation (and, probably, errors of interpretation) rather than Kant's assured meaning. Adickes stated that only the Introduction can be assumed to be entirely representative of Kant's mature geographical thought – important guidance, since this is where Kant outlines his concept of geographical space and the character of geographical knowledge in relation to the sum of human knowledge. These paragraphs connect Kant's geography with his more profound philosophical thinking.

Adickes ultimately had access to twenty-two examples of students' notes. Five more have been discovered since, but ten were lost during the chaos of the Second World War. Today, seventeen copies are extant (data from Stark, 2011: see his table 4.1), the latest of which dates from the 1790s. The publication schedule of the Academy edition dictated that, despite Adickes's (1911; 1913) discoveries concerning the mixed sources of the Rink edition – hence its inconsistent representation of Kant's presentation of his course – the Academy edition (vol. 9) was produced from Rink's text. It presented the only substantially complete realization of the subjects given in Kant's outline (e.g., PAG) for the course. The recent Cambridge Edition translation (CENS:434–679) is also based on Rink. It remains important, then, to realize that the manner of Rink's construction means that it does not represent Kant's concerted thinking at any time about the subject. Indeed, the text includes interpolations that may never have represented his thinking and, in the case of Rink's additions, were never presented in Kant's lectures. For the future, a new Academy edition (vol. 26) incorporating insights based on Stark's extensive investigations of the extant copies is under way.

The plan of *Physical Geography* follows that originally laid out in PAG, but is greatly elaborated. An historically informative introduction by Rink describes the circumstances of his production of the work. The important Introduction (sections 1–5) presents the outline of Kant's conception of geographical space and geographical knowledge, and connects them with his more general conception of human knowledge. The next part (sections 6–11) gives "Preliminary mathematical concepts" – the figure and size of Earth, its rotation about its axis and the obliquity of the axis, its orbit and the consequent principal climate zones on Earth, and, finally, Earth's place in the solar system. Much of this material is based on Kant's own early writings on the natural history of Earth "following Newtonian principles." The "Treatise on physical geography," the single most extensive and detailed part of the work, follows. This is divided into two parts, a systematic description of physical features of Earth's surface and "particular observations of what is found on earth." The systematics include water (sections 13–35), land (36–62), the atmosphere (63–73), earth history (74–9), and an "appendix" on navigation (80–1). The sections on water are concerned mainly with the seas, giving the names of principal oceanic water bodies and information on water chemistry, focusing mainly, of course, on common salt. Oceanic currents and their ostensible causes (wind, tides, water balance) are discussed, as is polar sea ice. There is, however, no coherent account of the water cycle on Earth, which was first properly elaborated during the years when Kant was delivering

his lectures. The sections on land include an account of the continents as known in the late eighteenth century, with much reference to contemporary explorers' accounts, especially concerning Africa. Islands and "banks" – shallow parts of the sea floor prized for their fisheries – are described. Mountains are discussed at length, including text derived from mining experience, an important activity in the German states in the eighteenth century. The occurrence of snow, frozen ground, and glaciers is discussed with limited understanding. Volcanoes and earthquakes, both subjects of Kant's early publications in natural history, are reviewed, and the topic closes with a discussion of rivers. Considering Kant's early interest in atmospheric phenomena, the section on the atmosphere is surprisingly short. It chiefly reviews his work on winds and rain. Kant possibly referred students to his original publications, though they are not mentioned in the text. The section closes with a brief discussion of former climates, speculating on colder conditions in Europe in Roman times. The very short section on Earth's history is entirely speculative and mainly concerns evidence for a former universal inundation of Earth's surface (a rationalist gloss on the putative Noachian deluge). In the eighteenth century, Earth history or "theory of Earth" was a controversial topic – a topic fit for philosophers rather than natural historians (Kant was both!) – mainly regarded with considerable skepticism. This perhaps accounts for Kant's brevity even though he does present his attempt to rationalize the apparent evidence. The appendix on navigation completes volume one. According to Adickes, the material up to section 52 is derived from student notes, the balance from Kant's lecture notes.

Volume two contains the particular observations, beginning with sections "concerning human beings." The approach is largely that of comparative physical anthropology, and the text is based almost entirely on travelers' accounts of exotic (i.e, non-European) peoples. Replete as they are with references – often fanciful – to other "races," these short sections have been persistently controversial. There follow sections on the animal kingdom, divided into eight groups, the plant kingdom, and the mineral kingdom. These three "kingdoms" were the conventional means to divide knowledge about the collectable and classifiable phenomena on Earth's surface (cf. Linnaeus) in the mid eighteenth century: one can see that Kant's organization of his course conformed with well-established scholarly traditions of the time. The *Physical Geography* ends with a third part containing "Brief observations on the principal natural curiosities of all countries in geographical order," organized by continent; thus Asia, Africa, Europe, and America. The selection of countries and detail given are variable. The section on Europe – that part of the world best known to European scholarship – is the least detailed and contains no entries at all for the German states or for the British Isles. A possible reason for this lacuna was the ready availability to students of information on the European realm in other sources.

Appraised as a whole, the Rink edition gives strong emphasis to physical geography *sensu stricto*; that is, to the physical character of earth space (part 1), whereas the available transcripts of the later period give greater emphasis to natural history (parts 2 and 3), despite Kant's removal in 1772 of a considerable volume of discussion of humankind for incorporation into his new course on anthropology. The shift in emphasis undoubtedly reflects Kant's own scholarly evolution from the young investigator of mainly geophysical phenomena to the mature philosopher preoccupied with all aspects of the human condition.

In the latter half of the eighteenth century, knowledge of Earth expanded rapidly as the European powers launched increasing numbers of state-supported expeditions into the global

world to forward commercial and imperial ambitions, and as the formal institutions of teaching and research and the communication of new knowledge expanded in Europe. By 1800, the outlines of the modern organization of studies of Earth were beginning to be discerned. A compilation of geographic knowledge organized according to the conventions of the 1750s and largely freighted with information from that period was no longer a timely contribution. The reviews of both the Vollmer and Rink editions were critical and they appear to have had no great influence on the developing course of geography in the nineteenth century. Rink's edition remains, however, the most comprehensive artifact we have of Kant's approach to natural science and to the organization of knowledge about the external world.

Related terms: **Lectures on Geography**, ***Physical Geography***, **"Plan and Announcement of a Series of Lectures on Physical Geography,"** ***Universal Natural History***, **Geography**

Michael Church

1803

***Lectures on Pedagogy* (P, Ak. 9:437–99 / Cambridge Edition, *Anthropology, History, and Education*, pp. 434–85) (*Pädagogik*)**

The Text

Since Kant is already famous for his three *Critique*s as well as for his pioneering work, for example, in the philosophy of history, legal and political theory, philosophical anthropology, and the philosophy of religion, one easily overlooks that he also produced a major pedagogical theory. As the editor of the text here under consideration in the Academy edition of Kant's works, Paul Natorp reports that Kant, along with other professors in his philosophy department, gave public lectures on pedagogy under the auspices of the Prussian Ministry of Culture. His first such lecture was given in the winter semester of 1776/7 just at the point when he was beginning his ground-breaking project that was to become the *Critique of Pure Reason*.

The present text was edited by Friedrich Theodor Rink, a former student and later close confidant of Kant's. It is no longer possible to reconstruct just how Rink organized the materials that Kant gave to him. The divisions are not convincing, and, stylistically, one must acknowledge that not everything is the "Kantian original." However, when it comes to content, there is little ground for skepticism. The essential concepts and thoughts are found in Kant's own published writings and in his Reflections. (One finds different versions of the lecture in volume 25 of the Academy edition.)

As was the practice of the day, Kant employed a kind of handbook to provide the context for his lectures. His primary source was Johannes Bernhard Basedow's *Methodenbuch für Väter und Mütter der Familien und Völker* (*Book of Methods for Fathers and Mothers of Families and Peoples*, 1770). Three things from this text, which was influenced by Locke and Rousseau, were important to Kant: the significance of public, state responsibility for education; a common, socially universal pedagogy meant for all citizens; and a pedagogy strictly focused on the needs of the child. Beginning with the second lecture onward and in conformity with the government's ordinance, he referred to the *Lehrbuch der Erziehungskunst zum Gebrauch für christliche Erzieher und künftige Jugendlehrer* (*Textbook on the Art of Education to be used for Christian Teachers*

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and Future Instructors of Children, 1780) by the theologian and polymath from Königsberg, Friedrich Samuel Bock. However, it appears that he drew on hardly anything from this textbook.

A cosmopolitan pedagogy

The central theme of Kant's educational theory, that "the conditions for an educational plan must be cosmopolitan" (P, 9:448 [1803]/CEAHE:442), is without doubt just as controversial for its age as it is today. This is because Kant's sense of a cosmopolitan education is not to be understood as nurturing for the mere achievement of world citizenship that is comfortable wherever one finds oneself but is nowhere at home. His more challenging, namely moral, guiding thesis leaves behind all dependence upon a particular culture or epoch: "Children should be raised not only in light of the present but a future, possibly improved condition of humanity" (P, 9:447/CEAHE:442). Education is cosmopolitan because it aims for "what is best in the world" out of which "everything good in the world comes" (P, 9:448/CEAHE:443).

The title "cosmopolitan" does not address global, political concerns but, in contrast to the disciplinary concept in philosophy, is concerned with Kant's concept of world as the "relationship of all knowledge concerned with the essential goals of human reason" (A839/B867 [1781/7] = CECPR:694–5; see LJ, 9:24 [1800]/CELL:537–8). Simultaneously, one catches an overtone of the strict universalization of the categorical imperative as well as of the second maxim of common human understanding ("*sensus communis*") concerned with the expansion of one's manner of thinking (CPJ, 5:294 [1790]/CECPJ:174).

In the Canon of the first *Critique*, Kant turns to the structured, ultimately morally defined, totality of the world. In this "ontological," cosmic sense, the *Pedagogy* approaches that truly panoramic perspective that overcomes every narrow perspective, even any species-specific perspective, by embracing the whole. In addition, the teleological perspective of the third *Critique* is echoed.

Pedagogical anthropology

In the published *Pedagogy*, Kant immediately engages without any cumbersome introduction the central theme of his lecture, a pedagogical anthropology: "A human being is the only creature that requires education" (P, 9:441/CEAHE:437). Because he lacks instincts that function as "an alien reason," which "provides everything for the [animal] in advance," he needs a "reason of his own," which he cultivates through the process of a development of his natural capacities (P, 9:441/CEAHE:437).

Further, because of the corresponding capability to "determine for himself his goals," which distinguishes *humanitas* from *animalitas*, the individual has the moral duty to develop himself through education: "a person can only become a human being through education" (MM, 6:392 [1797]/CEPP:522–3).

The goal: enlightenment

Kant's guiding thread for education has two components. In terms of content, he identifies a hierarchy of educational levels that, after the level of "maintenance," which consists of caring for the infant, begins with "disciplining" and proceeds through "cultivation" and "civilizing" to the pinnacle, "moralizing." In contrast, its method or didactic is not to "merely train, drill, or mechanically instruct," but, far more, to become "truly enlightened." However, the goal of

enlightenment, in contrast to that claimed by the *siècle des lumières* or the epoch of "Enlightenment," seeks primarily neither knowledge nor cognitive attributes. In conformity with the frequently quoted injunction "Have the courage to draw on your own understanding" (WIE, 8:35 [1784]/CEPP:17), enlightenment here is far more concerned with accomplishments of character, namely, that mental effort and courage that makes possible that which Kant identifies as crucial: thinking for oneself.

Disciplining, cultivating, civilizing, and moralizing

According to Kant, the customary bearers of responsibility for a child's education, parents and the princes, are appropriate but in a fundamental respect insufficient. On the one hand, parental nurturing has as its goal that children fit "into today's world even if it is corrupted" (P, 9:447/CEAHE:442). Parents are primarily concerned that "their children thrive in the world" (P, 9:447–8/CEAHE:442–3), for which they need at the least self-confidence and worldly confidence as well as a good education and the preparation for the pursuit of a career and, not least, a certain degree of ambition. On the other hand, princes "consider their subjects only as instruments for the accomplishment of their ends," whereby Kant, charitably over against the princes, means an education "for the state" (P, 9:448/CEAHE:442–3). In the cases of both parents and princes, then, their role is by no means insignificant, but they neglect that decisive cosmopolitan goal, the final end defined as "the best for the world and perfection" (P, 9:448/CEAHE:442). The achievement of this final end requires four educational goals of ever-increasing normative weight.

(1) The preliminary stage, *discipline*, has as its goal "altering of the animal nature in humanity" (P, 9:441/CEAHE:437). An individual is disciplined who is capable of following instructions as a result of taming his original "frenziedness" (P, 9:449/CEAHE:443–4; see A709–10/B737–8 = CECPR:628–9). Given that the goal is the capacity of self-choice, discipline cannot be servile. "The will of children" should "not be broken but only … guided" (P, 9:478–9/CEAHE:467).

To be sure, it is not sufficient to achieve merely emancipation from the despotism of appetites and desires. Liberated from a hindrance, one now needs something positive, a potential. Its development is served by the three primary levels of the educational hierarchy that in turn correspond to Kant's three forms of imperatives: the cultivation of the technical, the civilizing of the pragmatic, and the moralizing of the categorical imperative.

(2) With respect to the first main level, *cultivation*, what is at stake is concerned with neither good form nor openness for things like music, art, or literature. Kant is speaking of the development of skills that make it possible for one to achieve what one wishes to achieve. Kant places value here on thoroughness and true expertise: "one must [in the sense of "may"] not merely acquire the semblance of a skill as if one had knowledge of things that it turns out one is not able to exercise" (P, 9:486/CEAHE:473). Rather, a multifaceted and as far as possible general skillfulness liberates one from a too narrow attachment to the present moment and prepares one for success in an ever-changing world.

(3) When it comes to the next level of the educational hierarchy, *civilization*, one is not concerned with civilization in contrast to some higher-ranking culture. In accordance with the term *civis*, the citizen (to be sure, not merely a subject of government), what is here at stake is a comprehensive socialization. This goal involves several important subgoals. For one, the individual should become "clever" (P, 9:450/CEAHE:444–5) in two respects: thanks to public

cleverness, one can achieve success in the social world; thanks to private cleverness, this public cleverness can serve long-term success in one's private sphere. Both cases of cleverness are grounded in an enlightened self-interest. Graciously phrased, society is a "system of reciprocal advantages" or, less graciously, of "reciprocal exploitation." In any event, one needs social good-naturedness, which Kant divides into three levels. First comes the level of fitting-in, then respect, and finally influence, even power (P, 9:450/CEAHE:444–5). In addition, one should learn "manners" ("customs") and "courtesy." As their guiding principle and slogan for civilization, Kant proposes: "We should not be a burden to one another; the world is large enough for all of us" (P, 9:469/CEAHE:459). Two things can be meant here: first, that one should not overdo competitiveness in order to turn opponents not into enemies but rather "civilized competitors"; then, secondly, that one should best avoid those situations in which one is disruptive.

Here we find a deficiency in Kant's reflections: with the exception of an aesthetically strange comment with respect to music, that it is good "only for its own ends" (P, 9:449/CEAHE:443–4), that form of aesthetic education that later is so important to Schiller and Schlegel is missing.

(4) Kant demonstrates unequivocally his opposition to every reduction of education to "civilization" by his being above all a philosopher of *morality*. As in the case of his three *Critique*s, his *Pedagogy* achieves its pinnacle with moral reflections: "A person must not simply be adept at accomplishing all sorts of goals;" far more, he should be raised in that morally good disposition by which one "only chooses nothing but good goals" (P, 9:450/CEAHE:444).

With provocative contrast to a widely embraced reduction of morality to social mores, the duties Kant introduces in the lecture begin with duties owed to oneself. They are summarized by the task "not to renounce the dignity of humanity that one is oneself" (P, 9:488/CEAHE:476). Only after these duties to oneself have been addressed does Kant discuss the "duties owed to others" such as "respect for, and deference to," the right of humanity, which "the child should be taught already very early on" (P, 9:489/CEAHE:476). The right of humanity is nothing less than "God's dearest treasure on earth." Here Kant is placing value in what today is an often misappropriated distinction with respect to the difference between an obligatory and a worthy accomplishment, and, further, with respect to the priority placed on obligatory, legal duties above meritorious duties of virtue. Kant presents integrity, decency, and peacefulness as virtues of obligation, in contrast to generosity, charity, and, surprisingly, self-control as virtues of merit (P, 9:492/CEAHE:478–9).

When it comes to the first three educational goals, Kant is, in comparison to his era, optimistic; however, with respect to the fourth goal, he is pessimistic, similar to his predecessor Rousseau: "We live at a point in time of discipline, culture, and civilizing, but by far not at a point in time of moralizing" (P, 9:451/CEAHE:445). In his philosophy of history, we find similarly: "We are cultivated to a high degree by art and science. We are civilized to the hilt . . . but there is a great gap yet for us to consider ourselves moralized" (IUH, 8:26 [1784]/CEAHE:116).

Within the framework of the task of moralizing, Kant takes it "to be absolutely important . . . that children learn to detest vice already in their youth," and this task is not to be left up to preachers (P, 9:450/CEAHE:445). The revulsion against vice, which must be learned, depends upon its basis, which is morality. It is not sufficient to assume that God has forbidden vice, which

God would also see. As the highest being, He requires "that we should pursue virtue for its internal value and not because He requires it" (P, 9:450/CEAHE:445).

On the value of humanity

According to Kant, with each of the three main levels of the educational hierarchy, the individual achieves a specific value. The level called "scholastic" education that is concerned with the acquisition of skills "gives him value in his own view of himself" (P, 9:455/CEAHE:448). However, at the "pragmatic" level of "education in cleverness . . . [,] he is trained for citizenship" and, thereby, acquires "a public value" (P, 9:455/CEAHE:448). Finally, at the highest level, the level of morality, he "achieves a value in the eyes of the entire human species" (P, 9:455/CEAHE:448). In this case, though, one is concerned less with the biological species than one is with its essence, *humanitas*. It is precisely this value that corresponds to the cosmopolitan dimension of the educational plan mentioned at the beginning.

"The child should learn to work"

Given the paramount status of moralizing, one could be tempted to slight all the other goals of education. Kant deflects this danger because he specifies that this highest educational level depends upon the other three. As a consequence, he takes it to be obvious that the future citizen himself "must be concerned for his own livelihood" (P, 9:454/CEAHE:448). Children should not expect that later they will receive those things that they had in their parents' home, like "food and drink, without having to attain them for themselves [here in the sense of 'must']" (P, 9:454/CEAHE:448). On the contrary, "it is of greatest importance that children learn to work" (P, 9:478/CEAHE:466). One should not take this expectation to be limited just to material cares. It is far more an important aspect of Kant's call for education in independence and self-sufficiency. Work has an anthropological status, according to Kant: "Humanity is the only animal that must work" (P, 9:471/CEAHE:460). Of course, this "must" is nothing compulsory. Had Adam and Eve remained in paradise and done nothing except sit around singing Arcadian songs and appreciating the beauty of nature, they would have been "bored . . . to death" (P, 9:471/CEAHE:461).

Conclusion

Kant combines these various educational goals into the general goal that can be called "education to personality." In his discussion of this goal, Kant emphasizes three tasks: (1) a free-acting agent must be able to maintain himself; (2) he must be a member of society; and (3) he is to possess an inner value in himself. Here is present the three roles of citizenship that I have discussed elsewhere (Höffe 2004): economic, state, and world citizenship.

At the same time, Kant rejects the notion that education is concerned with a single goal, such as material gain, which only concerns itself with one's professional life; or privileging communicativeness and the social, which takes the person to be exclusively a social being; or, finally, an idealistic morality, which is concerned only with the personal moral status of the individual. Because morality dominates, but is not the exclusive goal of a more comprehensive education, it is concerned with the three dimensions of freedom: professional, social, and moral-competency.

Related terms: **Autonomy**, **Categorical imperative**, **Character**, **Common sense**, **Community**, **Cosmopolitan**, **Democracy**, **Enlightenment**, **Freedom**, **Humanity**, **Knowledge**, **Morality**, **Natural aptitude**, **Pedagogy**, **Personality**, **Reason**, **Sociability**, **State**, **Thinking**, **Understanding**, **Virtue**, **Wisdom** *Otfried Höffe*

1936, 1938 (POSTHUMOUS PUBLICATION)

***Opus postumum* (incomplete manuscript, c. 1796–1803) (OP, Ak. 21, 22 / Cambridge Edition, *Opus postumum*)** The term "Kant's *Opus postumum*" is generally used to refer to the manuscript Kant had worked on for the last years of his life, without being able to edit it or bring it into a final publishable form. His own title for this work, which he repeatedly declared to be the keystone of his entire philosophy, was "Transition from the Metaphysical Foundations of Natural Science to Physics."

(1) In the *Metaphysical Foundations of Natural Science*, Kant had declared that science in the proper sense of the word must exhibit systematic unity and apodictic certainty with respect to its fundamental laws. Neither can be gained empirically; they are of a priori origin and hence need to be accounted for by the philosopher. Yet whereas Kant accounted for apodictic certainty in physics by providing the principles of construction for its fundamental object ("a something that is to be an object of the outer senses," MNS, 4:476 [1786]/CETP81:191), he did not, nor could he, provide insight into the systematicity of physics. The reason is stated clearly a few years later: one cannot "undertake to *classify* the whole of nature according to its empirical differences" if one has no a priori reason to presuppose "that nature itself *specifies* its transcendental laws in accordance with some sort of principle" (CPJFI, 20:215 [1789]/CECPJ:18–9).

The *Critique of Pure Reason* did not know any such principle, nor did the *Metaphysical Foundations of Natural Science*. The only systematicity they could account for was that of the transcendental concept of nature, according to the table of categories. But when Kant started to work on a Critique of Taste (which eventually metamorphosed into the *Critique of the Power of Judgment*), such a principle unexpectedly came into view. Analysis of judgments of taste revealed that only human beings can experience beauty (CPJ, 5:210 [1790]/CECPJ:95). Consequently, the empirical fact of *natural* beauty, Kant says, "expands" our concept of nature (CPJ, 5:246/CECPJ:130) from that of a blind mechanism – the concept of nature of the first *Critique* and the *Metaphysical Foundations* – to nature as art: nature, for the sake of our power of judgment, specifies its universal laws of nature to empirical ones, according to the form of a logical system (cf. CPJFI, 20:216/CECPJ:19).

This principle of a formal purposiveness of nature, when combined with Kant's general theory of matter, makes possible a "Transition" from the metaphysical foundations of natural science to physics: "[T]he power of judgment first makes it possible, indeed necessary, to conceive in nature, over and above its mechanical necessity, a purposiveness without the presupposition of which systematic unity in the thoroughgoing classification of particular forms in accordance with empirical laws would not be possible" (CPJFI, 20:219/CECPJ:21–2).

(2) As is clear from Johann Kiesewetter's letter to Kant of 1795, Kant may have planned to write a "Transition" as soon as he had discovered this principle of a formal purposiveness of nature, but certainly not later than in the fall of 1790, when Kiesewetter visited him in Königsberg for the last time. However, before the project got off the ground, Kant realized

a fundamental flaw in his *Metaphysical Foundations*, from which the Transition was supposed to commence. Matter, Kant had argued, fills space as a result of the interplay of two fundamental forces, repulsion and attraction. The repulsive force is a surface force. The attractive force, by contrast, goes beyond the surface and acts directly on all parts of some matter. It is "a penetrative force, and for this reason alone is always proportional to the quantity of matter" (MNS, 4:516/CETP81:227). But this leads to a circular argument, for his dynamical theory of matter requires that only "[b]y such an action and reaction of both fundamental forces, matter would be possible by a determinate degree of the filling of space" (MNS, 4:521/CETP81:227), hence by a determinate quantity. In other words, attraction depends on density, and density on attraction. "But this solution seems to lead to a kind of circularity. I cannot see how to escape from this circularity and I must give it more thought," Kant wrote to J. S. Beck on October 16, 1792 (C, 11:377/CEC:435). The formation of bodies, as well as their differences in density, had not been explained by the *Metaphysical Foundations*. It contains a theory of matter in general, but not of bodies.

(3) In the early parts of the *Opus postumum*, Kant thus faces two challenges simultaneously: (a) the problem of body formation, and (b) the a priori explanation of physics' systematicity. This is clearly visible in the so-called "*Oktaventwurf*" of 1796. The subtitle states what must be explained first: the transition "[f]rom the moving forces, by which matter in general is possible, to those which give it a determinate connection (which is alterable by other natural forces)" (OP, 21:373/CEOP:10). Since the explanation of body formation through gravitational attraction, or attraction at a distance, is circular, a different kind of attraction, attraction in contact, or cohesion, must be assumed which counterbalances the original repulsive force: "Cohesion is thus the first thing which requires explanation . . . and original difference of density, which arises therefrom [as] its consequence." In earlier sheets, Kant had already argued that cohesion cannot be one of matter's own forces but must be the effect of the living force (impact) of a universally distributed "ether" or "caloric" ("heat matter"): "To assume such a matter filling cosmic space is an inevitably necessary hypothesis, for, without it, no cohesion, which is necessary for the formation of a physical *body*, can be thought" (OP, 21:378/CEOP:12).

The hypothesis, basically, is this: All different types of matter were originally dissolved in the cosmic ether or caloric; density and cohesion can come about only when heat-induced fluidity ceases. Local escape of heat, however, results when the oscillation of the ether mixes the materials contained in it according to their specific gravities: "The vibration confers on the parts of matter a certain texture, so that they are combined into that figure in which their own oscillations are able to resist completely the oscillations of the ether. . . . So arranged, they resist all displacement of their parts" (OP, 21:374–5/CEOP:11).

At the same time, Kant reiterates the need for a transition from the metaphysical foundations of natural science to physics, which by providing mediating concepts that enable the application of the former to the latter makes possible physics' systematicity. The clue to finding such mediating concepts, Kant thinks, can be no other than the table of categories. For example: that a matter which fills space to a certain degree must be ponderable with respect to Quantity can be known a priori, for otherwise one could have no determinate concept of its quantity. Kant seeks to find similar mediating concepts for Quality, Relation, and Modality, but his reflections usually break off after a few paragraphs.

(4) Kant thus eventually returns to the ostensibly established concept of the "Elementary System of the Moving Forces of Matter": the concept of ponderability. Ponderability in turn presupposes an instrument of measurement in the form of a lever-arm, which must be rigid (i.e., the cohesion of its parts must resist displacement). This result is quickly generalized: "A living force of the matter which penetrates the body must be the cause of the dead force of pressure and traction … The moving force of cohesion underlies all mechanism" (OP, 22:138–9/ CEOP:46–7).

However, if the oscillation of the ether is the cause of cohesion, and cohesion is required for the formation of any body, the concept of a "something that is to be an object of the outer senses" (MNS, 4:476/CETP81:191) is *in principle* no longer constructible from the forces that constitute it. What, then, makes possible even the apodictic certainty of physics' fundamental laws? With this, the fundamental task of the *Metaphysical Foundations of Natural Science* must come into view again, namely, "[t]he determinability of space and time, a priori by the understanding, in respect of the moving forces of matter" (OP, 22:193/CEOP:53). Since empty space cannot be an object of experience, Kant now writes, it is "not a hypothesis but a certainty that the totality of all world-matter is a *continuous whole (continuum)*" (OP, 22:192/ CEOP:52). In the various drafts titled "*Übergang 1–14*," Kant thus tries to prove the existence of an ether from the conditions of possible outer experience: the ether is "the hypostatized space itself, as it were, in which everything moves," or "perceptible space, stripped, in thought at least, of all other properties." Further, "Since, in space, everything can change position, except for space itself, and no space, as empty, is an object of experience, it follows that this matter is extended through the entire cosmos and that its existence is necessary – necessary, that is to say, relative to objects of the senses" (OP, 21:224/CEOP:73).

(5) *This* concept of the ether is thus not a hypothesis for the explanation of physical phenomena but emerges a priori from reason as an idea. More precisely, it is the idea of an "individual object" that contains the whole of moving forces within it (hence *collective*, not merely *discursive* universality). It is the idea of an *omnitudo realitatis*, and hence an ideal in the transcendental sense. "The object of a single, all-embracing experience is, at the same time, an individual (*individuum*)" (OP, 22:611/CEOP:98).

There are two aspects of an ideal that are important in the present context, both of which Kant had stressed in the first *Critique*. First, an ideal is not a fantasy or figment of the imagination, but serves as a regulative principle for certain action: "The aim of reason with its ideal is … a thoroughgoing determination in accordance with a priori rules; hence it thinks for itself an object that is to be thoroughly determinable in accordance with principles" (A571/B599 [1781/7] = CECPR:553). Secondly, since the ideal has collective universality, we are able to determine it through the mere concept of it, in accordance with the table of categories (cf. A580/B608 = CECPR:558).

Both features play a crucial role in Kant's ether proof. Since the ether is an ideal, its attributes can be determined analytically from its mere concept: "The attributes of this [material] (since it is all-embracing, *individual (unica)* and the basis of all [forces] for the unity of the object of the one experience) are given according to the principle of identity: namely, that it is *universally distributed* [Quantity], *all-penetrating* [Quality], and *all-moving* [Relation …] And as such, it is necessary, that is, *permanent* [Modality]" (OP, 21:584/CEOP:92).

Most importantly, these categorial attributes of the ether, in turn, can provide the basis for the long-sought elementary system of the moving forces: "This matter [the ether] is also, as a consequence of the aforementioned attributes, negatively characterized: as imponderable, incoercible, incohesible and inexhaustible . . . Ponderability, coercibility, cohesion and exhaustibility presuppose moving forces which act in opposition to the latter and cancel their effect" (OP, 22:610/CEOP:98). In other words, the concept or ideal of the ether, as the concept of the collective unity of all moving forces of matter, provides us with the "sketch of the system," and with the "topic of the moving forces of matter" (OP, 21:487/CEOP:44) in which specific empirical forces of nature can be assigned their location. Since all objects of outer sense depend on moving forces that *limit* the original force continuum, the physicist must investigate them systematically and determine their degree.

(6) This leads Kant to the next main theme of the *Opus postumum*. For already in the *Critique of Pure Reason*, in the discussion of the Second Analogy of Experience, he had insisted that we can extract clear concepts of, e.g., space, time, causation, from experience only because we have previously inserted them into experience, and because experience is thus itself brought about by means of them (cf. A196/B241 = CECPR:308). Forces, however, can be experienced only by interacting with them, in the to and fro of *action* and *reaction*. Thus the topic of the moving forces of matter, once it has been "analytically investigated [*aufsuchen*]," must be "synthetically presented," and the investigators of nature must insert a priori into the appearances the forces they seek to know in them (OP, 22:299/CEOP:103). But how?

Just as in the first *Critique*, after the deduction of the categories had established *that* the pure concepts of the understanding apply to experience by making the latter possible, a Schematism and the Principles were needed to show *how* they achieve this (cf. B167/CECPR:265). Kant now proceeds in the same manner, although less perspicuously so: "The *schematism* of the faculty of judgment formally prepares the transition to physics" (OP, 22:494–5/CEOP:142). What does this mean?

An object of outer sense is something that fills a space in a determinate way and by a determinate degree, and it does so by exerting moving forces. To come to know these forces, I have to interact with them. To interact with them, I myself have to be a body that fills space in a determinate way. As Kant had argued earlier in "Elementary System 6," any physical body can be regarded as a system of mechanical-moving forces, and hence as a natural machine. My own body is that also, and more than that, "man is conscious of himself as a self-moving machine, without being able to further understand such a possibility" (OP, 21:213/CEOP:66). Because I can, by moving my own body, initiate actions and exert moving forces on other bodies, these bodies are thereby moved, and their motions correspond to my own moving forces: "The moving forces of matter are what the moving subject itself does with its body to [other] bodies. The reactions corresponding to these forces are contained in the simple acts by which we perceive the bodies themselves" (OP, 22:326–7/CEOP:110). That is to say, because I myself can exercise acts of repulsion and attraction in a purposive way, I can "insert" the *principles* of the Elementary System into the manifold of sense and apprehend moving forces upon me. My own body functions thus as the *schema* in the transition from the metaphysical foundations of natural science to physics.

Thus, because I have a body – a system of organically moving forces – I can be affected by moving forces of matter. Simultaneously, only insofar as I can represent myself as affected do

I appear to myself as sensuous and corporeal, that is, as an object of outer sense. Self-affection and affection through objects are thus inseparable: "Positing and perception, spontaneity and receptivity, the objective and subjective relation, are simultaneous as to time, as appearances of how the subject is *affected* – thus [they are] given a priori in the same *actus*" (OP, 22:466/CEOP:132).

Like any other object, my body is an appearance, and since its acts (motions) originally make possible the experience of any outer object, said object is an "appearance of an appearance," or an "indirect appearance" (which physics, of course, takes to be a "thing [*Sache*] in itself" (OP, 22:319–20/CEOP:106). But my body is also, like any object of sense, constituted and the product of a synthesis of a manifold. How this is to be thought of – how the subject makes itself into an object – is the subject matter of Kant's *Selbstsetzungslehre* (theory of self-positing) of fascicles VII and X. His argument can be summarized as follows.

(7) The first act of spontaneity is that of self-consciousness, in which the I that thinks becomes an object of thought (*cogitabile*) to itself: I am I. Kant calls it a "logical" or "analytical" act, according to the principle of identity. "The first act of the faculty of representation (*facultas repraesentativa*) is the representation of oneself (*apperception*) through which the subject makes itself into an object" (OP, 22:43/CEOP:178).

If the I that is thought is to be known, it must also be determinable. Hence, it must be relatable to something other than itself. The next act must then be a synthetic one. It must determine the a priori forms under which something *can be given* to the spontaneity of thought: "The first progress of the faculty of representation (*facultas repraesentativa*) is that from pure thought in general to pure intuition: space and time . . . They are not objects (*entia*), but mere forms of a priori intuition" (OP, 22:83/CEOP:190). Since these forms of pure intuition are not made but *found* or given (*dabile*) a priori, Kant calls their determination, or the second act, "metaphysical," as opposed to the first, "logical" act (cf., e.g., OP, 22:420, 79/CEOP:184, 187). "What comes first [i.e., in the progress from the merely logical act] is that space and time (and the object in them) is given (*dabile*) in indeterminate but determinable intuition (that is, in appearance), and so is thought as a possible whole (*cogitabile*)" (OP, 22:414/CEOP:180).

For experience to be possible, however, space must be represented not merely as a formal intuition but as something outside me, as a totality of empirically identifiable locations. As the form of pure intuition of outer objects, space is "neither positively empty nor positively full, not an object existing outside myself at all" (OP, 21:232/CEOP:78). In order to be perceivable, therefore, space must be thought of as thoroughly filled with moving forces: "There must first be a matter filling space, ceaselessly self-moving by agitating forces (attraction and repulsion), before the location in space of every particle can be determined. This is the basis for any matter as object of possible experience" (OP, 21:550/CEOP:81). The hypostatization of space, or the generation of the ideal of a universally distributed force continuum (ether), is thus the next (third) step in Kant's *Selbstsetzungslehre*.

This by itself does not yet yield any outer experience. If there is to be experience of any object *in* space, the object's moving forces must affect me, or it must be possible to think the object as exercising the forces on me that give rise to the perception of it. Such forces likewise have to be presupposed a priori. But these forces, Kant had argued earlier, are the *reactions* to the subject's own actions of "inserting" forces into the as yet undetermined manifold, by which it both affects itself and appears to itself as outwardly affected and hence as corporeal: "The subject affects

itself and becomes an object *in appearance* for itself in the composition of the moving forces" (OP, 22:364, emphasis mine). It is here that the realization that the ether is an ideal in the transcendental sense – an individual object thoroughly determined or determinable by the idea alone – reveals its full force. For "the attributes we ascribe to it" (OP, 22:554/CEOP:89) in virtue of its being an ideal prescribe what acts the subject must initially exercise in order to carve out of the force continuum of the ether determinate perceptions of outer objects. These acts are prescribed by the disjunctive principles of the Elementary System according to the categories of Quantity (ponderable or not), Quality (coercible or not), Relation (cohesible or not), and Modality (exhaustible or not). The concepts of the Elementary System finally gain their objective validity by being shown to be integral elements in the self-constitution of the subject of experience: "The understanding begins with the consciousness of itself (*apperceptio*) and performs thereby a logical act. To this the manifold of outer and inner intuition attaches itself serially, and the subject makes itself into an object in a limitless sequence" (OP, 22:82/CEOP:189).

(8) But this is still not the full story of Kant's *Selbstsetzungslehre*: "I am a principle of synthetic self-determination to myself, not merely according to a law of the *receptivity of nature*, but also according to a principle of the *spontaneity of freedom*" (OP, 22:131/CEOP:209). Because I am self-conscious and make myself into an object, I can view myself from the outside, as it were, and from the perspective of a third-person singular. I can distance myself from myself and command my own nature. For this reason, my actions can be imputed to me, for in virtue of the numerical identity of the "I," I remain the same subject throughout. In Kantian terms, I constitute myself not only as an object of sense, but also as a "person," that is, as "a being capable of rights, who can encounter wrong or can consciously do it, and who stands under the categorical imperative" (OP, 22:55/CEOP:214). The categorical imperative is thus the "principle of unification" of all rational world-beings endowed with a will: "*Every human being* is, in virtue of his *freedom* and of the law which *restricts* it, made subject to necessitation through his moral-practical reason, [and] stands under command and prohibition, and, as a man, under the imperative of duty" (OP, 22:120/CEOP:203).

The concepts of right and duty would be empty words, however, if consequences were not attached to them, just as a law would be null and void if it did not regulate anything. Although as a free rational being I am autonomous and give the moral law to myself, "[t]here must also, however, be – or at least be thought – a legislative force (*potestas legislatoria*) which gives these laws emphasis (effect) although only in idea" (OP, 22:126/CEOP:207). "The concept of God is the idea of a moral being, which, as such, is judging [and] universally commanding. The latter is not a hypothetical thing but pure practical reason itself in its personality, with reason's moving forces in respect to world-beings and their forces" (OP, 22:118/CEOP:201–2).

Whether God also exists outside of practical reason is a question transcendental philosophy cannot decide, but which also does not concern it. For its concern is reason's self-constitution, and reason could not constitute itself as a moral-practical being without the idea of God: "A being which has the authority and power to command over all beings is God, and only one God can be thought. There is a God in the soul of man" (OP, 22:120/CEOP:203). This idea of a singular God is consequently an "ideal which we create for ourselves" (OP, 22:130/CEOP:209) for the sake of practical self-positing, just as the ideal of a totality of world-matter (ether) was created for the sake of theoretical self-positing. Each is a maximum and as such a principle for the unification of their respective objects: "Each of the two contains

a maximum, and there can only be one of each. "**There is one God and one world**" (OP, 21:20/CEOP:226, boldface original).

(9) In the last two fascicles of the *Opus postumum*, Kant is concerned with the unity of these two ideals. As such they are entirely heterogeneous; nevertheless, they cannot be unrelated. Since God is thought of as having all power in relation to nature as sense object, the world must be thought of as subject to God and as subordinate to him. What unites both can only be man: as an object of sense, I am located in the world; and God is located in me by virtue of my being a person. At the end of his reflections in the *Opus postumum*, Kant thus arrives at new characterizations of what transcendental philosophy is: "Transcendental philosophy is the act of consciousness whereby the subject becomes the originator of itself and, thereby, also of the whole object of technical-practical and moral-practical reason in one system – ordering all things in God, as in one system" (OP, 21:78/CEOP:245). Or, on a sketch for a title sheet of his last work: "The Highest Standpoint of Transcendental Philosophy in the System of Ideas: *God*, the *World*, and *Man* in the World, Restricting Himself Through Laws of Duty, presented by [Immanuel Kant]" (OP, 21:59/CEOP:244).

Related terms: ***Metaphysical Foundations of Natural Science***, **A priori**, **Appearance**, **Apperception**, **Body**, **Categorical imperative**, **Consciousness**, **Experience**, **Force**, **Freedom**, **Judgment: power of**, **Magnitude**, **Matter**, **Modality**, **Object**, **Outer sense**, **Purposiveness**, **Reality**, **Relation**, **Representation**, **Space**, **Table of categories**

Eckart Förster

Part II

KANT'S COLLECTED WORKS

REFLECTIONS

Reflections on Anthropology

The place of Kant's *Reflexionen* and other handwritten remains on anthropology in the Academy edition

The twenty-nine volumes that together comprise the Academy edition of Kant's collected works fall into four groups: (1) Kant's works published during his lifetime, or *Kants Werke* (vols. 1–9); (2) his correspondence, or *Kants Briefwechsel* (vols. 10–13); (3) his handwritten remains, or *Kants Handschriftlicher Nachlass* (vols. 14–23); and (4) his students' notes on his lectures, or *Kants Vorlesungen* (vols. 24–9). This entry focuses on the sources in Academy edition volume 15 (which is split into two half-volumes, 15.1 and 15.2, with continuous pagination across the volumes), which is found in group (3). The main focus is on Kant's *Reflexionen* and other handwritten remains on anthropology, though the remaining few sources in volume 15 are also considered briefly. Group (3) also includes drafts of Kant's published works and supplements to these (*Vorarbeiten und Nachträge*), in volumes 20 and 23; Kant's unfinished manuscript known as his *Opus postumum*, in volumes 21 and 22 (with addenda in vol. 23); and handwritten remains on topics other than anthropology, in volumes 16, 17, 18, and 19.

Academy edition volume 15, pp. 1–54: Kant's *Erläuterungen* on Baumgarten's empirical psychology

As we will discuss in further detail below, Kant's views on anthropology developed in close proximity to Alexander Gottlieb Baumgarten's views on empirical psychology as presented by Baumgarten in his *Metaphysica* – the third (1750) and fourth (1757) editions (if not more) of which Kant owned. Kant was required by state law to choose his textbooks from among a few alternatives, and he chose Baumgarten's *Metaphysica*, and specifically its chapter on empirical psychology, for all his courses on anthropology, first offered in 1772/3 and last offered in 1796. Kant also used this chapter on empirical psychology for his treatment of empirical psychology within his courses on *metaphysics* whenever he used Baumgarten's *Metaphysica* for those courses (which was for every course on metaphysics after 1759 and most of them between 1756 and 1759).[1] For this reason volume 15 begins, in its first fifty-four pages, with the text of most of Baumgarten's chapter on empirical psychology in his *Metaphysica*, specifically sections 504 to 699, but not the final sections, 700 to 739, which are reproduced in Academy edition volume 17. Included on these same fifty-four pages of text along with Baumgarten's text are also a number of notes by Kant that the editor of this volume of the Academy edition, Erich Adickes, refers to as "*Bemerkungen*" (14: LIII), or notes, and more specifically as "*Erläuterungen*," or "elucidations," of the text, rather than "*Reflexionen*," because in Adickes's view these notes are so closely related to Baumgarten's text that they would not be understandable in isolation from it (14: LIII), with all of them being brief – between a few words and a few sentences long. These *Erläuterungen* are numbered 111 through 158. They are numbered continuously with the

Reflexionen that follow them, which pick up at number 159 on page 55 and continue to *Reflexion* 1478 on page 654. The last handwritten remains specifically on anthropology in volume 15 are then the *Collegentwürfe*, or "lecture drafts," on anthropology, on pages 655–899, which we will review below. In overview, volume 15 dedicates approximately fifty pages to the *Erläuterungen*, six hundred pages to *Reflexionen*, two hundred and fifty pages to *Collegentwürfe*, and eighty to two supplements not devoted to anthropology, which we will also consider briefly.

Academy edition volume 15, pp. 55–654: Kant's *Reflexionen* on anthropology

Pages 55 to 654 contain 1,323 *Reflexionen*, most of which were written by Kant in his copy of the fourth edition of Baumgarten's *Metaphysica* and a minority of which were written by Kant on loose sheets of paper, or *lose Blätter*. The fact that Kant's *Reflexionen* on the approximately fifty pages of Baumgarten's text take up approximately six hundred pages reflects, among other things, that Kant's copy of *Metaphysica* was interleaved with blank pages, that Kant packed these pages with comments, that Kant also wrote extensively on the pages that contained text, that Kant's handwriting was often very small, and that, more broadly, Kant was engaged in an independent, critical, and creative project in anthropology that he hoped would allow him to establish anthropology as "a proper academic discipline" (C, 10:138 [1773]), so that he would go far beyond the offerings of Baumgarten's text (AM, 25:1214 [1784–5]/CELA:347; see also Pr, 2:308 [1765]/CETP70:294–5; Me, 25:859 [1781–2]/CELA:294; C, 10:145–6 [1773]/CEC:140–1). Kant's reflections are each, on average, one-half a page long. More about the *Reflexionen* will be added below.

Academy edition volume 15, pp. 655–899: Kant's *Collegentwürfe* on anthropology

Moving on, pages 655 to 899 of volume 15 are taken up with Kant's handwritten notes on anthropology not as found in his textbook but, instead, on loose sheets of paper, or *lose Blätter*. These notes, moreover, are Kant's "*Collegentwürfe*," or lecture drafts, written by Kant (and so not to be confused with *students'* notes on his lectures) for his lectures on anthropology and his lectures on metaphysics (in particular, for their section on empirical psychology, with Kant following Baumgarten's textbook's lead in placing empirical psychology within his lectures on metaphysics, even though Kant had already rejected the view that empirical psychology was part of metaphysics in the 1770s (ID, 2:397 [1770]/CETP70:390; ML1, 28:175 [1777–80]; C, 10:242 [October 20, 1778]/CEC:170), and these *Collegentwürfe* are placed under volume 15's generic running headline "*Reflexionen zur Anthropologie*," or "Reflections on Anthropology." It is no surprise to find that these *lecture drafts* on anthropology closely resemble Kant's *reflections* on anthropology written in his personal copy of Baumgarten's *Metaphysica*, given that these lecture notes were for courses that also used Baumgarten's *Metaphysica* as their textbook, and given that in both cases Kant also freely expressed his own independent views on anthropology (AM, 25:1214/CELA:347; see Me, 25:859/CELA:294, and Pr, 2:308/CETP70:294–5, for similar statements). A quantitative difference between Kant's lecture drafts and the *Reflexionen* in his textbook is that the lecture drafts average six pages each while the textbook *Reflexionen* average (as already mentioned) about one-half a page each (though a larger percentage of each Academy page of Kant's lecture drafts includes editorial notes by Erich Adickes than in the case of the *Reflexionen*). Also for obvious reasons, the contents of Kant's lecture drafts also closely resemble students' notes taken on these lectures on anthropology and empirical psychology, which notes are published in the Academy edition in volume 25 (anthropology) and in volumes

28 and 29 (metaphysics), respectively, though it should be noted that Kant did not simply read his own lecture drafts but instead used them as a foundation for lectures that were then different each year, no doubt also drawing upon his reflections written on the pages of his textbook. These lecture drafts are arranged chronologically, with the first group of drafts, numbered 1482 to 1502 (pp. 655–798), dating from the 1770s, while the second group of drafts, numbered 1502a to 1524 (pp. 799–899), dates from the 1780s.

Academy edition volume 15, pp. 903–35: First Supplement

Volume 15 next provides two supplements, starting on page 903. On pages 903 to 935 we find the first of the two supplements: the text of a certain Johann Gottlieb Kreutzfeld's dissertation for the title of professor in poetry, which Kreutzfeld defended at the Albertina University of Königsberg in 1777 for promotion to professor in poetry (a professorship that Kant had earlier been offered and declined), and on the same Academy pages we also find Kant's comments on Kreutzfeld's dissertation, which Kant had written in the margins of his copy of Kreutzfeld's dissertation and which were delivered by Kant in his required role, in the dissertation defense, of a professor who "opposes" ("*opponiert*") the dissertation. This supplement to volume 15 is not officially about anthropology, but it will be addressed here briefly because it is still related to anthropology and because it is not covered in any other entry in the present lexicon. In his comments on the dissertation of his former student and friend, Kant makes a number of points about the nature of illusion consistent with his views on this topic in his later works, which are discussed in this lexicon by Michelle Grier (*see* **Illusion**). Kant argues that poetry actually does us a service in providing us with illusion, or fiction. This "illusion" (*Schein*, *Illusion*) does not, for Kant, mean "deception" (*Täuschung*, *Betrug*), but instead a semblance with which the mind plays without necessarily being fooled, and in the case of poetry this illusion only spurs us on in our quest for truth, as opposed to instances of mere deception by the senses, which he says merely leave us dejected. This is a phenomenon Kant discusses elsewhere in his anthropology lectures and *Reflexionen*, as well. This whole supplement is numbered 1525.

Academy edition volume 15, pp. 939–80: Second Supplement

Finally, the second and final supplement of volume 15, from page 939 to page 980, is officially on medicine, not anthropology, though it does touch on themes in Kant's anthropology, with Kant sharing his views on the relationship of mind to bodily health. This entry will say a few words about it for the sake of relating it to other entries in this lexicon. Note number 1526, on pages 939–53, is what is known as Kant's "On the Philosopher's Medicine of the Body" (*see* **"On the Philosopher's Medicine of the Body"**), which was written between 1786 and 1788, and it is Kant's rectoral address to the faculty of the Albertina University of Königsberg. His views here are closely related to his views in "Conflict of the Faculties" (*see* **"The Conflict of the Faculties"**), where he addresses the question of the respective domains of the various academic faculties, including philosophy and medicine; his views here are also closely related to his letters to the prominent anatomist Samuel Soemmerring and to his comment on Soemmerring's *On the Organ of the Soul* (*see* **"From Soemmerring's *On the Organ of the Soul*"**). In it, Kant acknowledges the possibility of a virtual materialism – something that Kant's Paralogisms in the *Critique* also underscore as possible, though this is rarely noticed in the commentary – whereby, at the phenomenal level, information from our nerves comes together dynamically in the water

of the brain. As Kant makes clear elsewhere, this phenomenon might be paralleled at the level of noumena by pure apperception and at the level of inner sense by our particular mental experiences. The final twenty-six pages of the volume are filled with thirty-four further notes on medicine.

Academy edition volume 15: Academy system of references to dates and sources

The editor of Academy volume 15 (and many other volumes), Erich Adickes, has provided dates for the *Reflexionen* and other handwritten remains, based on his detailed examination of these remains and the sources on which they were found, the locations of the handwritten remains within these sources, the ink with which Kant wrote them, etc. Familiarity with this system is valuable when studying Kant's handwritten remains in any of the Academy edition volumes that contain them, so a quick overview will be provided in what follows, for those not already familiar with this system, as laid out by Adickes in Academy edition volume 14. Adickes indicates dates with a Greek letter or letters after each *Reflexion* number. Here is a list of the Greek letters and corresponding dates, some of which overlap:

α = 1753–55	ρ = around 1773–5		
β = 1753–59	σ = approx. 1775–7		
γ = 1760–4	τ = around 1775/6		
δ = around 1762/3	υ,φ = around 1776–8		
ε = before ζ	χ = 1778/79		
ζ = around 1764–6	ψ = 1780–9	ψ^1	= 1780–3
η = 1764–68		ψ^2	= 1783/4
θ = approx. 1766–8		ψ^3	= 1785–8
ι = approx. 1766–8		ψ^4	= 1788/9
κ = 1769	ω = 1790–1804	ω^1	= 1790/1
λ = end of 1769 – Fall 1770		ω^2	= 1792–4 (first third)
μ = approx. 1770/1		ω^3	= 1794/5
ν = approx. 1771		ω^4	= 1796–8
ξ = approx. 1772		ω^5	= Summer 1798–1804
ο,π = between ξ and ρ			

Adickes includes a question mark after the Greek letter where he is uncertain about the date. For more details about this system, see the preface to Academy edition volume 14. After the Greek letter, Adickes also includes abbreviations, the most important of which, for the purposes of volume 15, is "M," when the *Reflexion* or *Erläuterung* comes from Kant's copy of Baumgarten's *Metaphysica*, followed by the original page number of Kant's fourth edition copy of *Metaphysica* on which, or next to which, the comment was written by Kant. These original page numbers can be found, inserted in brackets, in the Latin text of *Metaphysica* as this Latin text is reproduced in volume 15, pages 5–54, and in volume 17, pages 5–206. Where the page number is followed by a prime symbol, the *Reflexion* was written on the interleaved page opposite the numbered page, and sometimes Adickes also includes explicit reference to the section of *Metaphysica* with the section symbol §, specifying that it was written next to or across from that particular section; or instead of "M," Adickes refers us to "L Bl," if the *Reflexionen* come from one or more of Kant's loose sheets, or *lose Blätter*. Some of these *Reflexionen* also give a page number next to the "M" or a section number that is *not* included in the Baumgarten text reproduced in Academy edition volume 15. In that case, the reader can turn to Academy volume

17, where the remainder of Baumgarten's *Metaphysica* text is reproduced. In all, about two hundred sections (§§504–699), or ninety-six pages, of Baumgarten's *Metaphysica* is reproduced in volume 15, all of which is Baumgarten's empirical psychology, and the remainder of the thousand-section, 406-page (in its fourth edition printing) *Metaphysica* is in volume 17, including the final thirty-nine sections of Baumgarten's *Metaphysica* chapter on empirical psychology (§§700–39). The index to *Metaphysica* is also reproduced in volume 17.

Kant's project in anthropology

Having provided an overview of Kant's handwritten remains on anthropology as found in volume 15, this entry now says more about the nature of Kant's project in anthropology, which is also addressed in other entries in this volume, including the entry on Kant's *Anthropology from a Pragmatic Point of View* (Thomas Sturm) and the entry on Kant's Lectures on Anthropology (Robert B. Louden). Kant famously asserts, in the first *Critique*, that philosophy can be reduced to three questions: "What can I know?," "What should I do?," and "What may I hope?" (A805/B833 [1781/7] = CECPR:677). In later sources (C, 11:429 [May 4, 1793]/CEC:458; LJ, 9:25 [1800]/CELL:538), Kant asserts that a fourth question follows, "What is a human?," that this question is the subject of anthropology, and, moreover, that the first three questions all relate to this question of the nature of a human or that these first three questions might even all *belong* to anthropology. In one sense this should come as no surprise: Kant's Copernican revolution in philosophy asks us to look first at the human subject in order to determine how it is that we color or shape our own world, our knowledge of it, and our moral duties and hopes within it. And in its most basic sense, "anthropology" is simply the study of humans, thus connecting anthropology to Kant's broader project of self-knowledge in this basic way. But relative to Kant's usual, more specific meaning of "anthropology," things look different: here Kant asserts that anthropology is not to be defined merely in terms of its *object* of study – humans – but also in terms of its *method* of study – specifically that anthropology is the *empirical* study of humans. Relative to this more specific sense of anthropology, which is what Kant standardly presents, at least those aspects of inquiries into the first three questions that are a priori and thus *not* empirical, would *not* fall under the heading of anthropology. Kant does, on one occasion, however, refer vaguely to an "*Anthropologia transscendentalis*," hinting at an idiosyncratic, broader sense of anthropology, defined in terms of its object, that makes room for a transcendental methodology (R903, 15:395 [1770/1]).

Regardless, Kant saw the study of humans from an empirical perspective as crucial, and he worked steadfastly to establish anthropology as a discipline, meeting with some success through the great popularity of his courses on anthropology, which he offered for a total of twenty-four years. As reviewed, he delivered these lectures using Baumgarten's *Metaphysica* as his textbook and with the help of his *Collegentwürfe* (or lecture notes), his *Reflexionen*, and his *Erläuterungen*, all of which are now found in Academy edition volume 15. But despite using Baumgarten's *Metaphysica* as his textbook, Kant's course on anthropology was properly his own, not Baumgarten's. As Kant explained in 1781/2, "Because there is no other book on anthropology, we will accordingly choose as our guiding thread the metaphysical psychology of Baumgarten, a man who was very rich in material, and very short on execution" (Me, 25:859/CELA:294). Three years later Kant again downplays the significance of Baumgarten's textbook in shaping his lectures, explaining that "Baumgarten's empirical psychology is because of its ordering the best guiding thread and only the ordering of the materials and chapters is adhered to in this anthropology" (AM, 25:1214/CELA:347). Kant's students would report the same thing, and we find confirmation of this if we

compare Baumgarten's *Metaphysica* with these students' notes, as well as with the *Collegentwürfe*, the *Reflexionen*, and the *Erläuterungen* on anthropology, and with his later, published work on anthropology based on his lectures, the *Anthropology from a Pragmatic Point of View* (1798). Kant pursues his own agendas throughout. For example, Kant devotes a far greater amount of time than Baumgarten to the crucial role of self-consciousness, parting from Baumgarten in tracing a distinction in kind between the higher and lower faculties to the capacity for self-consciousness. Kant also incorporates his views on space and time into his treatment of sensibility, develops new views in aesthetics, and adds a whole part to the lectures on empirical psychology and anthropology that Baumgarten's *Metaphysica* does not contain, namely, a discussion of character and disposition. These lectures were influential, reaching not only Kant's many students (it was Kant's most popular course) over more than two decades but also leading intellectuals across Germany, who first read the widely disseminated student notes from the course and later his 1798 *Anthropology from a Pragmatic Point of View*.

One fundamental disagreement Kant had with Baumgarten returns us to a point made earlier, namely, that Kant took anthropology to be empirical in nature. This insistence leads Kant to reject Baumgarten's view that empirical psychology is part of metaphysics. Kant explains that it is natural to assume that empirical psychology is a part of metaphysics because we draw its conclusions from *within* us, and metaphysics does so, as well, given that metaphysics draws its conclusions from within *reason*, a priori. But while empirical psychology may concern representations *within* us, it examines this matter in inner *sense*, and so observations of our mental states are as empirical as any observations in physics (on this point, see also Heinze's notes on Kant's Metaphysics L1, at 28:175). Kant sees this as a good thing for the purposes of establishing anthropology as a discipline, given the unpopularity of metaphysics at the time, even if it does imply that empirical psychology cannot offer conclusions that obtain with necessity, as with a priori knowledge. And, indeed, Kant did want to establish anthropology as a discipline, writing to his former student, Markus Herz, in 1773, after teaching his course on anthropology for the first time, that "This winter I am giving, for the second time, a lecture course on anthropology, a subject that I now intend to make into a proper academic discipline" (C, 10:138). Kant also sees his courses on anthropology as having the benefit over a course on metaphysics of being intuitive and relatively easy, appealing to introspection but also history and even novels to provide "concrete manifestations of the abstract in any contemplation" which makes it possible to place these abstractions in a position of "the greatest clarity" (Pr, 2:309/CETP70:295), and Kant accordingly views it as a pleasant introductory study that prepares students for metaphysics and other areas of philosophy.

While Kant here gathers observations in an empirical manner, this empirical study often approaches the same phenomena whose necessity is elsewhere established through a priori, transcendental argumentation. For example, the omnipresence of the pure forms of intuition and the categories in our mental lives is something that we can reflect on empirically, as Aristotle had before Kant, even if this empirical observation will not establish the *necessity* of the pure forms of intuition or categories or provide a systematic rather than haphazard catalogue of these forms of intuition or categories. In this manner, the empirical and transcendental methodologies often complement one another. What's more, Kant sees empirical psychology, and the survey of our mental faculties and their states that it offers, playing a useful *scouting role*, of sorts, allowing Kant to identify fertile ground for transcendental inquiries, as in the case of the third *Critique*, where Kant noticed that no a priori contributions had been

identified for the second of the higher cognitive faculties, judgment, and that no a priori contributions had been named that applied to our second fundamental faculty, of pleasure and displeasure, leading him to ask whether judgment might not have a priori contributions regarding pleasure and displeasure, which in turn led him to the transcendental arguments of the third *Critique*. And Kant makes clear in many places, including the Preface to the *Groundwork*, that natural philosophy and moral philosophy each have both an a priori part and an empirical part and that each is *essential* (G, 4:388–9 [1785]/CEPP:43–4; MM, 6:217 [1797]/CEPP:372; MoC, 27:244 [1770s]/CELE:42), even if the a priori, metaphysical part must be separated out clearly from the empirical part and even if the a priori, metaphysical part is what is needed to provide the *foundation* both for the doctrine of nature and the doctrine of morals.

This brings us to the next key point: As Kant understood anthropology, in opposition to some of his contemporaries, such as Ernst Platner, its objective was not *physical* insight, into what nature makes of man. It is instead *pragmatic* insight, into what man can make of himself and nature. In other words, anthropology hopes to extend our knowledge of man with the goal of aiding us in the practical realm, most importantly in our moral development. As Kant explains it in the Preface to the *Groundwork*, while empirical physics is the empirical component of the study of *nature*, anthropology provides the empirical component for the study of *morals*, with Kant explaining that a priori moral laws

> require . . . a power of judgment sharpened by experience, partly in order to distinguish in what cases they are applicable, and partly to gain for them access to the human will as well as influence for putting them into practice. For man is affected by so many inclinations that, even though he is indeed capable of the idea of a pure practical reason, he is not so easily able to make that idea effective *in concreto* in the conduct of his life. (G, 4:389/CEPP:45)

In order to achieve this end, Kant will follow Baumgarten in examining, in turn, the various faculties of the mind, considering first the faculty of cognition, next the faculty of feeling of pleasure and displeasure (whose existence separate from the faculty of cognition and faculty of desire had not been recognized by Baumgarten), and finally the faculty of desire, including the power of choice, before turning to the study of character, which, as mentioned above, is absent from Baumgarten's *Metaphysica*.

Academy edition volume 15, pp. 55–654: Kant's *Reflexionen* on anthropology, continued

The *Reflexionen*, which take up 600 pages of volume 15, are arranged by Adickes according to the table of contents of Kant's published *Anthropology*, which itself roughly follows the order of Kant's lectures on anthropology for the twenty-four years he gave them and which, in turn, roughly follow Baumgarten's *Metaphysica*. While the contents of individual *Reflexionen* can stray in many directions, with the result that they go beyond what is suggested by the section heading under which Adickes places them, the headings facilitate readers' ability to navigate the *Reflexionen* and locate passages that parallel passages in the published *Anthropology* and in the published lectures on anthropology. Because they are dated by Adickes, the *Reflexionen* also provide insight – like the student notes on Kant's lectures on anthropology – into the evolution of Kant's thinking over the decades.

Like the *Anthropology*, the *Reflexionen* are divided (by Adickes) into two parts: the Anthropological Didactic and the Anthropological Characteristic. The former, like the *Critique*'s Doctrine of

Elements, reviews the relevant faculties for the subject of investigation. Whereas the *Critique*'s objective was insight into knowledge and its limits, the objective here is knowledge of man; and so whereas the former study's Doctrine of Elements limited itself to the faculty of cognition, this study considers all three of the fundamental faculties of the mind: the faculty of cognition, the faculty of pleasure and displeasure, and the faculty of desire. We first encounter Kant's *Reflexionen* on self-consciousness, a fitting starting point because Kant argues that all of our higher mental capacities are, as such, dependent on our capacity for self-consciousness. There are then *Reflexionen* on topics such as representations we have without awareness of them ("obscure representations" [*dunkele Vorstellungen*]), distinctness and indistinctness of representations, the distinction between sensibility and understanding, and some thoughts about the five senses and inner sense. Kant then provides a lot of detailed *Reflexionen* about the various sorts of imagination, before turning to a comparison of the three higher faculties of cognition. All of this is of value to those studying Kant's epistemology and metaphysics, providing a useful empirical description of much that is approached from another, a priori angle in Kant's main works in epistemology and metaphysics. This section takes up about two hundred pages.

The next section, on the faculty of pleasure and displeasure, is also about two hundred pages long, even though Kant's treatment of this faculty in his lectures and his *Anthropology* tends to be about a fourth as long as that of the faculty of cognition. Here Kant provides thoughts on the "lower," "sensible" feelings of pleasure and displeasure, or the agreeable; he also reflects on the partly "higher," or "intellectual," and partly "lower," or "sensible," feeling of the beautiful, or "taste," offering insight into the development of his aesthetics.

The next section, on the faculty of desire, is about fifty pages long. In the first thirty pages we find Kant writing about our faculty of choice, or *Willkür*, and our will, or *Wille*, providing far more detail than in his lectures and in the *Anthropology*. There are then a few *Reflexionen* addressing affects before a longer series of *Reflexionen* addresses passions.

The second part next provides the "anthropological characteristic," mirroring the structure of his later Anthropology but not Baumgarten's *Metaphysica*, which did not have such a part. Here Kant writes first about natural aptitude (*Naturell*) (one page), temperament (five pages), and character (thirty-five pages), as well as what Kant recognized to be the pseudoscience of physiognomy (eight pages). We next find some of Kant's most misinformed and backward views, on the sexes (thirty pages), peoples (fifteen pages), race (five pages), species (fifty pages), and age (three pages). In this "anthropological characteristic" of part two, we see Kant in a sense attempting to step back from part one's details of the inner workings of humans (from one faculty of the mind to the next), which were largely on the basis of the testimony of inner sense, in order to now, in part, apply these findings (as in a Doctrine of Method), doing so within a study of the more outward characteristics, or tendencies, of humans and various subsets of humans.[2]

Related terms: **Lectures on Anthropology**, **Anthropology**, **Humanity**

Notes

1. See Steven Naragon's excellent website, Kant in the Classroom, http://users.manchester.edu/FacStaff/SSNaragon/Kant/home
2. Special thanks to Thomas Sturm for his helpful comments on this entry.

Julian Wuerth and Takunda Matose

Reflections on Ethics The *Reflexionen* on ethics consist primarily of notes that Kant wrote in his copy of the textbook for his lectures on ethics from around 1764 through the 1780s, but also contain significant material written on separate sheets of paper in the 1780s and 1790s in which Kant works out his ideas in preparation for his Critical works in ethics. The notes for his lectures follow the topics of the text *Initia philosophiae practicae primae* by Alexander Gottlieb Baumgarten, and so cover a broad range of issues that Kant does not delve into in his published works. The value of these *Reflexionen* lies both in these additional issues and in the way they display the development of Kant's views over time. One can combine study of the *Reflexionen* with Kant's pre-Critical published works that touch on ethics (see especially the 1764 *Observations on the Feeling of the Beautiful and Sublime* and his 1765 remarks in his copy of that work, the 1764 *Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality*, the 1765 "Announcement of the Programme of His Lectures," and the 1770 *On the Form and Principles of the Sensible and the Intelligible World* [i.e., the *Inaugural Dissertation*]) as well as with the surviving student transcripts of his lectures (the Cambridge Edition volume *Lectures on Ethics* features transcripts from 1763–4, 1774–7, and 1784–5) for a detailed view of Kant's development toward his critical ethical theory. This entry will concentrate on the *Reflexionen* themselves.

This material appears in volume 19 of the Academy edition, edited by Friedrich Berger based on the work of Erich Adickes. Before his untimely death, Adickes had prepared most of volume 19 by individualizing various *Reflexionen* out of the collection of jottings on each page, then arranging them in a rough chronological order. The short textbook by Baumgarten is presented first (19:7–91). Kant's *Reflexionen* are then given with references to the section and/or page numbers on which the fragment is written. Each of eight chapters represents a period of time into which Adickes had divided the *Reflexionen*, and within each chapter, notes on general topics are given first, after which the remaining notes are arranged in accordance with the table of contents of the text. The chapter corresponding to the 1780s begins with several important long arguments on loose sheets before turning to the notes from the text. The final chapter corresponding to the 1790s has only loose sheets. Notes are assigned to chapters based upon their most likely dating, but a full range of possible dates for each *Reflexion* means that the division into chapters is not absolute.

The initial notes dating from the 1760s include Kant's analysis of his philosophical predecessors, discussion of moral sense and moral motivation, initial linking of moral action with a kind of will, and the importance and limitations of the highest good. While the moral theories of the ancients focused on the conditions for the highest good (virtue and happiness), the modern moral theorists seek a principle for moral judgment (R6607, 19:06 [1769? 1770? 1772–3?]/CENF:422; R6624, 19:116 [1769–70? 1764–8?]/CENF:426). Among the moderns, Wolff provides an empty criterion, that of perfection, while others seek a principle based on sentiment. Moral feeling is the primary moral motive, and when it requires other inclinations to assist it, morality is then impure (R6560, 19:77 [1762–3? 1769?]/CENF:417). But moral feeling itself cannot determine what is good because a feeling cannot be a ground of explanation for objectivity (R6626, 19:116–17 [1760–70? 1764–8?]/CENF:427; R6634, 19:120 [1769–70 1764–8?]/CENF:428) or universal necessity (R6648, 19:124 [1769–75]/CENF:429). Goodness is defined as agreement with the universal rules of the good (R6586, 19:96 [1764–8? 1762–3?]/CENF:418) or with the will (R6589, 19:97 [1764–8? 1769?]/CENF:418). Morality is

categorical because it concerns the laws of the free will, in contrast to a conditional necessity when the will is affected through inclinations (R6639, 19:122 [1769–70? 1764–8?]/CENF:429).

In the early 1770s, Kant identifies reason, or the form of reason, as the ground for morality (R6688, 19:133–4 [1770–1? 1773–5? 1769? 1764–8?]/CENF:429–30). The principle of morality is a categorical imperative that determines right independent of feeling, pragmatic concerns, utility, or divine will (R6754, 19:149 [1772?]/CENF:432–3; R6759, 19:150 [1772?]/CENF:433; R6801, 19:165–6 [1773–5? 1772?]/CENF:436–7); the last of these *Reflexionen* states that duties instead honor "humanity and dignity." A proto-universalizability test rests the wrongfulness of actions on whether they are impossible when others know the principle upon which the agent acts (R6734, 19:144 [1772–3? 1773–5? 1776–8?]/CENF:431–2). Although retaining moral feeling as a motive, he suggests that a good action may be done without any feeling; at the same time, he considers feeling guided by principles to be a check to action from principles alone, which are weak and can be overruled (R6760, 19:151–3 [1772]/CENF:433–4). The most important innovation in these years is the claim that moral rules govern the will (or power of choice) so that freedom is not lawless and does not contradict humanity or the freedom of others; this is done through the emphasis on universality and the "idea of the whole." This rule for freedom serves as a practical form analogous to the way that space is a necessary formal condition of intuition (R6802, 19:166–7 [1773–5? 1772?]/CENF:437).

By the later 1770s, Kant no longer thinks the moral feeling is the proper motive to moral action. The understanding (a term he uses here interchangeably with "reason") as provider of the moral law must itself be the determiner of the will. This is possible only if reason can be an efficient cause of appearances without itself being appearance, which Kant calls a paradox. The self-activity of reason is also referred to as "this formal causality, as efficient" in relation to appearances. Self-activity is the person whereas sensation is substance (R6859–61, 19:182–3 [1776–8? 1780–9?]/CENF:441–2). Those metaphysical considerations show that Kant at this time insists that a moral motive be completely independent of sensation or inclinations of any kind, even if he has not worked out how this is possible. The motivating force of the moral law lies in its purity; as an intellectual concept, it differs entirely from other possible motivating grounds (R6898, 19:200 [1776–8]/CENF:447–8). In making this point, *Reflexion* 6890 reads like a draft for the beginning of *Groundwork* I: "Nothing at all can be in its self absolutely good except a good will"; it goes on to reject happiness, talents, and perfection, claiming that only a free will is capable of this inner goodness (R6890, 19:194–5 [1776–8]/CENF:446–7). The good will does not aim at happiness; however, it is the good will that makes us worthy of happiness (R6876, 19:189 [1776–8]/CENF:446). Not just moral motive but also moral obligation is obscure, and human beings cannot even comprehend the nature of the "ought" that provides the very idea of duty (R6849–50, 19:178 [1776–8]/CENF:439).

The rule that reason provides gives unity and consistency in a system, but Kant offers several candidates for that which is systematized: ends, happiness, and freedom. Kant anticipates the later formula of the kingdom of ends by identifying moral philosophy as a science of a consistent unity of ends of rational beings (R6820, 19:172 [1776–8? 1778–89?]/CENF:437–8; R6853, 19:179 [1776–8? 1778–9?]/CENF:440). Kant suggests both that reason merely provides the law that can make empirical ends of all beings consistent with one another without itself providing any end (R7029, 19:230–1 [1776–8? 1770–1? 1773–5?]/CENF:456) and that there is a formal end. This systematicity of ends is not definitive. Some of the reflections discuss systematic happiness as a result of morality. One reflection argues that the law of reason provides a rule "through which, if

everyone were to act in accordance with it, nature and the human power of choice would universally concur for happiness." Morality is "grounded" in this idea of universal happiness stemming from free conduct, although this is not the incentive to act morally. To prevent morality from being a "sophistical concept," we must regard the world as governed in accordance with this idea of happiness arising from a coordinated effort (R6958, 19:213–14 [1776–8? 1770–1? 1773–5?]/CENF:451–2; cf. R6971, 19:216–17 [1776–8? 1770–1? 1773–5?]/CENF:453; R7058, 19:237 [1776–8]/CENF:458–9). These reflections imply that the greatest happiness of all can be reached through universal moral action, seemingly denying that divine intervention is necessary for the greatest universal good (cf. R6867, 19:186 [1776–8]/CENF:444; but see R6876, 19:188 [1776–8]/CENF:445; R7089, 19:246 [1776–8? 1769?]/CENF:460; R7092, 19:247 [1776–8? 1772?]/CENF:460; R7093, 19:247–8 [1776–8? 1769?]/CENF:460–1 for claims that religion is needed). Still, Kant is not claiming that the aim of morality, let alone its incentive, is systematic happiness. Besides happiness and end, Kant also, and more firmly, identifies the system of free acts themselves. "Laws of freedom in general" provide the conditions for the systematic agreement of freedom with itself. The free will must agree with itself in accordance with universal laws (R7063, 19:240 [1776–8]/CENF:459). In making this claim, Kant often describes the law as taming an otherwise lawless, dangerous freedom (R6949, 19:212 [1776–8]/CENF:451) that even makes human beings contemptible if not brought under the law (R6960, 19:214 [1776–8? 1770–1? 1773–5?]/CENF:452). R6989 shows Kant's hesitation between happiness and freedom in a way that also illustrates the tentative nature of the *Reflexionen*, where Kant is sometimes working out his ideas as he writes: "Seek your happiness through freedom under the universal conditions of freedom thereof, i.e., [*added*: the action agrees with yourself and your essential ends.] those that tend toward (are valid for) the happiness and the freedom of everyone, and that are also valid for the essential ends of nature" (R6989, 19:221 [1776–8]/CENF:455).

During this period, as in the *Reflexionen* on ethics in general, Kant rarely speaks of particular duties; one notable exception is the preservation of life. One's duty is not to preserve life per se but to preserve that which makes one's life worthy of living even at the cost of loss of life, e.g., refusing to make a false confession with the result that one is tortured to death (R6979, 19:219 [1776–8? 1770–1? 1773–5?]/CENF:454). Kant does discuss the division of duties in general. In one such *Reflexion*, Kant distinguishes external duties (toward others) and internal duties (not toward others), both of which can be either passive (through the power of choice of another) or active (independent of the power of choice of another). Passive external duties are coercible; active external duties are free duties. Active internal duties are toward oneself, passive internal duties toward the universal legislator (R7038, 19:232 [1776–8? 1780–9?]/CENF:457). Elsewhere, he also divides *Jus* from *Ethica* in that the former concerns actions and the latter dispositions. External duties can be coerced (R7050, 19:235 [1776–8]/CENF:458). Inner freedom is subject only to inner laws; outer freedom is subject to both inner and outer laws (R7065, 19:240–1 [1776–8]/CENF:459).

The *Reflexionen* that are assumed to date to the core Critical period, the 1780s, consist of loose sheets in addition to notes in the Baumgarten text. The notes in the text continue many of the trajectories established above. Kant lays out a division of duties in R7264 that comes very close to the final division in the *Metaphysics of Morals* (1797). Perfect duties are not limited by any other duties but are unconditional duties toward self and others: the right of humanity or the rights of human beings. Imperfect duties proceed from the ends of humanity in "our person" (related to respect) and the ends of other persons (related to love);

the former is a duty to one's own perfection and cannot be a duty to the perfection of others (R7264, 19:297–8 [1780–9? 1776–8?]/CENF:475–6). Kant divides imperatives into two types: those that necessitate through rational preference, and those that necessitate through themselves. The first are divided into skill and prudence; the second are obligations that restrict freedom so that it agrees with itself (R7209, 19:285–6 [1780–9? 1776–8?]/CENF:471).

The *Reflexionen* on loose sheets dated to the 1780s likely precede the published *Groundwork* and *Critique of Practical Reason*. The materials on these loose sheets appear to be very early drafts of work aimed eventually at publication. A sheet labeled "Toward Practical Philosophy" starts with the observation that human beings are the authors of their own happiness and therefore have to order their actions in accordance with concepts rather than instinct. They want their own desires to harmonize among themselves and with the end of humanity in their own person; this is motivated by rational self-love. Kant asserts that through this, one becomes aware of dependence on the freedom of others and thus dependent on the conditions for universal happiness (R7199, 19:272–3 [1780–9? 1776–9?]/CENF:462–3). Another reflection appears to be introductory to a "critique of practical reason," which asks whether there is such a thing as a pure and yet practical reason distinct from empirically conditioned practical reason. Because the former involves a ground-to-consequence relation, the critique must find something given that can be attributed only to pure practical reason. Moral laws fit the bill, but they must be proven in a way similar to the proof of space and time as a priori representations, the difference being that space and time relate only to objects of experience, while the moral laws apply to all rational beings even if no corresponding experience can be given (R7201, 19:274–5 [1780–9]/CENF:464).

The most famous of all of the *Reflexionen* on ethics is R7202 (19:276–82 [1780–9]/CENF:465–9), a four-page sustained treatment of many issues. The themes in this extended discussion tie together some of the developments in Kant's thought over the previous decades and point toward issues yet to be resolved. The *Reflexion* moves from a discussion of satisfaction and happiness in relation to well-ordered freedom to a sustained argument that reviews explanations of moral motivation to argue for a purely formal law of freedom. In the initial discussion of satisfaction, Kant appears to be trying to identify an interest one can take in being moral. He begins by noting that satisfaction in objects of the senses stems not from the object but from the subject and can be contingent or, in the case of universally valid laws, necessary. We cannot be indifferent to the latter but must find satisfaction in these laws. The form of happiness is intellectual while its matter is sensible; the form is possible as freedom under laws of consensus with itself that make happiness depend on choice. This formal kind of happiness is not empirical but is the satisfaction in the awareness of one's power as expressed through the a priori ordering of free choice by law. Freedom under laws is morality. So there must be a satisfaction in the formal laws that themselves are the basis for the pursuit of empirical happiness. The disposition that corresponds to this is of absolute value and not any empirical happiness. Thus, virtue's value is not as a means. Formal satisfaction cannot depend on nature or luck but must necessarily and universally cohere with the highest and essential ends; it thus depends on the free power of choice as constrained by law. Kant has followed his thoughts to an inconclusive end in which the search for an interest in morality has led only to the assertion that there is an intellectual satisfaction in virtue.

Kant switches direction in the next half of R7202. He asks the question "Why not lie?," and proceeds to reject various historical solutions. To the Epicurean claim that it would contradict one's own happiness, Kant responds that prudence can allow occasional lies without bad results. To the Stoic claim that one would nonetheless be concerned for the universal happiness, Kant responds that each person's concerns are based on feelings and can differ. The Platonist claims that lying is inconsistent with the idea of the good. Kant questions the source of such an idea that could, after all, be merely a result of culture and custom. If one invokes God as the ground of the idea, one must explain why such a being would abhor the lie. An appeal to an inner principle of disapprobation and aversion does not work either, for it could rest on feeling related to shame or harm or fear. At this point, since none of the proffered restrictions on lying works, Kant concludes that one's freedom (e.g., to lie) is unrestricted. But a solution presents itself in an examination of freedom, since freedom is not only free from sensible coercion, but also requires laws of reason, "otherwise I could not speak of my own will" (R7202, 19:281/CENF:468). Kant asserts that lack of restraint must be displeasing, so one cannot renounce a law that would make the will agree with itself. This law of freedom provides a practical unity to the will. It also suggests that a pure will, one not tainted with anything empirical, would be determined by such a law. The self-satisfaction related to morality, then, is satisfaction in the consistency of one's will in such a way that it is free from outer determination but is self-determining for universal consistency. Such a constitution of will determines the absolute value of a human being. A will so constituted is then worthy of happiness.

This note does not end the *Reflexion*, however, and R7202 concludes with a task. Kant notes that practical laws are either empirical or are based on pure concepts. Pure practical laws, however, are either analytic or synthetic. But how, Kant asks, are synthetic pure practical laws possible? And so R7202 ends where the path to the *Groundwork*'s search for a deduction of the moral law begins.

There are only a few *Reflexionen* on ethics stemming from the 1790s. In the most interesting of these (R7316, 19:313–15 [1796–8]/CENF:477–8), Kant links the a priori cognitions of the theoretical with the a priori ought. The categories are only forms of thought, while space and time as forms of intuition are subjective forms of sensibility. If space and time were not ideal, thus making objects in appearances ideal, there could be no freedom and so no a priori ought. The practical synthetic a priori propositions presuppose the use of freedom, and so the categorical imperative discloses freedom to us. The supersensibles in morality – God and immortality – we can cognize only through "the reality of the concept of freedom" and hence only from a practical point of view.

Related terms: ***Groundwork of the Metaphysics of Morals***, **Lectures on Ethics**, ***Metaphysics of Morals***, **A priori**, **Categorical imperative**, **Categories**, **Character**, **Conscience**, **Conscientiousness**, **Desire**, **Dignity**, **Discipline**, **Discipline of pure reason**, **Disposition**, **Duties to others**, **Duties to self**, **End**, **Evil**, **Feeling**, **Freedom**, **God**, **Ground**, **Happiness**, **Highest good**, **Humanity**, **Idea**, **Ideal**, **Immortality**, **Imperfect duties**, **Incentive**, **Inclination**, **Inner sense**, **Interest**, **Judgment: power of**, **Justice**, **Kingdom of ends**, **Love**, **Morality**, **Motive**, **Natural aptitude**, **Necessity**, **Obligation**, **Outer sense**, **Personality**, **Practical reason**, **Propensity**, **Reason**, **Respect**, **Self-conceit**, **Skepticism**, **Spirit**, **Sympathy**, **Teleological judgment**, **Teleology**, **Temperament**, **Theology**, **Truth**, **Virtue**, ***Wille***, ***Willkür***, **Wisdom**

Frederick Rauscher

Reflections on Metaphysics Volumes 17 and 18 of the standard Academy edition of Kant's writings in German contain the transcriptions of Kant's handwritten literary remains, usually referred to in the English secondary literature as the "*Reflexionen* on metaphysics." This, however, is based on a confusion likely arising from the fact that an edition containing many of these materials was previously printed in two volumes by Benno Erdmann under the title *Reflexionen Kants zur kritischen Philosophie* (Leipzig, 1882/4). However, as employed by the editor of the Academy edition, Erich Adickes, "*Reflexionen*" refers only to the longest portion of these materials; the first 213 notes printed in volume 17, namely R3489 to R3702, are instead entitled "elucidations" (*Erläuterungen*). As explained by Adickes in his general introduction to Kant's handwritten literary remains (*handschriftlicher Nachlass*), the elucidations consist of what he judged to be clarifications or reformulations of sentences from the textbook Kant employed, namely the fourth (1757) edition of Alexander Gottlieb Baumgarten's *Metaphysics*. For this reason, the elucidations are printed separately at the beginning of volume 17 alongside a fresh edition of Baumgarten's *Metaphysics* and in the order in which they appear in Kant's personal copy (see Ak. 14:xvii–lxii). The *Reflexionen*, by contrast, comprise a miscellany of shorter texts Adickes regarded as broadly falling under the category of metaphysics, although many texts could equally be accounted to moral philosophy, epistemology, anthropology, or the philosophy of religion. The *Reflexionen* include the notes from Baumgarten's textbook that Adickes judged to be sufficiently self-explanatory to allow for being printed independently of the base text, the contents of many so-called "loose pages" or "sheets" (*lose Blätter*) from various sources, notes found in other books owned by Kant, and even remarks on essays written by Kant's students. Most notably, the last part of the *Reflexionen* in volume 18 also contains a fresh edition of Johann August Eberhard's *Preparation for Natural Theology* (1781), the textbook Kant used in his lectures on the philosophy of religion in 1783/4 and 1785/6, alongside of which are printed the "remarks" (*Bemerkungen*) found in Kant's personal copy.[1]

Unlike the elucidations, the *Reflexionen* are partitioned and ordered according to the approximate dates of their composition as this was determined by Adickes using a highly elaborate system based upon ink colors and other forensic features of the notes. An explanation of Adickes's method, along with a detailed description of the thirty-three different strata or "phases" of texts it allowed him to distinguish, can be found in Ak. 14:xxxv–liv. A brief account in English can be found in CENF:xiii–xxviii, while a more detailed account is available on the website Kant in the Classroom, an indispensable research archive maintained by Steve Naragon. Having clarified what precisely is meant by the "*Reflexionen* on metaphysics," the remainder of this entry will focus on the content of these notes, beginning with the elucidations.

Generally speaking, the *Reflexionen* on metaphysics constitute one of the three principal sources for understanding Kant's intellectual development with respect to theoretical philosophy, both before and after the *Critique of Pure Reason*, the other two being his published works and the surviving transcripts of his lectures on metaphysics. They provide unique information on a number of topics, including Kant's relation to the earlier metaphysical tradition, the development of his understanding of many key concepts and problems, and his views during periods in which he published little (such as the 1770s). Use of the reflections requires special attention and care; unlike the published writings, they are often fragmentary, ungrammatical, or simply unclear, and they provide us only with a momentary snapshot of what Kant was thinking, not necessarily a considered view; but by comparison with the lecture notes, the *Reflexionen* were

at least penned by Kant himself, and thus the details they contain can often be trusted as reflecting his intended, if momentary, thoughts.

The notes discovered in Kant's personal copy of the fourth edition of Baumgarten's *Metaphysics* range in time from 1762 until approximately the end of Kant's lecturing career in 1795/6. This volume was bound with interleaved blank pages, which allowed him plenty of space not only for brief notes and reminders of what to cover while lecturing, but also for recording his thoughts on a range of metaphysical and epistemological issues related more closely to his published writings. Despite what would seem an excess of space, over the years Kant would eventually fill with cramped writing the interleaved pages in many parts of the book, as well as the margins, the lines between the printed text and often even the spaces within page ornaments. As a result, a single sample page could contain, in addition to the Baumgarten text, as many as two-dozen distinguishable sets of handwritten remarks, some of which are quite lengthy.[2] Although reported lost in CENF:69, Kant's original copy is now known to be housed at the University of Tartu, Estonia.[3]

The elucidations in particular are interesting because they provide detailed evidence about just how intimately Kant worked with Baumgarten's textbook and a preliminary idea of which parts of it he found most engaging. Perhaps most importantly, they refute any suggestion that Kant may have employed the work only perfunctorily in order to satisfy the regulations of the Prussian state, which then required the use of an approved textbook. The chapter on ontology contains a great many short and fragmentary notes, as well as indications of where to insert a word or replace a phrase. Most of the notes provide examples to illustrate Baumgarten's austere conceptual analysis, while the insertions most often serve to slightly improve Baumgarten's definitions so that they better express Kant's own views. Notes from the middle of the 1760s remind him when to introduce the distinction between logical and real forms of opposition, ground and relation, which Kant first introduced in *Negative Magnitudes* (1763) and so is not found in Baumgarten. Most attention, however, is devoted to the concepts of substance, action, living and dead power, faculty, and conatus. The mathematical concepts of magnitude, numerical identity, multitude, number, and infinity, along with the geometrical concepts of line, point, plane, and boundary, receive the remainder of Kant's attention. The cosmology, empirical psychology, and rational psychology sections, by contrast with the ontology, contain only a couple of elucidations each, none of which are particularly noteworthy. The chapter on natural theology, however, contains even more elucidations than are found in the ontology section. While there are many short and fragmentary insertions here, the longer elucidations in this chapter are important in that they contain some of Kant's clearest accounts of the concept of wisdom, along with its connection to prudence (*Klugheit*), skillfulness (*Geschicklichkeit*), and the highest good (R3643–57, 17:172–7). A rather surprising amount of attention is also given to the divine will, to the distinction between antecedent and consequent will, and to the distinction between universal and particular will.

Next to be considered are the various loose sheets scattered throughout the *Reflexionen* proper. These are printed at the beginning of each phase of texts, and together comprise a more or less random collection of notes found on unbound sheets of paper, the backs of letters, and the free space on various pamphlets. The early but important loose pages numbered R3703–5 (17:229–39/CETP70:77–83) contain drafts for an essay on optimism in answer to the essay competition of the Prussian Royal Academy for the year 1755. The essay was never completed, although Kant focused on the same topic in his announcement of his lectures for

1759, which is entitled "An Attempt at Some Reflections on Optimism by M. Immanuel Kant" (SRO, 2:27–35 [1759]/CETP70:67–76). Unlike the later announcement, which defends Leibniz's views, the notes largely summarize the account expressed in Alexander Pope's *Essay on Man* and argue for its superiority over that of Leibniz.

The notes from loose sheets numbered R4671 to R4687 presumably stem from around 1773–5, and thus provide a rare insight into the development of Kant's thought in the so-called "silent decade" between the publication of *On the Form and Principles of the Sensible and the Intelligible World* (the *Inaugural Dissertation*) (1770) and the *Critique of Pure Reason* (1781). R4671 reaffirms Kant's earlier rejection of moral sense theory, stating that morality has its basis in the "idea" (17:635). R4672 anticipates the Metaphysical Deduction of the CPR, arguing that for appearances to be brought under rules, the logical functions of judgment must be determined in their application thereto, and that this in turn requires certain "titles of thought," or what are elsewhere called the categories (17:635–6/CENF:153–4). R4673 is a very long document that distills the results of the *Inaugural Dissertation* and begins to bring them into a form closer to what is found in the Transcendental Aesthetic. Unlike the latter, however, Kant tries to explain, in a quite revealing way, why space has such features as singularity, necessity, infinity, and so on (17:636–42/CENF:154–7). Notes R4674 to R4684 make up the famous *Duisburg'sche Nachlass*, named after the archive in which they were held (17:643–72/CENF:157–77). In these notes, Kant explicates the concept of a synthetic judgment in general, distinguishes its different species, and explains what would be required for each to be possible. He asks how it is possible to distinguish merely subjective from objective representations, and argues that this is done by regarding the former as subject to necessary rules or laws. Such necessity, he explains, has different modes or relational forms stemming from the various conditions that have to be met in order for appearances to be either sensibly perceived or else thought, and thus brought under apperception. Appearances, which are empirical, thus become objective through their subordination to a priori rules in which certain "titles" or "concepts" of the understanding are applied. In R4679, Kant links all of this to the conception of experience, concluding: "Experience is a specification of the concepts of the understanding through given appearances. . . . Experiences are therefore possible only by means of the presupposition that all appearances belong under titles of the understanding" (17:664/CENF:172). This then leads into a preliminary sketch of some of what would later become the Principles of Pure Understanding in the *Critique of Pure Reason*. Of the remaining loose sheets from this period, only R4687 is of any interest, as it explains the distinction between ideas, as archetypal representations, and concepts, as ectypal representations, and the differing ways in which each relate to their objects.

Loose sheets numbered R4756 to R4762 stem from 1775–7 and contain what is clearly a rather early discussion of topics later treated in the Dialectic of the *Critique of Pure Reason*, which discussion goes beyond anything we find in the surviving lecture notes of any period. Indeed, the content of these sheets is as detailed and advanced as that relating to the Analytic found in the *Duisburg'sche Nachlass*. R4756 is divided into four parts, namely, a "Dialectic of [Appearances] Sensibility," which discusses puzzles relating to the actuality or ideality of space and time, the possibility of an empty space or an empty time, as well as the infinite divisibility or continuity, the extensive infinity, and the unity of both; a "Dialectic of the Understanding. Transcendental Doctrine of Magnitude," which mentions similar issues relating more specifically to continuity and number; a "Transcendental Doctrine of

Appearance. Reality and Negation," which considers "the sum of appearances" and the principles of no leap, no gap and no abyss; and finally a "Transcendental Doctrine of Experience," which states the eternity and inalterability of substance, the transience of every state of the world, and the connection of all things in the world, while pairing each with an antithesis (17:699–703/CENF:181–4). R4757 begins with the key principle that "the principles of the possibility of experiences (of distributive unity) are at the same time principles of the possibility of the objects of experience" (17:703/CENF:184), and then continues expanding on propositions related to those in the previous note, including now that there is no first ground, that there is an absolute spontaneity or transcendental freedom, and that there is a necessary being, and dividing them into two classes, the "immanent principles of the empirical employment of the understanding" and "the transcendent principles of the pure employment of the understanding." The note then explains the "Ground of the antithetic or the apparent antinomy of pure reason," which is based on the fact that "the former are principles of the exposition of the appearances, the latter of the spontaneity of pure reason," before laying out rules for resolving the dialectic (17:703–4/CENF:184). The remainder of the notes explore more deeply the differing grounds and principles of the empirical use of the understanding and pure use of reason, and hint at the practical function of the latter.

Two important loose sheets dated to the period 1776–8 show the extent to which Kant had by then reached a synoptic and teleological grasp of his entire project. R4849 explains how metaphysics, through its antinomy, ultimately helps to bring reason to its final end by teaching it the limits of its empirical use, while purifying and thus preparing its ideas for their proper and unlimited use in the practical domain (18:5–8/CENF:192–4). R4851, which is evidently an early version of the *Critique of Pure Reason*'s Architectonic of Pure Reason, mentions various theories about the psychological origin of metaphysical concepts, before providing a detailed sketch of the various divisions of metaphysics as a scientific and practical discipline (18:8–10/CENF:194–6).

Further progress on later parts of the *Critique of Pure Reason* is documented in the loose sheets from the phase covering 1778–9. R5552, entitled "Concepts of Reflection (and their Amphiboly)," provides evidence of an interesting connection at this time, at least in Kant's mind, between the Amphiboly of the Concept of Reflection and the Paralogisms of Pure Reason; for after stating the definition of the latter that he would subsequently employ in the *Critique* itself (A341/B399 [1781/7] = CECPR:411), Kant immediately lists the main divisions of the amphiboly as if they provided a breakdown of the various forms of paralogical inference. This is followed by a sketch of the table of "Something and Nothing," and a consideration of a possible practical employment of the categories with respect to intelligible objects as part of a "practical-dogmatic cognition" grounded in freedom (18:218–21/CENF:236–9). R5553 contains a lengthy discussion of the distinction between understanding and reason, their respective types of representations, and their employments (18:221–9/CENF:239–44). R5554 returns to the Amphiboly, but then makes some revealing statements about noumenon: "'Noumenon' properly always means the same thing, namely the transcendental object of sensible intuition (This is, however, no real object or given thing, but a concept, in relation to which appearances have unity.), for this must still correspond to something, even though we are acquainted with nothing other than its appearance" (18:230/CENF:245). Finally, R5555 documents Kant's attempt to provide derivation of the ideas of reason from the logical forms of

syllogism in parallel with that of the categories in the metaphysical deduction (18:231–2/CENF:245–6).

The phases covering the properly Critical periods, 1780–9 and 1790–1804, naturally contain a great many loose sheets, some of which are very important, but which cannot be described here in detail. Notes R5636 to R5645 summarize or reformulate in simplified terms material already found in the *Critique of Pure Reason*, perhaps for use in lectures, in response to or anticipation of certain possible objections, or in preparation for the second edition of the *Critique of Pure Reason*. Particularly notable is Kant's focus on explaining and indeed minimizing his "putative idealism" (R5642, 18:279/CENF:266). R5645 is a long note that seeks to define the philosophical standpoint of criticism and to situate it both conceptually and historically with respect to skepticism and dogmatism (18:287–95/CENF:271–7). R5646, entitled "The I," makes the interesting claim that personal identity can only be grounded in the moral necessity of holding oneself responsible for one's actions (18:295/CENF:277). R5649, which responds to Dietrich Tiedemann's "Concerning the Nature of Metaphysics; towards an Examination of Herr Prof. Kant's Principles" (18:296–8/CENF:277–8),[4] along with R5650 (18:298–302/CENF:278–80) and R5652a (18:305), all explore the new conception of metaphysics at the heart of the *Critique of Pure Reason*. R5651 and R5652 show Kant pursuing an interesting parallel between certain mathematical concepts and those of his Critical philosophy, in particular between irrational roots and the ideal of pure reason (18:302–4).

R5653 and R5654 show Kant's continued concern with the refutation of idealism (18:306–13/CENF:281–4), which, as noted in CENF:74, is something we see in many later notes as well, for example R5709 (18:332/CENF:294), and from the period 1790–1804, R6311 to R6316 (18:607–23/CENF:355–66), R6319 (18:633–4/CENF:374), and R6323 (18:641–5/CENF:375–7). Three other interesting notes from the period 1780–9 are R5661, which is entitled "Answer to the question: Is there an experience that we think?," R5662, "On Miracles," and R5663, "On the formal and material meaning of some words" (18:318–23/CENF:289–92).

Aside from those concerning idealism just mentioned, the notes from Kant's final period, 1790–1804, can be classified generally into three groups, which can be taken as reflecting the focus of his work at this time. The first includes R6317 (18:623–9/CENF:367–71), R6317a (18:629–32/CENF:371–4), R6318 (18:632–3), and R6320 to R6326 (18:634–48), all of which focus on aspects of theology, with particular attention paid to the preparatory role of the CPR with respect to it, the theoretical and moral predicates of God, the function of belief in God with respect to the final end of reason, and finally the cosmological proof of God's existence. Closely related to these is a second group, which continues topics familiar from his sketches RP [1793/1804], such as the dynamic and developmental conception of metaphysics (R6358, 18:682–4/CENF:391–2), the possibility of a transition from the sensible to the supersensible (R6343, 18:667–8/CENF:382), and the ideality of space and time and the reality of freedom as the two "cardinal points" of the "system of the *Critique of Pure Reason*" (R6353, 18:679–60/CENF:389). The third and final group of notes consists either of passages actually attributed to the *Opus postumum* or relating generally thereto.

The remainder of the *Reflexionen* in the Academy edition volumes 17 and 18, which make up by far the most extensive portion, consist of the longer and relatively more independent notes transcribed from Kant's copy of Baumgarten's *Metaphysics*. As mentioned above, these are partitioned and ordered primarily in terms of the phases identified by Adickes, but under each phase, they are further partitioned and ordered according to the chapter and section headings in the

Metaphysics itself. Due to their extensiveness, and due to the fact that they treat nearly every topic in the textbook (and many others besides) over such a long period, no useful description of their content can be given here. A brief but helpful overview can be found in CENF:68–74.

Related terms: ***Critique of Pure Reason***, **Lectures on Metaphysics**, ***Metaphysical Foundations of Natural Science***, ***Metaphysics of Morals***, ***Prolegomena to Any Future Metaphysics***, **Appearance**, **Categories**, **Noumenon**, **Ontology**, **Theology**, ***Wille***

Notes

1. Eberhard's textbook and all of Kant's *Reflexionen* relating thereto are translated in Fugate and Hymers 2016.
2. Photographs of four representative pages from Kant's copy of Baumgarten's *Metaphysica*, which also show where the notes printed in Ak. are located on the pages, can be found in Baumgarten 2013.
3. See the website of the University of Tartu library, https://dspace.ut.ee/handle/10062/32369. Incidentally, an even earlier copy used by Kant has been discovered: see *Die frühen Notate zu Baumgartens 'Metaphysica,'* ed. Günter Gawlick, Lothar Kreimendahl and Werner Stark (Stuttgart-Bad Cannstatt: Frommann-Holzboog, 2019).
4. This appeared in the *Hessischen Beiträge zur Gelehrsamkeit und Kunst* in 1785 (pp. 113–30, 233–48, 464–74). For a selection from the essay see Sassen 2000, 199–209.

Courtney Fugate

Reflections on Philosophy of Right The *Reflexionen* on philosophy of right constitute for the most part Kant's own notes in his personal copy of *Jus Naturae*, by Gottfried Achenwall, which Kant used as a textbook for his course on *Naturrecht* (natural law or natural right). Kant lectured on *Naturrecht* twelve times between 1767 and 1788 and announced but apparently did not actually teach the course eight other times as well (*see* **Lectures on Natural Right**). Hence the notes themselves largely range from that time period, with a few notes written on separate sheets, thus likely not for the course, dating into the 1790s. The Achenwall text came in two volumes, roughly divided by right in general and private right in the first volume and right in society, in the civil condition, and in international relations in the second volume. Unfortunately, only the second of Kant's volumes – assuming as is plausible that he had owned the first volume – survived long enough for the inclusion of Kant's notes in the Academy edition, and even this volume was lost after the Second World War. The *Reflexionen* thus do not include more than scattered discussions of the relation between right and ethics (or virtue), the nature of right in general, freedom as an innate right, the nature of property and other topics about property, and discussions of contract right. This leaves a substantial gap in the available sources in the development of Kant's political philosophy.

The surviving material appears in volume 19 in the third section of the Academy edition, which consists of Kant's handwritten literary remains, essentially notes for courses and drafts of ideas and publications. Before his untimely death, Erich Adickes had prepared most of volume 19 by distinguishing various *Reflexionen* appearing on the same page from one another and then arranging them in a rough chronological order. Adickes used clues such as the placement of the *Reflexion* relative to the text and to each other and the tint of the inks that Kant used at different times to date them. The material on the philosophy of right begins with the text of Achenwall's

book (second volume), presented with indication of its original pagination (19:325–442). Some minor reflections are given above Achenwall's text. The bulk of the reflections appear after the conclusion of the text (19:443–613). Adickes had arranged these reflections into nine chapters corresponding to different periods of Kant's life, for example, "1766–8" and "around 1776–8." Within each chapter, he arranged the *Reflexionen* first with a set of reflections on general topics and then in accordance with the section topics in Achenwall's text. In the last two chapters that range over the 1780s and 1790s, further subdivisions of shorter temporal duration are given for each particular *Reflexion*, but the material is not divided by those dates at all. Individual *Reflexionen* are identified not only by the main time period of the chapter but also any other plausible time periods; these are indicated with question marks to further indicate degrees of likelihood. Also presented are the page number of Achenwall's book on which the *Reflexion* appears as well as any particular section number to which it refers.

Among the earliest reflections in the late 1760s, Kant notes that society can be concerned only with the universal, hence laws, and that everyone must decide precisely the same thing that all others decide to make it law (R7529, 19:447 [1766–8? 1769?]/CELDPP:21–2). Each person has a duty to leave the state of nature in order to institute right (R7651, 19:477 [1769? 1770–2? 1773?]/CELDPP:27); Kant sometimes suggests that the state of nature is problematic only because human beings are evil (e.g., R7683, 19:489 [1772–3? 1774–5? 1776–8?]/CELDPP:31; and in the 1780s, R7937, 19:560 [1780–8]/CELDPP:49–50). The members of a political body are citizens insofar as they participate in sovereignty and subjects insofar as they stand under the law. Kant rejects Hobbes's claim that power constitutes right by linking right to the power of coercion while still insisting that right itself is grounded in the common will (R7665, 19:482–3 [1772? 1773–7?]/CELDPP:29; R7667, 19:483 [1772? 1773–7?]/CELDPP:30). He identifies the sovereign as an ideal person and holds that laws for a republic (at this point meaning merely a body politic) are rightful, not ethical; he also rejects happiness as a goal of the state: "the particular rights of each against one another and not the greatest happiness of society should be protected" (R7540, 19:450 [1766–9]/CELDPP:22).

The social contract is discussed in relation to the duty of the sovereign to uphold the equality that holds prior to the social contract (R7654, 19:478 [1769]/CELDPP:28), and is not the principle for the establishment of the state but is only the ideal used for legislation and governance (R7734, 19:503 [1773–7? 1790–1804?]/CELDPP:36). Kant calls it an "idea" already in the early 1770s. Because the contract is not actual, the people do not retain a right to judge the ruling power (R7748, 19:506 [1773–7? 1778–9? 1770–1?]/CELDPP:38). There is thus no right of the people to attempt to overthrow the existing sovereign ruler. The people may, however, resist by refusing to do what is "morally impossible" but must endure the consequences (R7680, 19:486–7 [1772–3? 1775–7?]/CELDPP:30–1). Kant held to this position steadily throughout the decades.

Around 1770, Kant dedicates a series of *Reflexionen* to marriage and family law, making it possible that he first formulated his views on those subjects at this time. He frames marriage both in typical terms of identification of paternity and the continuance of the species, and in his own terms as reciprocal right to the sexual organs of the spouse. Each spouse is said to own his or her sexual organs and to provide the right to use them to the spouse; this right to use entails a right to the thing used, and hence in this case a right in a thing that can exclude others and not merely a right to use that does not exclude others. This right to the thing being used, Kant then concludes, grounds the prohibition of prostitution, adultery, polygamy, and polyandry, and also

shows that marriage is not legally based on the hope for offspring (R7580, 19:460–1 [1769–70? 1773–5?]/CELDPP:24–6).

Kant's interest in the freedom of religion is evident as early as 1770. The state must not coerce people to any particular outer religion and must not set up obstacles to inner religion; however, the sovereign must not hinder the teaching of religion (R7684, 19:489–90 [1772–3? 1772? 1769?]/CELDPP:32). Citizens – even pastors and teachers of religion – retain the right to examine religious doctrines (R7794, 19:519 [1773–7]/CELDPP:40). Religion is a matter for the individual private will, and the sovereign has no authority over private wills (R8003, 19:579 [1780–9? 1778–9?]/CELDPP:57).

Kant's retributivist views on punishment are also present in the *Reflexionen*. In one series of *Reflexionen* from the 1770s (R7912–6, 19:551–3/CELDPP:46–8), Kant provides a good sampling of his views of the time. He cites retributivism as the basis for the coercion of punishment, but allows that the state may also punish for the purposes of protecting individuals and property, provided that it remain within the limits of retributivism and punish only the guilty. The basis he gives for retributivism as a measure for punishment is that it is self-evident that whatever action one does to another, one gives the other the right to do the same to oneself. In his defense of capital punishment, he consistently rejects the view of the Italian penal reformer Cesare Beccaria that persons would not have agreed to give up control of their lives in any social contract. Instead, Kant claims that one does not will the punishment itself, but by performing a criminal act, one in a sense authorizes others to reciprocate. In another series from the 1780s (R8028–42, 19:586–90/CELDPP:60–2), Kant sharpens his view by holding that one could will the punishment on oneself by representing oneself as criminal, as someone "morally other" than oneself as imposer of the punishment; this comes closer to the position in the *Doctrine of Right*.

International relations are not given much attention prior to the 1780s. Kant advocates a league of nations as the end of humanity, and as the freedom of each state under universal laws; he also invokes autonomy (R8065, 19:599–600 [1780–9]/CELDPP:68–9). The principle in the right of nations is that the actions of nations stand under the conditions under which a league of nations is possible (R8061, 19:598 [1783–8, 1778–9?]/CELDPP:67–8).

That freedom is the basis for the state is clear in the 1780s, when Kant states that freedom according to universal laws, not the general happiness, is the principle for establishing a state (R7955, 19:564 [1780–4]/CELDPP:50). This position is latent in the earlier notes from the 1770s but is explicit in the identification of the state's purpose as aimed not at happiness but at securing freedom, a condition of universal reciprocal lawful coercion. Indeed, in one of the very last *Reflexionen* dated to the early 1790s, commenting on the French Declaration of the Rights of Man, Kant invokes freedom. The Declaration had defined free actions as those that do not harm another; Kant notes that actions that one decides for another, even if beneficial, deprive the other of freedom (R8078, 19:612–13 [1790–5]/CELDPP:70).

The relationship between the sovereignty of the people and the sovereign power of actually ruling persons raises complicated issues. Kant holds that the general or common will can do no wrong (e.g., R7713, 19:498 [1773–5? 1769?]/CELDPP:35). This common will determines what is right and must thereby have irresistible power (R7756, 19:508 [1773–5? 1772?]/CELDPP:38) and must rest in the people as a whole as ultimate legislators (R7664, 19:482 [1772? 1775–7?]/CELDPP:29). But actual power to administer laws must be distinct from the legislative power because it is possible for the administration to err even though the administration is appointed by the sovereign (e.g., R7781, 19:515 [1773–5? 1772?]/CELDPP:40). Kant

understands a monarch to be sovereign in this way, appointing a regent to administer the state. This monarch, then, actualizes the sovereign power of the people and can do no wrong; this approach is another path toward Kant's conclusion that the people do not have a right to rebel against a ruler. An enlightened despot, however, is a contradiction in terms, because an enlightened ruler would transform the state "into a lawful one" rather than remain a despot (R7687, 19:490 [1772–3? 1769? 1774–5?]/CELDPP:32).

Relatedly, in a later series of *Reflexionen*, Kant discusses the act of a monarch in summoning an assembly representing the people that then declares itself sovereign, precisely the initial moves in the French Revolution, in terms that would make it perfectly legitimate and not susceptible to the general prohibition against revolution. Adickes dated some of these *Reflexionen* slightly differently from others, but all share one possible dating in 1789, so it is unclear whether Kant wrote them before or in response to the events of that year. Kant is explicit that a sovereign monarch represents the sovereign power of the whole people only conditionally, suggesting that the people can make a contract with the ruler if they can be understood to hold sovereignty (R8018, 19:582–3 [1788–95]/CELDPP:58). If the sovereign calls together an assembly that is to represent the whole people, as King Louis XVI did in 1789, then sovereign power is restored to the people because the king was merely a placeholder to whom the people had given the power to represent them as sovereign; the monarch essentially surrenders sovereign power or has his sovereignty negated through this act (R8048, 19:593 [1785–9]/CELDPP:64–5; R8049, 19:593 [1785–9]/CELDPP:65; R8055, 19:595–6 [1789–95?]/CELDPP:66–7). In these *Reflexionen*, Kant appears to have changed his view about whether such a transfer of sovereignty was possible; earlier he had claimed that the supreme sovereign could not abrogate sovereignty without bringing back a state of nature (e.g., R7970, 19:567 [1785–9]/CELDPP:51). The difference hinges on whether the sovereignty of the people is merely an idea or whether it is an actual power held by the people but assigned to the monarch and transferred to other representatives of the people.

***Related terms*: Cosmopolitan right**, **Despotism**, **Freedom**, **Republic**, **Right of nations**, **Rights**, **Sovereign**, **State** *Frederick Rauscher*

Reflections on Physics and Chemistry (Ak. 14:65–537) Kant's unpublished notes (*Reflexionen*) on physics and chemistry are chronologically ordered and edited by Erich Adickes, and are published as part of the third division of the Academy edition of Kant's works, the *handschriftlicher Nachlass*, or "handwritten remains" (Ak. 14:65–537). According to Adickes's dating system, they were written between 1764 and 1800, and contain marginalia, lecture notes, and sketches and drafts for Kant's published works. However, the fact that these notes run to more than 450 pages in the Academy edition is misleading. Kant's actual notes amount to less than 20,000 words. What makes up the bulk of volume 14 is Adickes's extensive comments on Kant's notes. It is probably fair to say that Adickes's comments are equally valuable to Kant's own notes, or perhaps more precisely, that without those comments, Kant's notes on physics and chemistry would be more or less useless (there is a reason why these notes are not included in the Cambridge Edition of the Works of Immanuel Kant, and, in fact, why no official translation of the material in Ak. 14 has yet been produced). Adickes included not only the critical apparatus that standardly answers questions about the dating of notes and provides clarifications about references to persons, works, and relevant historical events that Kant mentions or alludes to; in the commentary section of volume 14, we also find substantial

interpretations not just for the sake of deciding between reading variants of the original handwriting but also with the goal of making intelligible what a given note is all about in the first place. Hence Adickes's apparatus is very helpful, as some of Kant's notes are out of context, sketchy, grammatically corrupt, crossed out, corrected, or otherwise hardly decipherable. Even for a native German speaker some of these notes are cryptic, if not unintelligible.

As Adickes points out in his preface to volume 14, these notes differ from other *Reflexionen* in terms of their lacking resonance in Kant's published works and students' lecture notes; Kant's published texts as well as his students' notes from his lectures on metaphysics, ethics, or even anthropology by far outnumber the relevant texts on physics and chemistry.

Since there is no English translation of these notes yet available, and since they are very difficult to read due to their extremely specialized and, at the same time, sketchy nature, in what follows I will present a reading guide by listing in chronological order (based on Adickes's dating system) the topics Kant deals with in these *Reflexionen*. From this it should become clear when Kant was working on various issues, some of which play important roles in his published texts, and some of which are in their background. It will also become evident how his interests shifted from topics foundational in physics (e.g., laws of motion) to topics that became the key focus in the emerging science of chemistry (e.g., chemical elements and their combinations through specific processes).

1764–8	R20–3, theory of heat (S. 67–9, 75–7); R23, magnetism; R24, measurement of humidity (air moisture); R25–8, magnetism and electricity; R29, optics, magnetism and electricity.
1764–9(?)	R30–1, material substance, mass, theory of matter.
1769–91(?)	R32–3, laws of motion; R34, material substance, mass, theory of matter.
1769–71	R35–9, space, material substance, mass, theory of matter, dynamism.
c. 1773–5	R40–3, space, time, forces, theory of matter, universe as a system of forces, absolute/relative rigidity of bodies, bodies in motion acting in a mass or as a fluid (*in Masse/im Fluss wirken*), monadology, laws of motion, communication versus impartation of motion (*Bewegungserteilung* vs. *-mitteilung*), phoronomy, dynamics, mechanics, metaphysics/mathematics of nature (very similar to CPR, MNS).
c. 1775–7	R44–5, magnetism and electricity, fluid and rigid bodies, capillary tubes, cohesion, density, gravitation, ether, chemical dissolution of matter, heat, light, sound, texture of solid/rigid bodies, organic (botanic or animalistic) structure of bodies, mechanical versus teleological causes of these structures, natural elements (earth, water, air, fire), elasticity, phlogiston, various classifications (e.g., elements, forces, sciences).
c. 1776–8	R46–9, cohesion, aggregation states of matter (solid, liquid, and gas), heat, magnetism, electricity, elasticity, tremor (*motus tremulus*), vibrations (*Zitterungen*), vibrations of the ether; R57, dead and living forces.
c. 1776–89(?)	R50–6, cohesion, aggregation states of matter, heat, magnetism, electricity, elasticity, tremor (*motus tremulus*), vibrations (*Zitterungen*), vibrations of the ether.
1776–89(?)	R58, weight (*Schwere*), relatively/absolutely empty space.
1776–9	R59, "On the action-reaction law."
1778–89	R60, (probably) chemical symbols; R61, mechanics, chemistry.

1780–9	R62, communication of motion, quantity of motion, dead and living forces, inertia "according to my Metaphysical Doctrine of Bodies" (Adickes gives reasons why this is in connection with but not after the publication of MNS, 14: 474); R63, "Universal Gravitation"; R64, formulae about heat and forces; R65, chemical combinations, fluids, light, heat; R66, Lavoisier, Stahl, phlogiston.
1788–91	R67, "On the moment of speed in the initial moment of the fall."
1790	R68, height of water in capillary tubes.
1793	R70, excerpt from Johann Tobias Mayer, "Ob es nöthig sey, eine zurückstossende Kraft in der Natur anzunehmen" (1793).
1793–4	R71, chemical elements and their combinations; R72, "On air"; R73, "On the anti-phlogistic principle"; R74, "On friction and heat generation according to (Musschenbroek's) vibration theory (*Erschütterungstheorie*) in contrast to (Crawford's) emanation theory."
1795	R75, almost literal copy of two passages in the supplements to the articles "combustion" and "calcification" in part five of Johann Samuel Traugott Gehler's *Physicalisches Wörterbuch* (1795); R77, excerpt (on heat) from the second edition of Friedrich Albrecht Carl Gren's *Systematisches Handbuch der gesammten Chemie*, 1795.
1797	R78–9, excerpts (on heat) from the third edition of Friedrich Albrecht Carl Gren's *Grundriss der Naturlehre*, 1797; R79a–80 on hydrosphere, atmosphere, aerosphere, and aetherosphere (related to Kant's essay "Something Concerning the Influence of the Moon on the Weather," 1794).
1797–8	R81, crystallization.
1800	R82, melting of platinum.

Some of these notes are absolutely cryptic, some consist of simple statements or definitions, a few are more explicit and sketch arguments, in many of them the text breaks off in the middle of a sentence.

Related terms: **Lectures on Physics**, **Body**, **Cause**, **Effect**, **Force**, **Matter**, **Mechanism**, **Object**, **Substance**

Konstantin Pollok

Reflections on Theology (Ak. 18:489–606 and Ak. 19:617–54) The first set of Kant's theological *Reflexionen* (Ak. 18:489–606) includes the full text of Johann August Eberhard's *Preparation for Natural Theology* (1781), interspersed with notes Kant wrote in his copy of this book when using it as a textbook for the course he taught on rational theology three times during the 1780s. The Cambridge Edition does not include this material, but both Eberhard's *Preparation* and Kant's notes have been translated by Courtney Fugate and John Hymers (see Fugate and Hymers 2016), from which I will quote. Translations of the second set of *Reflexionen* are my own.

While Kant's notes on Eberhard's *Preparation* do sometimes comment directly on the content of this textbook, they typically diverge from it quite radically. Being self-reminders of what Kant planned to say in his lectures, these notes provide an invaluable complement to the published lecture notes written by Kant's students. When read in conjunction with Eberhard's text, Kant's notes enable readers of any of the various sets of student notes for the same course to

discern more accurately which claims are merely an exposition of Eberhard's textbook and which are Kant's own original material – a distinction that is otherwise difficult to make.

As a close friend of Moses Mendelssohn, Eberhard (1739–1809) became a prominent figure in the German Enlightenment. Among Kant scholars, he is best known for his later claim that Kant's Critical philosophy contained nothing genuinely new. But in 1783, Kant adopted his *Preparation* as a textbook, perhaps partly because it twice (Ak. 18:540, 565) cites Kant's 1763 book, *The Only Possible Argument*. Eberhard's textbook consists mainly of summaries of past approaches to various topics relating to natural theology, citing at the end of each short section an impressive list of further readings in Latin, German, and English. After a preface observing that rational contemplation offers many standpoints on "the intuition of the Divinity" (Ak. 18:492), his introduction divides the main content into *theoretical* and *practical* parts, dealing respectively with the *origin* and the proper means of *communicating* knowledge of God. Kant himself adopted this same distinction in his *Religion* (1793), where the first three parts focus on the origin of rational religion, while the fourth part deals with its mode of communication. Eberhard divides his first part into sections on the internal (a priori) truths of theology, its external (a posteriori) truths, religious errors (atheism, polytheism, and superstition), and the history of religions. The second part examines more briefly the topics of sensible communication (especially via miracles) and rational communication of religious knowledge.

Among the many noteworthy topics raised in Kant's notes on Eberhard's text, a central focus is on clarifying the special concept of "the most real being" (*ens realissimum*) which Kant had employed in his aforementioned 1763 essay as the key to his new contribution to the debate concerning proofs for God's existence. Kant offers several important clarifications of this theory, including first and foremost that his so-called "principle of thoroughgoing determination" rests on the law of the excluded middle (Ak. 18:493–5). Anything we can know must be *determined* through a process of selecting either A or –A, among each set of competing predicates. The God-concept, however, posits a being who incorporates *all possible* predicates positing reality rather than negation. Without spelling out all the implications of this difference (e.g., that God's knowledge via "intellectual intuition" would not be bound by Aristotle's logical laws), Kant states that it is *absolutely necessary* to assume the *concept* of an *ens realissimum*, because our (human) knowledge of objects can be derived only from a *delimiting* of this all-encompassing concept; yet this logical assumption does not guarantee that such a being actually exists.

The wide-ranging notes Kant wrote on the pages interleaved between the pages of Eberhard's *Preparation* conclude with what is, in effect, a rough draft of various key ideas that Kant later advanced in the *Religion*. These notes (Ak. 18:598–606), mostly dating between 1785 and 1788 – just four to eight years before 1792, when Kant composed the four journal articles that he compiled as the *Religion* in early 1793, shortly after the censor rejected the second piece – provide invaluable insight into the development of Kant's thinking on religion. Among the theories prefigured here and subsequently developed further in the *Religion* are the following: Kant's rationale for supporting restrained government control of religion; the status of the evil principle as a radical component of human nature; the need for an archetype of perfection as the basis for any rational hope of overcoming this otherwise insurmountable problem; the need for human beings to base their own self-assessments on evidence drawn from moral improvement in actual behavior, since our inner motivations always remain hidden; the need for moral communities to regard themselves as being guided by a divine legislator; his standard definition of religion (i.e., viewing human duties as divine commands); his crucial distinction between philosophical and

revealed/learned theology; a focus on the danger of superstition and *Schwärmerei* as twin delusions that will destroy true religion (*Schwärmerei* being defined as the act of accepting irrational experiences as if they constitute a properly justified *principle of reason* and as a kind of "madness" that involves "derangement" (cf. Ak. 18:508), which provides a good rationale for avoiding translations such as "enthusiasm" or "fanaticism" and opting instead for a more disease-oriented translation, such as "delirium"); and his often ignored claim that historical religious traditions fulfill the necessary function of providing formal structures that make it possible to *communicate* the matter of rational religion to the (often uneducated) masses.

The second set of notes considered here (Ak. 19:617–54) consists of thirty-two *Reflexionen* on theology and religion (R8081–112). Of these, eleven are longer than one page, three (R8087, R8092, and R8097) are half to one page of text, and eighteen are shorter than half a page; I shall consider the longer notes in order, summarizing the shorter ones in a separate paragraph. The first three (R8081–3) mainly discuss the nature of providence, analyzed in terms of the distinctions between "extraordinary governance [*direction*]" (i.e., miracles) and "ordinary governance" of the world (i.e., through the laws of nature), and between the relative importance of prayer versus diligence. Kant defines "providence" as "the subordination of all things in the world under the Divine will" (Ak. 19:622), consistently insisting on a *balanced* acceptance of both general and special governance: the two must remain mutually consistent, under the umbrella of God's "aim" (*Absicht*); one who trusts divine wisdom will find "no greater consolation in imagining that something has happened or will happen by an extraordinary governance than by ordinary" (Ak. 19:626). Because typically "the good outcome [of our actions] is not the effect of prayer, but of diligence" (Ak. 19:626), Kant confesses, "I therefore pray and work." Thus, for example, when a doctor's treatment is effective, God and the doctor are "two mutual causes" of healing (Ak. 19:627).

R8087 and R8089 to R8092 consider various themes relating to religion. R8087 explains why "nothing is more corruptible to character than a ~~false~~ inverted and in itself hypocritical conception of religion" (Ak. 19:630): "the inner moral conviction [*Gesinnung*] disappears" when one believes the delusion that divine favor can come from something "other than the good lifestyle [*Lebenswandel*]" (Ak. 19:630–1). R8089 considers the role of creeds versus conscience in religious education: Kant doubts the adequacy of the passage toward the end of the book of Job, where God requires Job to express remorse, because (given what preceded) such a confession could not have been sincere. R8090 distinguishes between moral service of God and ritual worship (*Cultus*), specifically considering its application to churchgoing, baptism, and communion – the same rituals Kant discusses (following prayer) in the *Religion*'s general remark to the fourth part; Kant goes on to discuss and critically reinterpret the Christian doctrine of "imputation," insisting that "integrity" (*Lauterkeit*) (Ak. 19:635) demands that confessions of conscience cannot be forced, because conscience cannot produce "the required certainty" (Ak. 19:635); priestly authority is therefore inconsistent with "free religion" (Ak. 19:635). And R8091, headed "On Particulate Providence" (Ak. 19:636), poses the key question: "Does God care merely for the general or also [for] the special?" Kant answers that, whereas the former has to be necessary, the latter is *possible*, provided it "must not be contrary to the great sole purpose" (Ak. 19:636), for "in God the distinction between possible, real and necessary disappears" (Ak. 19:637). R8092 ("On Prayer") recommends preserving prayer "subjectively," inasmuch as its "natural consequences include that through prayer the dark and confused ideas present in the soul are made clearer, or a higher degree of vivacity is imparted to them, thereby giving the motivations for virtue greater efficacy" (Ak. 19:637). Private prayer expressed verbally is often

hypocritical, which is why, typically, "one who has already made great progress in goodness stops praying" (Ak. 19:638).

R8096 and R8097, R8101 and R8102, and R8105 continue along similar lines. R8096 ("On the Radical Evil in Human Nature") mulls over the way in which what Kant elsewhere calls "unsocial sociability" expresses itself as deceitfulness; the doctrine of original sin must be interpreted as an "augmented attachment" to our nature (Ak. 19:640), not a "predisposition" (Ak. 19:641). R8097 ("Theology") examines various options for relating religion and morality, lists several political models for understanding "divine sovereignty" (Ak. 19:641), and identifies the root problems as "devotionality" (*Andächtelei*) and "delirium" (*Schwärmerei*) (Ak. 19:642). R8101 explores the role of sincerity and the moral law in true worship: human duties are not directed toward God; similarly, belief in immortality should focus on making a person "worthy of life" (Ak. 19:644); Kant interprets John 1:18 ("No one has ever seen God . . .") as a metaphysical truth, whereby the "Son" refers to the moral law enlightening even the commonest person (Ak. 19:644); insofar as "all means of grace" are useful to the state, they should not be challenged, even though they are technically "superfluous" (Ak. 19:644). R8102 comments on a wealthy man's money being for this life only (Ak. 19:645); but how he *uses* it in this life might have an effect on the next life (Ak. 19:646). And R8105 ("Reason – revelation. Nature and grace") compares the "spirit and letter of the scriptures" to "two hinges of the door to the sanctuary of religion" – meaning that both the a priori and the empirical are essential for genuine religion, the latter as "a sensible means of reassurance" (Ak. 19:647); for we cannot be commanded to *like* doing right (Ak. 19:647). After briefly commenting on mysticism (Ak. 19:647–8), this *Reflexion* ends with various notes concerning Kant's household matters (Ak. 19:648–9).

The eighteen shortest *Reflexionen* touch on various themes: R8084 distinguishes revelation from "information about mysteries" (e.g., the incarnation, Trinity, and propitiation for sins) and theoretical from practical mysteries: "what one cannot know" versus "what is necessary to hide" (Ak. 19:629); R8085 states in a nutshell Kant's mature view of how divine justice must proceed, whereby morality alone makes us worthy of divine assistance (Ak. 19:629); R8086 outlines Kant's view of "atonement" (*Gnugthuung*), noting how the incarnation shows humanity that "a whole new lifestyle" makes us "worthy of this assistance" (Ak. 19:630); R8088 states simply "praying not according to a formula" (Ak. 19:632); R8093 comments on the meaning of "Christian" (Ak. 19:638); R8094 laments that religious "shepherds" often employ "the very benevolent delusion of mechanically directing the understanding through ostensibly sacred teachings," thereby making people into a "herd" (Ak. 19:639); R8095 notes that an English preacher's sermon on the verse about settling a case with one's adversary before going to court (see Matthew 5:25) did not prevent him from being "burned at the stake" by the queen (Ak. 19:639); R8098 states that reason and history establish not religion, but a church; R8099 contrasts Christianity as monotheistic and loving with its fearful and ultimately polytheistic expression; R8100 claims that freedom contrasts not with determinism but with fatalism and chance (Ak. 19:643) and admits that freedom and the highest good, viewed theoretically, amount to mysticism, defined as "theoretical teleology of the supersensible" (Ak. 19:643); R8103 identifies radical evil as "dishonesty" (Ak. 19:646); R8104 presents Kant's standard definition of religion (cognition of human duties as divine commands [Ak. 19:646]) and distinguishes between historical and pure rational religion (Ak. 19:647); R8106, after contrasting historical and pure religion, says, "It is impossible for a man to be glad without religion in his

life" (Ak. 19:649); R8107 interprets our sense of guilt after doing wrong as direct awareness of a higher being (Ak. 19:649–50); R8108 asks whether Christianity is really so "soft" as to believe that evil is "only privation, not positive" (Ak. 19:650); R8109 posits mankind as a "twofold person," combining "the good and false principle" (Ak. 19:650); R8110 portrays God as a moral concept, "a legislator, a prosecutor and a judge," adding that the "middle" person – the "prosecutor" within us (our "conscience") – is a person (of the Trinity), yet also "is the devil" (Ak. 19:650); and R8111 comments on why dying for another person could never function as vicarious atonement (Ak. 19:651).

The final *Reflexion* (R8112) states the location and reproduces the text of the forty-four notes Kant wrote in his copy of the Luther Bible (Ak. 19:651–4). These include seven comments on passages in Genesis, mostly explaining or justifying the text. The three other comments on other Old Testament books are all very brief. Most of the thirty-four comments on New Testament passages appear in the Gospels: six in Matthew, fifteen in Luke, and three in John. The remaining ten New Testament comments are all either merely page references or brief abbreviations. Nearly all the comments on Gospel passages, by contrast, illustrate Kant's principle that the Bible must be interpreted morally.

Related terms: ***Religion within the Boundaries of Mere Reason***, **Conscience**, ***Ens realissimum***, **Evil**, **Freedom**, **God**, **Highest good**, **Theology** *Stephen Palmquist*

LECTURES

Lectures on Anthropology In the winter semester of 1772/3, Kant began lecturing on anthropology, a practice he continued annually until his retirement from teaching at the University of Königsberg in 1796. In a frequently cited letter to former student Markus Herz written toward the end of 1773, he describes the new course as follows:

> This winter I am giving, for the second time, a lecture course on *anthropology*, a subject that I now intend to make into a proper academic discipline. But my plan is quite unique. I intend to use it to disclose the sources of all the [practical] sciences, the science of morality, of skill, of human intercourse, of the way to educate and govern human beings, and thus of everything that pertains to the practical. (C, 10:145/CEC:141)

Kant's main goal in teaching the course was to provide students with the practical know-how needed to successfully navigate the real world outside of academia – to impart what he elsewhere calls "*Weltkenntniß*" (knowledge of the world), a type of knowledge that "serves to procure the *pragmatic* element for all otherwise acquired sciences and skills, by means of which they become useful not merely for the *school* but rather for *life* and through which the accomplished apprentice is introduced to the stage of his destiny, namely, the *world*" (ODR, 2:443 [1775]/CEAHE:97; cf. AF, 25:469–70 [1775–6]/CELA:47; APi, 25:733 [1777–8]/CELA:261; Me, 25:854 [1781–2]/CELA:290; A, 7:120 [1798]/CEAHE:231–2).

Kant's earliest biographers agree with each other in describing his anthropology lectures as the most popular and accessible of all of his courses. Jachmann, for instance, reports that they were "an extremely pleasant instruction, which were also attended the most frequently. Here one saw the lofty thinker strolling about in the material world, and the human being and nature illuminated with the torch of original reason. His astute remarks . . . were fitted out in lectures filled with wit and genius, which charmed every single listener" (Jachmann 1804, 31). And Rink describes the anthropology lectures as "lively," noting that they were enriched by the "keen observations . . . [Kant] mixed in, which he drew either from his own experience or from his reading, such as the best English novelists" (Rink 1805, 46). The diversity of material drawn from his own reading for these lectures is indeed impressive: Kant refers to nearly a thousand different sources, including not only English novelists such as Fielding and Richardson but also a wide variety of classical and modern historians, travel narratives written by European explorers, essayists, philosophers, and scientists. Students as well as professional colleagues attended the lectures, and it is estimated that on average forty-two students registered for the course each time it was given (Stark 2003, 16).

Texts

Seven different sets of student notes on Kant's anthropology lectures are printed in Academy edition volume 25: Collins (1772/3), Parow (1772/3), Friedländer (1775/6), Pillau (1777/8),

Menschenkunde (1781/2?), Mrongovius (1784/5), and Busolt (1788/9). The complete texts of Friedländer and Mrongovius are translated in the Cambridge Edition volume *Lectures on Anthropology*, along with substantial excerpts from *Menschenkunde* and shorter excerpts from the other four texts. Two additional anthropology transcriptions are available in the following books: Arnold Kowalewski's *Die philosophischen Hauptvorelsungen Immanuel Kants: Nach den aufgefundenen Kollegheften des Grafen Heinrich zu Dohna-Wundlacken* (Munich and Leipzig: Rösl & Cie, 1924); and *Immanuel Kant's Menschenkunde: Nach handschriftlichen Vorlesungen herausgegeben von Fr. Ch. Starke. Im Anhang Immanuel Kants Anweisung zur Menschen- und Weltkenntniß. Nach dessen Vorlesungen im Winterhalbjahre 1790–91 herausgegeben von Fr. Ch. Starke*, edited by Giorgio Tonelli (Hildesheim: Georg Olms, 1976). Kant's book, *Anthropology from a Pragmatic Point of View*, first published in 1798, two years after his retirement from teaching, is essentially his own final version of the anthropology lectures (see A, 7:117–333/CEAHE:227–428). The *Anthropology* is the only set of classroom lecture notes on any subject that Kant published under his own name. Finally, Academy edition volume 15 contains nearly a thousand pages of additional material relevant to Kant's anthropology lectures: *Reflexionen zur Anthropologie* (notes on anthropology) and *Collegentwürfe* (drafts of his anthropology lectures from the 1770s and 1780s). English translations of some of this latter material (mostly bearing on aesthetics) are available in CENF:481–528.

With the possible exception of *Anthropology from a Pragmatic Point of View*, the lectures on anthropology should not be regarded as verbatim reports of what Kant actually said in class. Most are compilations of accounts prepared by different students and auditors of the lectures, which were then traded and handed down over the years. The previously noted popularity of these specific lectures is no doubt part of the explanation for the creation of multiple transcriptions based on them, but there was also an established tradition of detailed note taking in German universities at this time, one that often involved professional transcribers.

Origins

Although Kant did not officially begin lecturing on anthropology until 1772, there are clear anthropological elements in at least two of his earlier sets of lectures: physical geography and metaphysics. He began lecturing on physical geography in the summer semester of 1756, when he was an unsalaried *Privatdozent*, and continued doing so until he retired from teaching in 1796. In his 1757 announcement for the geography course, he states that one of his goals is "to explain the inclinations of human beings that spring from the zone in which they live, the diversity of their prejudices and way[s] of thinking, insofar as all this can serve to acquaint man better with himself" (PAG, 2:9/CENS:393). Similarly, in his 1765 announcement for the course, he notes that the second part "considers the *human being*, throughout the world, from the point of view of the variety of his natural properties and the differences in that feature of man which is moral in character" (Pr, 2:312/CETP70:299). Indeed, the crucial *Weltkenntniß* orientation of anthropology stressed earlier is in fact conceived by Kant as having two key parts: nature and the human being. Students learned about the first part of *Weltkenntniß* in the geography course, the second in what eventually became the anthropology course. As Kant notes in the Introduction to Rink's edited version of the *Physical Geography* lectures: "The experiences of nature and the human being together constitute knowledge of the world.

Anthropology teaches us knowledge of the human being; we owe our knowledge of nature to physical geography" (PG, 9:157 [1802]/CENS:445).

During this time, all professors in Prussia were expected to lecture from an approved textbook. Minister of Education Karl Abraham von Zedlitz made a rare exception to the required textbook regulation for Kant's geography course, on the ground that "no 'entirely suitable' textbook was available" (Vorländer 2003, 2:57), but for his anthropology lectures, Kant used Baumgarten's *Metaphysics* (specifically, the chapter on empirical psychology) as his text. And this is the same text that he used for his lectures on metaphysics. Kant began lecturing on metaphysics in the 1755/6 winter semester (one semester before he started lecturing on physical geography). The influence of Baumgarten is most noticeable in the first part of the anthropology lectures, which makes use of the faculties of the human mind as an organizing principle, while the influence of the geography lectures is stronger in the second part, which often includes discussions of different peoples and races. For over a century, scholars have tried to locate the origins of Kant's lectures on anthropology exclusively in either the physical geography or metaphysics lectures, but neither side of this debate has achieved a decisive victory. (For an overview of the debate, see Wilson 2006, 15–26.) Indeed, the physical geography and metaphysics lectures are but two of the multiple origins of the lectures on anthropology. Another obvious source is Kant's discussion of the differences of character between the sexes, races, and nations in the third and fourth sections of *Observations on the Feeling of the Beautiful and Sublime* (OFBS, 2:228–56 [1764]/CEAHE:40–62). And the concluding section entitled "On Education" in the Friedländer version of the lectures – particularly in its strong praise of Basedow's Philanthropin school for being "the greatest phenomenon which has appeared in this century for the improvement of the perfection of humanity" (AF, 25:722–3/CELA:250) – can also be linked to the "Essays Regarding the Philanthropinum" and the *Lectures on Pedagogy* (EP, 2:445–52 [1776/7]/CEAHE:98–104; P, 9:437–99 [1803]/CEAHE:434–85). Finally, the strong teleological underpinning of Kant's anthropology ("in nature everything is designed to achieve its greatest possible perfection," AF, 25:694/CELA:227) also ties in to his writings on the philosophy of history, though here of course the causal link moves in the other direction, viz., from anthropology to the philosophy of history.

The nature of Kantian anthropology

Kant said of his lectures, "our anthropology can be read by everyone, even by women at the dressing-table" (Me, 25:856–7/CELA:292), and this clearly set them apart from his better-known but difficult philosophical writings. However, there are several additional key features in these lecture texts that serve to further differentiate them from most of his other works.

First, anthropology as Kant conceives it is an empirical science. In the previously cited letter to Herz, he describes his new course as "a very pleasant observation-based doctrine [*Beobachtungslehre*]" (C, 10:146/CEC:141), and in each of the opening sections of the seven transcriptions printed in Academy edition volume 25, as well as in the Preface to *Anthropology from a Pragmatic Point of View*, this same stress on observation is evident (see AC, 25:7 [1772–3]/CELA:15; APa, 25:243–4 [1772–3]/CELA:31–2; AF, 25:471/CELA:48; APi, 25:734/CELA:262; Me, 25:856/CELA:292; AM, 25:1210 [1784–5]/CELA:343; AB, 25:1435 [1788–9]/CELA:515; A, 7:121/CEAHE:233). Readers who are accustomed to reading Kant as the philosopher who defends the place of the a priori in all cognitive domains thus need to make the appropriate adjustment when approaching his lectures on anthropology.

Above all, Kantian anthropology is *pragmatic*. However, Kant employs this crucial term in a variety of different ways. First and most obviously, anthropology is pragmatic if it is useful, viz., "when it considers the knowledge of the human being as it is useful in society in general" (AM, 25:1210/CELA:344). Second, pragmatic anthropology is prudential: it teaches students how to rationally promote their own happiness and welfare. For instance, in Parow, Kant stresses that "the capacity to choose the best means to happiness is prudence" (APa, 25:413), and in the Preamble to the Friedländer lecture he adds: "All pragmatic doctrines are doctrines of prudence, where for all our skills we also have the means to make a proper use of everything, for we study human beings in order to become more prudent" (AF, 25:471/CELA:49; cf. G, 4:416 [1785]/CEPP:68–69). Third, anthropology is pragmatic if it teaches students how to skillfully use other human beings for their own purposes. Busolt is particularly blunt on this point about manipulating others: "anthropology teaches us . . . how we can use people for our end" (AB, 25:1436/CELA:516; cf. Me, 25:855/CELA:292; A, 7:322/CEAHE:417). Kant probably meant his advice about using others to be taken within the limits of his ethics, and the categorical imperative does command us to always treat humanity as an end, never merely as a means (see G, 4:429 [1785]/CEPP:80). However, he does not explicitly state this limitation in his anthropology, and nothing seems to prevent people from using their knowledge of human nature for amoral or even immoral purposes. Pragmatic anthropology can be put to many different purposes. Fourth, pragmatic anthropology marks a contrast to the "physiological" anthropology championed by Ernst Platner and other philosophical physicians such as La Mettrie. In Kant's view, anthropology "can exist either in a *physiological* or in a *pragmatic* point of view. – Physiological knowledge of the human being concerns the investigation of what *nature* makes of the human being; pragmatic, the investigation of what *he* as a free-acting being makes of himself, or can and should make of himself" (A, 7:119/CEAHE:231).

Finally, pragmatic anthropology also differs markedly from "scholastic" anthropology – anthropology that lacks practical utility. In *Menschenkunde* and elsewhere, Kant criticizes Platner for having merely "written a scholastic anthropology" (Me, 25:856/CELA:292; cf. AM, 25:1209–11/CELA:343–4). However, this theoretical approach to the study of human nature is "of no utility to the human being" (Me, 25:853/CELA:289). Like the earlier works of the scholastic philosophers (and here Kant expresses a typical negative Enlightenment judgment toward medieval philosophy), the result is "science for the school, but one could not obtain any enlightenment for common life from it" (Me, 25:853/CELA:289; cf. OFBS, 2:256/CEAHE:62).

There are also several noteworthy contested features of Kantian anthropology. To what extent does it also contain a practical or moral anthropology? In other texts, Kant explicitly refers to a "moral anthropology" that constitutes "the second part" of moral philosophy (MoM2, 29:599 [1785]/CELE:226), "the counterpart of a metaphysics of morals, the other member of the division of practical philosophy as a whole" (MM, 6:217 [1797]/CEPP:372), as well as to a "practical anthropology" that constitutes "the empirical part" of ethics (G, 4:388/CEPP:44; cf. AF, 25:471–2/CELA:49; MoC, 27:244 [1770s]/CELE:42, MoM1, 27:1398 [1782]). However, the lectures on anthropology do not contain any detailed discussions of practical or moral anthropology, and the few references to "practical" anthropology in the lectures do not exclusively refer to ethics. A typical example here is the following remark from *Mrongovius*: "the practical part of anthropology is the one that teaches us how human beings are constituted in their voluntary actions" (AM, 25:1367/CELA:465; cf. Me, 25:855/CELA:291;

AM, 25:1210/CELA:344). This plain textual fact has led some commentators to conclude that "'pragmatic anthropology' is therefore not the discipline of practical anthropology, variously described by Kant, that was supposed to function as a complement to pure moral philosophy" (Brandt, Kain, & Fisher 2003, 92). But others have argued that there are nevertheless multiple moral messages in the lectures on anthropology, messages that when taken together entitle us to conclude "that we do find a distinctively *moral* anthropology within Kant's anthropology lectures" (Louden 2003, 66–7). Perhaps the strongest moral message occurs in the concluding section of most versions of the lectures, where Kant discusses the moral destiny of the human species – a destiny that culminates in the realization of our predisposition toward "cosmopolitical unity" (A, 7:333/CEAHE:429; cf. AF, 25:696/CELA:229; AM, 25:1429/CELA:509; for discussion, see Louden 2014, 211–29).

A second contested point concerns transcendental anthropology. We have seen already that the strong teleological and normative dimensions in these lectures call into question Kant's confident pronouncement that his anthropology is simply a "science" based on "observation and experience" (AC, 25:7/CELA:15). But does Kantian anthropology also exceed empirical boundaries in a more robust sense by explicitly addressing the conditions of possible experience? In one of his *Reflexionen zur Anthropologie*, Kant refers to the need for "the self-knowledge of understanding and reason. *Anthropologia transcendentalis*" (R903, 15:395 [1776–8]). And in several texts, he implies that anthropology is somehow able to answer all of philosophy's questions, on the ground that every philosophical question ultimately refers back to the question, "What is the human being?" (see LJ, 9:25 [1800]/CELL:538; C, 11:429 [May 4, 1793]/CEC:458; ML2, 28:533–4 [1790–1]/CELM:301). However, neither the lectures on anthropology nor *Anthropology from a Pragmatic Point of View* equate anthropology with philosophy in this bold manner – they do not argue that all philosophical questions are questions about human beings. But this still leaves open the possibility that a transcendental anthropology exists outside of Kant's anthropology texts – e.g., in the *Critique of Pure Reason* and other works of critical philosophy.

Kant's lectures on anthropology challenge the received account of his philosophy in a variety of ways. But in restoring the rightful place of empirical and pragmatic concerns within his project, they also serve as a much-needed corrective.

Related terms: **Lectures on Metaphysics**, ***Physical Geography***, **Anthropology**, **Geography**

Robert B. Louden

Lectures on Ethics Kant lectured on moral philosophy fairly regularly over the course of his long, forty-year teaching career. Considering the variety of different titles such as "Practical Philosophy," "Ethics," and "Universal Practical Philosophy and Ethics," we have evidence that Kant offered a course on moral philosophy in at least twenty-eight different semesters (of these, we can prove that nineteen actually took place; nine others were advertised, and there is good reason to think that they took place – see Arnoldt 1909). This means that Kant offered a course on ethics in approximately one out of every three semesters he taught. The student notes from these lectures have proved invaluable resources for gaining insight into Kant's intellectual development, his opinion on issues not covered extensively in the published works, and his character as a university instructor, among many other things. From his lectures on ethics, twenty-three distinct sets of notes are thought to have existed at any one point in time, but many of these have since been lost or destroyed (Naragon 2006). Only fourteen sets of notes still exist,

either as an original, a copy, a published version of a subsequently lost manuscript, or just a collection of fragments (Naragon 2006). But each of these is not a unique, distinct set of notes. For example: of the twenty-three sets of known notes, thirteen of them belong to the same group in the sense that they are thought to all be copies of one original set. In the end, we possess only five distinct sets of notes from Kant's lectures on ethics, stemming from various periods of his life: *Herder* (1760s), *Kaehler/Collins* (1770s), *Powalski* (1782/3), *Mrongovius* (1784/5), and *Vigilantius* (1790s). In what follows, each of these sets of notes will be given their own brief discussion.

Before turning to the notes directly, it is important to note that Kant used the same two textbooks in all of his courses on moral philosophy (Bacin 2015), namely Alexander Gottlieb Baumgarten's *Initia philosophiae practicae primae* (*Elements of First Practical Philosophy*, 1760 – a reprint can be found in Ak. 19:5–91) and *Ethica philosophica* (*Philosophical Ethics*, 1740 – a reprint of the second [1751] and third [1763] editions can be found in Ak. 27:733–1015). These texts are important for understanding the student notes because they provide the outline for the topics covered in Kant's lectures. In general, Kant first discusses the topics of the *Initia*, which concerns foundational issues in practical philosophy, before moving on to the *Ethica*, which gives a more detailed treatment of ethical duties (see Bacin 2015). Kant often refers to an "author" in the students notes, which almost always refers to Baumgarten. Indeed, the notes can be considered as a commentary on Baumgarten's textbooks, and readers should note that Kant is at times not explaining his own position, but rather that of the "author." At the very least, it should be kept in mind that the student notes often use Baumgarten as a springboard for the discussions that take place.

***Practical Philosophy Herder* (MoH, 27:3–89/CELE:1–36)**

Johann Gottfried Herder was a student in Königsberg between 1762 and 1764 (see Irmscher 1964, 7ff.), and his student notes from one of Kant's courses on ethics during this period (it is unclear which) have survived. One must use these notes very carefully; as J. B. Schneewind notes, "Partly because he may have allowed his own thoughts to interpret Kant's, Herder's notes are not altogether reliable. He worked them over at home, and he may have put words into Kant's mouth" (CELE:xiv). Gerhard Lehmann states further that "Herder – much too independent to be a mere 'copier' – gives his particular diction and indeed also intellectual reshaping to everything that was not immediately taken down in the lecture which is to say is noted in key words" (Ak. 28:1353). More specifically, Lehmann claims, "we do not have the guarantee that the examples, possibly even the justifications, provided by him always originate from Kant" (Ak. 28:1354). Lehmann reassures us that "[n]othing is dispensable from Herder's records and transcriptions, not only because for this time (1762–4) aside from his published works (2:165–301) only few reflections . . . are available, rather also because Herder's level is incomparably higher than that of other lecture participants" (Ak. 28:1354–5). The Herder notes are therefore a double-edged sword: on the one hand, Herder was a great thinker in his own right, so what he might have copied down in Kant's lectures promises to be particularly illuminating, but on the other hand, because he was such a creative and independent thinker, it is very uncertain how much Kant we find in the notes, as opposed to what might be Herder's own thoughts.

As noted above, the Herder notes are especially valuable because they give us insight into a very early period in Kant's intellectual development, one about which we have very little other material. For example, these notes give us some insight into the way in which Kant conceives of

moral motivation at this early stage in his development. Kant does not yet hold his mature view of respect as the moral motive; rather, he interestingly suggests that religion has a place in our being properly morally motivated (Frierson 2015). Indeed, there are many discussions of God and religion throughout these notes (e.g., MoH, 27:17–23 [1762–4]/CELE:10–12). Kant also seems to suggest a role for feeling in moral motivation, as his discussions of moral feeling in these notes indicate (MoH, 27:4–5, 16/CELE:3–4, 9–10), although it should be noted that Kant's conception of moral feeling continues to evolve over the course of his development. These notes also contain a discussion of religious tolerance and a distinction between moral and civil toleration (MoH, 27:73–8/CELE:32–6). Other interesting topics include Kant's argument for the existence of a disinterested feeling of concern for others (MoH, 27:3–4, 74/CELE:3–4, 33), as well as his discussion of love (MoH, 27:25ff./CELE:12ff.; MoH, 27:54ff./CELE:24ff.; Grenberg 2015), the sexual impulse (MoH, 27:48–50/CELE:22–4), and his definitions of various morally relevant concepts such as indifference (MoH, 27:54/CELE:24–5), compassion (MoH, 27:58/CELE:25), lying (MoH, 27:59/CELE:25–6), and the feeling of shame (MoH, 27:60/CELE:26–7). Readers of the Herder notes in the Cambridge Edition translation should note that this translation is incomplete and has left large parts of the original as printed in the Academy edition untranslated. (For more on these notes see Frierson 2015; Grenberg 2015; Irmscher 1964.)

***Moral Philosophy Kaehler/Collins* (Stark 2004/Ak. 27:243–471/CELE:37–222)**

The second distinct set of notes stems from the 1770s, another period in Kant's intellectual development about which we know very little. We know so little about this period because Kant published almost nothing, and it is referred to as Kant's "silent decade" as a result. The student notes from this period are therefore extremely important for gaining insight into what sorts of changes were going through Kant's mind *after* his so called "Great Light" or "Platonic Turn" of the late 1760s (see Kuehn 1995) and during the lead-up to the publication of the first *Critique* in 1781. As mentioned above, there are thirteen distinct sets of notes from this period that stem from the same original. The Academy edition reprints a set of notes found in 1967 and authored by Georg Ludwig Collins[1] (see Menzer 1991). The Collins notes form the basis of Peter Heath's English translation in the Cambridge Edition of Kant's *Lectures on Ethics*. Even more recently, however, an additional set of notes has been discovered bearing the name of Johann Friedrich Kaehler (see Stark 2004, 371ff.). Kaehler matriculated at the Albertina University in Königsberg on April 10, 1772, and we have a record indicating that he attended Kant's lectures on metaphysics, moral philosophy, and anthropology in the winter semester of 1777/8 (Stark 1999, 75). The Kaehler notes are particularly important because, as Werner Stark has argued, they seem to be the best set from the group of thirteen for a variety of reasons (see Stark 1999 and Naragon 2006). Kaehler is thus the most reliable set to use when trying to gain a picture of Kant's thought during the 1770s. Some argue that it is still permissible to use Collins, and therefore the Heath translation as well (Schneewind 2001), but there seems to be no disputing the fact that one should use Kaehler, if at all possible.

Among the important topics in these notes is Kaehler's discussion of the principle of morality (see Stark 2004, 20ff.), which is still in an underdeveloped form and not yet dubbed the categorical imperative. In these notes, we also find the important distinction between the principle of adjudication and execution (e.g., Stark 2004, 21, 40), a distinction that is profoundly important for Kant's mature understanding of the relationship between moral judgment and

moral motivation. At this point in his development, Kant had still not discovered his doctrine of respect as the moral motive, nor does he claim that moral motivation has its source in reason. In fact, in these lecture notes, Kant does not even make a clear distinction between reason and the understanding (cf. e.g., Stark 2004, 27 and 64). However, the theme of the relationship between intellect and feeling is still present throughout the notes. We also find familiar discussions of necessitation (Stark 2004, 27ff.) and a distinction between kinds of imperatives (Stark 2004, 28). Kaehler also discusses duties to oneself and duties to others, a distinction we find again later in the *Metaphysics of Morals*, although in Kaehler there is no mention of perfect and imperfect duties. Other important topics of note are Kaehler's construal of the duty of truthfulness as one to others, not to oneself (Stark 2004, 323), as well as his discussion of the highest good (Stark 2004, 9ff.), which makes an interesting point of comparison to Kant's discussion of the good will in the *Groundwork*. Noteworthy also is the section on "imputation" (K, 87–103). Something we find in Kaehler that is not in the published works is a brief discussion of the history of ethics (Stark 2004, 9–20). (For more on these notes specifically, see Kuehn 2015; Denis 2015; Baxley 2015; Grenberg 2015.)

***Practical Philosophy Powalski* (Ak. 27:93–235)**

Gottlieb Bernhard Powalski's lecture notes on practical philosophy are not easily dated, and they may represent a compilation from different sets of student notes. They seem to have been procured by Powalski after his time as a student at Königsberg in the late 1770s, when he was already rector in Mewe in West Prussia, and they in all likelihood represent Kant's moral thought around 1782–3, during a curiously ambivalent period in the development of Kant's moral theory. The *Critique of Pure Reason*, which contains his system of transcendental idealism with all its implications for human free will, had already been published. But Kant was not yet working on his mould-breaking publication on the ethics of autonomy, the *Groundwork of the Metaphysics of Morals.*

Still, much in Powalski will be familiar to readers of the *Groundwork*, e.g., Kant's overall theory of value. Goodness in general is equated with universal rational approval. Only the good will is absolutely good. Happiness is good only if the subject is worthy of it (see MoP, 27:134 [1782–3]). Powalski is familiar with the distinction between action from duty and action from inclination that merely coincides with duty (e.g., MoP, 27:225). Only the former is morally good. Accordingly, Powalski repeatedly emphasizes the need for a special moral incentive (e.g., MoP, 27:166). But in sharp contrast to the *Groundwork*, we are not told what it is, how it arises, or how it is meant to operate. The incentive of "respect for the law" is absent. In fact, Powalski's Kant seems to be thinking mostly of concrete moral laws (e.g., the prohibition of disloyalty or breach of trust, cf. MoP, 27:145) rather than about an all-powerful single moral principle. We only occasionally catch a glimpse of a formal law on its way to being the supreme principle of morality, e.g., in the guise of the thesis that it is not "right" to let those in need perish because "it cannot be made a universal rule" (MoP, 27:141).

Moreover, as in Kaehler/Collins, there is no indication in Powalski that moral principles derive their authority from the autonomy of the will. God is still the legislator of moral laws. He does not devise their content, which is grounded in pure reason, but he makes an objective law obligatory by providing the incentive structure that enables agents to act morally. Without the hope that moral purity will be rewarded, moral judgment would be motivationally inert, and

moral rules would deserve "approval and applause" but not obligate us (MoP, 27:146). Radical selflessness is dismissed as "fantastical" (MoP, 27:165).

Kant thus separates the laws of moral assessment from the mechanism that enables us to act accordingly. As in Kaehler/Collins, the principle of adjudication is distinct from the principle of execution. Much later, in the *Metaphysics of Morals* of 1797, he famously distinguishes between the adjudicative and elective functions of the will: between *Wille* and *Willkür* (MM, 6:226 [1797]/CEPP:380). But he did not draw this distinction in response to Carl Leonhard Reinhold's challenge in the 1790s. It is there in Powalski's manuscript: we have "a twofold will": first, "a will of the understanding, necessitated by many practical laws," and secondly, "an animal will, and there we are not, it is true, necessitated by stimuli, but we are still impelled by them" (MoP, 27:123). The human will is internally divided: "*Willkür*," Powalski tells us, "is distinct from *Wille*. *Willkür* is the kind of will that is practical, whereas *Wille* is not practical" (MoP, 27:140). There is not much literature on Powalski's notes. There is no English translation.

***Moral Philosophy Mrongovius* (Ak. 29:597–642/CELE:223–48)**

Krzysztof Celestyn Mrongowiusz (Latinized: Mrongovius) was a student at Königsberg from 1782 to 1790. The notes were taken by him in class in the winter semester of 1784/5 (though the extant notebook appears to be an attempt to prepare a clean copy of rougher notes now lost). What makes the notes so special is that they show us an author who is eager to present and defend his new ethical theory in class. Mrongovius's manuscript often reads like a commentary on central themes of the *Groundwork*: the good will, hypothetical and categorical imperatives, and the brand-new notion of autonomy within a kingdom of ends. But his notebook also touches on many topics that reappear, if at all, only much later in Kant's published works, e.g., reflections on ancient philosophy, on religion, and on the highest good, as well as his legal philosophy and his theory of punishment.

On the note of goodness, Mrongovius tells us that the first sentence of the *Groundwork* – which stresses the singular status of good willing – is intended as the response of common human reason to the ancient ethical question of what is the highest good, construed as the problem of the *supreme* good (MoM2, 29:599 [1785]/CELE:227). The principle of such singularly good actions is the categorical imperative (MoM2, 29:607/CELE:231). Also, what makes them special is that in them, goodness is self-contained and independent of any external ends or purposes (MoM2, 29:610/CELE:233). (This latter point is much clearer in Mrongovius's notes than in the published *Groundwork*.) At the same time, the notes emphasise that the supreme good (morality) is not the *whole* good, because something genuinely good can be added to it to constitute the highest good in another sense: the happiness of the agent, insofar as he is worthy of it (MoM2, 29:599/CELE:227; cf. CPrR, 5:110 [1788]/CEPP:228).

Mrongovius explains the workings of the categorical imperative as a formal principle. The manuscript contains a full account of the two ways an immoral will can be at odds with itself, commonly called "contradiction in conception" and "contradiction in the will," as well as instructive discussion of examples of immoral maxims that fail the test: one of theft and one of loveless selfishness (MoM2, 29:608–9/CELE:231–3). The authority of moral imperatives is traced back to the autonomy of the human will. Human beings are not "guided by nature"; they do not "receive" the laws they act on because they are not determined by their inclinations (MoM2, 29:630). The principle of morality is, rather, the "autonomy of the

will in that the will can view itself as self-legislating in all actions." As in the *Groundwork*, this leads to the idea of a "kingdom of rational beings whose purpose is a universal system of ends" (MoM2, 29:629/CELE:246). The laws of morality are grounded in pure reason, but they need to be legislated because to be obligated, the will needs to be subject to "the will of another," a legislator, who is no longer God: this is "not the will of another being; but rather our own will, in so far as we make it universal and consider it as a universal rule" (MoM2, 29:627/CELE:244). It is therefore curious that, if Mrongovius's notes are to be believed, Kant was prepared to acknowledge a second layer of duties that in content concern human beings, oneself as well as others, but are still formally due to additional divine legislation and owed to a God who ensures that all is well (MoM2, 29:633). The prospect of divine rewards does not motivate; but it is still needed as confirmation of the "correctness and truth" of very demanding moral laws (MoM2, 29:637). The Academy text of Mrongovius's notes is riddled with problems, and the Cambridge Edition translation is incomplete. (For a detailed discussion of these notes, see Timmermann 2015.)

***Metaphysics of Morals Vigilantius* (Ak. 27:479–732/CELE:249–452)**

Johann Friedrich Vigilantius, a lawyer and a friend of Kant's, audited his lectures in his mid thirties. His notes – taken in the winter semester of 1793/4 – are unusual in that they record lectures that explicitly concern Kant's long-standing project of a metaphysics of morals. References to Baumgarten's textbooks are much less prominent than in the lectures represented in, e.g., the Kaehler/Collins tradition. In particular, Vigilantius discusses the principle of both the doctrine of right and the doctrine of virtue, much like the book that appeared a few years later under the title of *The Metaphysics of Morals*. Indeed, Vigilantius's manuscript often sheds light on questions left open by the published work.

The lecture notes introduce the subject by distinguishing, in the customary manner, the laws of nature from the laws of freedom. They associate the subject of a metaphysics of morals with the study of the latter (MoV, 27:479–81 [1793–4]/CELE:251–3), before turning to the theory of the highest good as Kant found it in the ancients and to his general theory of imperatives and duty, the necessitation of the will, means and ends, and virtue. The categorical imperative is stated as follows: "You ought to act according to that maxim which qualifies for universal legislation, i.e., you ought to act in such a way as to make the maxim of your action *a universal law*" (MoV, 27:495–6/CELE:263–4). It is illustrated in the usual way by examples of honesty and beneficence, and morality is sharply distinguished from the doctrine of happiness. Morality is grounded in autonomy (MoV, 27:499/CELE:266). Transcendental idealism is adduced to explain, up to a point, how a categorical imperative is possible, and how free human actions are different in kind from mere physical events (being murdered from being killed by a falling roof tile, MoV, 27:502/CELE:268). We have – indirect, inferential – access to the realm of freedom through cognition of moral laws (MoV, 27:506–7/CELE:271–2).

Vigilantius then turns to discussing various types of obligations as well as the potential danger of a conflict or collision of obligations. The latter topic is discussed in much more detail than in the published *Metaphysics of Morals* (MoV, 27:508–9/CELE:273–4; and, in particular, MoV, 27:537–8/CELE:296–7; also MoV, 27:493, 558/CELE:261, 313; cf. MM, 6:224/CEPP:378–9). There can be no conflict of duties or obligations. Perfect duties curtail imperfect duties. And we learn about several examples in which insufficient "grounds" of obligation – which exist only in the sphere of imperfect or ethical duty – are vanquished by more stringent grounds or matters of

strict obligation (e.g., charitable obligation generally loses out against the filial duty to help one's parents in need). What is striking about the realm of perfect duties, to oneself and others, is that they are, by and large, equated with duties of right. There are therefore nonenforceable duties of right to humanity in one's own person, duties that are not duties of virtue and that do not admit of exceptions or latitude (cf. MoV, 27:580, 586–7/CELE:331, 335–6). Kant apparently even went so far as to say that "duties of right to oneself are the highest duties of all" (MoV, 27:604/CELE:350).

This cannot be the place to discuss the substance of the Vigilantius lectures in detail, but the following passages are particularly noteworthy: Kant's repeated engagement with Schiller's criticisms, much along the lines of the well-known footnote in the *Religion* (Rel, 6:23n. [1793]/CERRT:72–3n.; cf. MoV, 27:488–91, 624–5, 707–8/CELE:258–60, 366–7, 432); his theory of conscience (MoV, 27:572–6, 613–20/CELE:324–6, 357–63); extended discussions of money and avarice (MoV, 27:658–62/CELE:394–7) as well as honour and ambition, which still places the Ulpian formula of *honeste vive* in the ethical sphere (MoV, 27:664–8/CELE:398–402; cf. MoV, 27:527/CELE:288–9); several attacks on what Kant takes to be Aristotle's doctrine of the mean (MoV, 27:611–13, 648, 654, 660–2/CELE:356–7, 386, 390, 395–7); his views on sex and marriage (MoV, 27:637–42/CELE:377–81); an examination – often classical in spirit – of the notions of contentment and happiness, which includes the recommendation not to indulge desires that are not strictly necessary (MoV, 27:643–51/CELE:382–8); an extensive exploration of the topic of friendship (MoV, 27:675–86/CELE:497–515); an analysis of lying, fraud and insincerity (MoV, 27:700–3/CELE:426–9); and, at last, a fresh Kantian account of religion and our moral relation to God (MoV, 27:712–32/CELE:436–52). For further discussion of the Vigilantius notes, see Louden (2015).

Related terms: ***Groundwork of the Metaphysics of Morals***, ***Metaphysics of Morals***, **Reflections on Ethics**, **Morality**

Note

1. Many scholars have made the mistake of thinking that Collins's notes date from the mid 1780s rather than the 1770s. This is because these notes contain the year associated with when the copy was made rather than the year when the original was produced and on which the copy was based. Collins attended Albertina University in 1784, and his notes contain the same date. However, the notes that Collins allegedly used in 1784 are a copy of a set of notes based on a much earlier course of lectures. All the notes belonging to the group of thirteen are similar for this same reason. Readers should keep this in mind if they notice the *Collins* (or even Kaehler) notes incorrectly described as being from the 1780s.

Jens Timmermann and Michael Walschots

Lectures on Geography Upon qualifying as *Magister* in the Albertina (the University of Königsberg) in 1755, Immanuel Kant promptly obtained permission to give lectures as a *Privatdozent*. His first lectures, in the summer of 1756, included "natural science" (i.e., physics), mathematics, logic, and metaphysics (TW, 1:489–503 [1756]/CENS:374–85), but those headings contained material that one now would probably call "physical geography," especially as the young Kant appears to have spent most of his scholarly effort considering and writing on topics in natural history (see, e.g., "The Question, Whether the Earth is Ageing,

Considered from a Physical Point of View," QWEA, 1:193–213 [1754]/CENS:165–81; *Universal Natural History and Theory of the Heavens*, UNH, 1:215–368 [1755]/CENS:182–308; and "On the Causes of Earthquakes on the Occasion of the Calamity that Befell the Western Countries of Europe towards the End of Last Year," OCE, 1:417–27 [1756]/CENS:327–36, prompted by the great Lisbon earthquake of 1755). He was especially concerned to reconcile natural phenomena with Newtonian mechanistic principles.

However that may be, for his second summer lectures (1757), he advertised (PAG) the course in physical geography that he thereafter continued to offer up to the end of his lecturing career in 1796 – some forty-six (Louden 2000) to forty-nine (Stark 2011) times, more often than any subjects except logic and metaphysics, the subjects of his eventual professorship. To understand the role of Kant's lectures on geography in the production and transmission of knowledge in the second half of the eighteenth century, and to appreciate the enduring significance of his lectures (or lack of it), it is necessary to consider the organization and production of knowledge about Earth in c. 1750.

Such knowledge was in those times pursued in the intellectual circles of Europe under four broad subjects. *Mineralogy* involved the classification of earth materials, including fossils. It entailed the collection of specimens in the field and examination in the study. While fossils were well known to be the remains of animals and plants, their implications for earth history and for biological evolution were not yet understood. The larger features of the landscape (mountains, valleys, waterways) that could not be collected and that did not easily lend themselves to Linnaean-style schemes of classification were the province of *geography* – specifically of "physical geography." This was a subject built on fieldwork and on mapmaking, hence of spatial distribution and spatial relations. Like mineralogy, it encompassed a wider range of phenomena than today, extending to human populations and their cultural features, but the systematic observation of society was relatively little developed, and physical geography *sensu stricto* dominated the discipline.

Geognosy (geology today) encompassed the third dimension of earth space. It recorded the structure of the rocks beneath Earth's surface; again, a subject of field activity. The mining industry – most highly developed in the German states – was its main driver. The sequential order of the rocks was observed as an aid to finding ore-bearing rocks. Sequence carried the first hint of a history of Earth, but in the eighteenth century, that hint did not extend, within geognosy, to any systematic appreciation of earth history. History was, however, the focus of the last major subject, *Earth physics*. This subject (not equivalent to modern geophysics) was concerned with seeking regularities amongst the phenomena of the three foregoing descriptive subjects with a view to determining their causes. This was mainly speculative work, and in a world publicly constrained by a biblical timescale, it largely was restricted to considering the proximate causes of local features. But questions of causes immediately gave rise to recognition that Earth must have a history, leading to attempts to develop a comprehensive Earth history or "theory of the Earth."

The first three of these subjects fell comfortably within the realm of "natural history" – the description of nature. This was the province of naturalists. But the fourth, Earth physics, fell within the province of "natural philosophy." Natural philosophy encompassed all of what we would regard as the causal science of external nature. It also included mathematics, which emphasizes the deductive nature of the exercise. Accordingly, natural philosophy was the province of philosophers and was regarded as part of metaphysics (in the eighteenth century, both

philosophy and metaphysics encompassed far more than they do today). These circumstances go far toward explaining Kant's posture in relation to natural history and natural philosophy.

Kant's lectures, presented to students in their first year, focused on physical geography but also included sections on mineralogy (and also on the other two classifiable "kingdoms of nature," plants and animals) and his own speculations on natural history and Earth physics (see UNH). But for all that they included his own conclusions on topics that he had investigated, the lectures mainly constituted an organized compendium of facts as then perceived and reported by those who conducted and reported the fieldwork. Such compendia were the standard fare of academic geography in those days, serially compiled from travelers' reports, from navigators' and surveyors' maps, and from earlier compendia. The archetype was the *Geographia generalis* of Bernhard Varenius (1622–50), once a student in Königsberg. Kant was, then, a "formalizer" of geography, not a primary investigator. Apart from the fruits of his own analyses of various geophysical phenomena, also based on the observations of others, his lectures were not original. While standards of citation in the eighteenth century were often not observed, Kant did acknowledge a wide range of sources, including, for example, Aristotle and Strabo, Varenius, Buffon, J. F. Gmelin (a German naturalist), and T. O. Bergman (a Swedish mineralogist and chemist) (Withers 2011). Other evident influences included the seventeenth-century theological cosmologists, whose work culminated in that of John Woodward, published in a German translation in 1744. Most notable, perhaps, was the work of A. F. Büsching, a Göttingen geographer (in Kant's time, Göttingen was the most active center of geographical scholarship in the German realm), whose *Neue Erdbeschribung* appeared in eleven volumes between 1754 and 1792. Its organization bears a strong resemblance to Kant's, and it was cited by Kant. Unlike Kant, Büsching was a traveler as well as a compiler. Amongst geographically expert travelers, Kant cited Peter Simon Pallas, James Cook, and Johann and Georg Forster. He also gained further insights into foreign places by questioning the merchants and traders in his port city.

Why did Kant choose to lecture on geography? Apart from his early interest in natural history, and its comfortable position in the eighteenth century in a faculty of philosophy, it is possible that Kant considered that, as a set of elementary lectures intended for incoming students, natural history would be more approachable than abstract philosophy. Certainly, he regarded it as an essential preparation for studies in natural philosophy. Beyond that, at the outset of his career, it probably seemed like a shrewd choice to attract paying customers; the course was enduringly popular.

The lectures and the *Physische Geographie* (PG) also represent a more fundamental aspect of Kant's thought, expressed in the Introduction to *Physical Geography*. His theory of knowledge distinguished "inner knowledge" or pure reason and "outer knowledge" or empirically grounded reason. (The outlines of this division of knowledge are clearly presented in the *Encyclopédie* and go back at least as far as Descartes; hence they were by no means original.) Kant divided empirical knowledge according to the dimensions of our normal perception – into spatial knowledge and temporal knowledge. The former he regarded as the province of geography, the latter, history. Hence, he claimed that geography is purely a study of space and spatial variation, with no significant temporal dimension. But he recognized that this division could lead to problems, for he acknowledged that, whilst geography provides the ground for the enactment of history, history furnishes the explanation for contemporary geography. Consequently, he realized that a properly drawn history of nature is the *explanans*

of geography. Kant also emphasized knowledge as a systemic construct. To make sense, the objects of our reasoning or of our perception must fit into a larger coherent framework. Hence, a concept of the entire world would be the framework for more local geographies, while geography itself would be the systemic framework within which one contextualizes everyday knowledge of the world.

The circumstances described above place Kant's lectures on physical geography squarely in the mainstream of learned discourse about the world in the mid eighteenth century. They also make clear that they were by no means a novel undertaking. But his emphasis on the fundamental position of geography in the edifice of knowledge – the repository of our "outer" or empirical knowledge of the world – and the importance of geographical knowledge as the framework to make everyday sense of the world around us – were important departures (though the latter was, in a sense, amply prefigured by the practical importance accorded, at the time, to geographical knowledge). So was his attempt to avoid speculative content, particularly of a providential kind, even though many of the contemporary "facts" that he reported were indeed fanciful. Kant apparently maintained the outline and general format of his lecture course right to the end. But the approach to the production of geography, and with it, all of earth science, changed dramatically through the years during which Kant delivered his lectures. By 1800, there was much increased emphasis on systematic exploration of the world and definitive reporting by those trained individuals who made the original observations: the outlines of the modern approach to geography and the definition of more specialized fields of study (e.g., geology) were beginning to appear. The organization and content of Kant's lectures were already substantially outdated.

Related terms: ***Physical Geography***, **"Plan and Announcement of a Series of Lectures on Physical Geography," Geography** *Michael Church*

Lectures on Mathematics (Ak. 29:49–66) On the best reconstruction available, Kant gave lectures on pure and applied mathematics for at least fifteen semesters in his first eight years of teaching at the University of Königsberg, beginning in 1755 and ending in the summer of 1763. We have no record of him teaching mathematics after that date. He most likely taught pure mathematics in the winter semester and applied mathematics in the summer semester. The pure mathematics course covered arithmetic, geometry, and trigonometry, while the applied course covered topics such as mechanics, hydrostatics, hydraulics, and aerometry; in private lessons for military officers, he also taught fortification and perhaps even pyrotechnics. We know that Kant at least sometimes based his lectures on the 1749 edition of Wolff's *Auszug aus den Anfangsgründe aller mathematischen Wissenschaften*, although he may have also used the 1750 edition of Wolff's *Anfangsgründe aller mathematischen Wissenschaften*.

Unfortunately, we only have one set of lecture notes on mathematics, taken by Herder in 1762 or 1763 (*Mathematik Herder*, 29:49–66). Moreover, while it is quite possible and perhaps even likely that the notes are of Kant's lectures, it is not certain. Much later, Herder claimed to have attended all of Kant's lectures while he was in Königsberg, and a friend stated explicitly that Herder attended Kant's lectures on mathematics. On the other hand, it was also reported that Herder attended the mathematics course taught by another professor, and it is also possible that they are notes of the lectures of yet another professor who taught mathematics. Even assuming they are notes of Kant's lectures, the fact that they date from 1762–3 means that they would at best shed light on Kant's views during this pre-Critical period.

In any case, Herder's lecture notes are quite meager; they take up a scant eighteen pages in the Academy edition, most of it in outline form. Moreover, there is considerable overlap in what we have, which comprises two manuscripts. The first manuscript contains two parts, the first a preliminary review of mathematics in general and of arithmetic (three pages) and the second a more extensive discussion of arithmetic (seven pages), while the second manuscript only contains a somewhat more extensive preliminary review of mathematics (eight pages) that covers mathematics in general, arithmetic, ratios and proportions, and geometry. The preliminary remarks in the two manuscripts are both very general; they do not correspond that closely to each other, so they seem to have been taken from different lectures. The second part of the first manuscript, devoted to arithmetic, includes references to paragraph numbers in Wolff's *Auszug*, but it covers only about forty percent of Wolff's treatment, up to an explanation of how to carry out long division.

The preliminary reviews give a definition of mathematics that was common at the time: the science of measuring the magnitude of things or of measuring magnitudes. The term "magnitude" is used both for that which is measured and for the result of measurement. It includes no discussion of negative magnitudes, despite the fact that Kant highlighted their importance in an essay on negative magnitudes written in 1763. The primary notion of number is clearly whole number; it is defined as the distinct expression of a whole from many things of the same kind and as the distinct expression of the number of times a unit is contained in a thing. The discussion of ratios includes both arithmetical and geometrical ratios, but states that the geometrical are the only true ratios. Both numbers and ratios are called magnitudes.

The second part of the first manuscript on arithmetic departs from Wolff's *Auszug* in providing proofs of various principles, such as "equals added to equals yields equal sums," the proof of which appeals to substitution of equals. Wolff's *Auszug* includes as a problem or task: add two or more numbers. Wolff includes a proof of the method that appeals to the principle that the whole is equal to its parts taken together: all the parts of both summands make up the sum. It is noteworthy that the lecture notes give a quite different sort of proof in proving an example of addition: $8 + 4 = 12$. The lecture notes proof appeals to the definition of a number (other than 1) as one greater than its predecessor, e.g., $4 = 3 + 1$, and to substitution, in the manner recommended by Leibniz. If these are indeed notes from Kant's lectures, they show that he went out of his way to provide a proof of addition that appears to be what he would later classify as analytic and would therefore come to reject.[1]

Related terms: **Magnitude**, **Mathematics**

Note

1. Details concerning Kant's lectures and the Herder lecture notes in particular rely on Steve Naragon's excellent website, Kant in the Classroom, http://users.manchester.edu/FacStaff/SSNaragon/Kant/home.

Daniel Sutherland

Lectures on Metaphysics (Ak. 28:5–931, 29:747–1040 / Cambridge Edition, *Lectures on Metaphysics*) The notes from Kant's lectures on metaphysics are an invaluable resource for understanding Kant's published works. They provide a decades-long philosophical context for his writings, a forum in which Kant directly confronts many ideas and problems discussed in his day that he left unaddressed in his writings, and all this in a relatively accessible manner – he

was lecturing, after all, to college students. The thirty-year span of these notes also offers an excellent survey of Kant's intellectual development. They are, in short, an invaluable study tool, although we need to be clear about what they are and are not – namely, they are not Kant's own lecture notes, but rather the work of students writing them down in class with varying degrees of completeness and understanding. Many different students were taking notes, especially after 1770, and the vagaries and accidents of time have left us material from thirteen of these sets.

The student notes are of interest insofar as they give us insight into what Kant actually said in the lectures. It would be even more useful to have Kant's own lecture notes, and it turns out that we actually have something like that in the *Holstein-Beck* notes for the physical geography lectures (which is a direct copy of his own notes) (PGH, 26:1–320 [1757–9]), and in a more edited fashion in Kant's published *Anthropology from a Pragmatic Point of View* for the anthropology lectures (A, 7:177–333 [1798]/CEAHE:227–429). But the closest that we have of this for the metaphysics lectures are Kant's various "Reflections" published in volumes 17 and 18 of the Academy edition. Not all of those reflections concern his lecturing activity, of course, but many do, primarily those written in the textbook from which he lectured – his fourth edition copy of A. G. Baumgarten's *Metaphysica* (1757) that was bound with interleaved blank sheets for receiving such notes. Apart from the occasional instance where a *Reflexion* appears in a set of student notes, however, we should assume that Kant did not read from a prepared text while lecturing; all of the accounts indicate that he spoke freely, using the textbook and his notes merely as points of occasional reference. And so, while the *Reflexionen* are an excellent resource for understanding the lectures (and his published writings), they are for the most part quite fragmentary and certainly give us nothing of the scope or continuity that the student notes provide.

These student notes are an imperfect record of what Kant actually said, but they are the best that we have, and they present a compelling account. In what follows, I will briefly discuss (1) the available notes on metaphysics, (2) the metaphysics lectures being given at Königsberg, (3) the order of Kant's lectures and their relation to the Baumgarten text, and (4) how the metaphysics lectures are related to certain other of his lectures.

Overview of the notes

We know of seventeen sets of notes from Kant's metaphysics lectures, with thirteen available at least in part. Of these thirteen, three (*Pölitz 1*, *Korff*, *Rosenhagen*) appear to be copies of a common set of notes; *von Schön 3* (unpublished) is a near verbatim fragment of *von Schön 2*; and *Willudovius* (unpublished) exists only as forty scattered lines of text copied out by Adickes in the early twentieth century, thus bringing the effective number of distinct sets of notes down to nine.

Of the nine, three have been preserved almost in their entirety (*Herder*, *Mrongovius*, *Dohna-Wundlacken*) and the other six as large fragments. The lectures of origin range over thirty years, from 1762–4 (*Herder*) to 1794/5 (*Vigilantius*). Nearly all have been published in the Academy edition (vols. 28–9), and a majority have been translated into English (CELM).[1]

The metaphysics notes as published in volumes 28 and 29 of the Academy edition of Kant's collected writings suffer from various editorial and transcriptional problems, some quite serious. Many of these problems are discussed in Naragon (2000) with a more complete account in Naragon (2006), which includes discussion of all the student notes from Kant's lectures. See these two sources especially when using *Herder* and *Mrongovius* for help with the proper ordering of the text.

Table 1 *Available notes from Kant's Lectures on Metaphysics*

Name	Date of lecture	Printed in Ak.	What is extant	Notes on the text
Herder	1762–4	MH, 28:5–55, 137–38, 143–60, 843–931	MS (138 pp.)	Missing end of Cos and beginning of EP
Pölitz 1 group	c. 1777–80	ML1, 28:185–91, 195–350	Fragments in Pölitz, Erdmann, Arnoldt,	Missing most of the Ont
(*Korff*)		ML1, 28:171–91, 1471, 1518–27	Heinze	
(*Rosenhagen*)		ML1, 28:171–91		
Mrongovius	1782/3	MMr, 29:747–940	MS (239 pp.).	Complete, except for a missing section from Ont, and no NT
Volckmann	1784/5	MVo, 28:355–459	Ms (110 pp.)	Prol, Ont, RP and first part of NT
Von Schön 2/3	c.1 789–91	MvS, 28:463–524	MS (94 pp.)	Prol and Ont only
Pölitz 3.2	c. 1790/1	ML2, 28:531–610	MS (55 pp.), fragments in Pölitz, Heinze	Almost no Prol, Cos, very short EP/RP
Königsberg	c. 1791/2	MK2, 28:705–816	Fragments in Arnoldt, Heinze, Schlapp, Kowalewski	Missing most of the Prol, Ont, Cos, EP
Dohna	1792/3	MD, 28:615–702	MS (185 pp.)	Complete
Vigilantius	1794/5	MVi, 28:821–34, 837–8 MVi, 29:945–1040	MS copy (200 pp.)	Prol, Ont; missing nearly all of Cos and NT, and two-thirds of EP and RP

Key: Prol (prolegomena), **Ont** (ontology), **Cos** (cosmology), **EP** (empirical psychology), **RP** (rational psychology), **NT** (natural theology); **Arnoldt** (Emil Arnoldt, "Zur Beurtheilung von Kant's *Kritik der reinen Vernunft* und Kant's *Prolegomena*. No. 4 und No. 5. Characteristik von Kant's Vorlesungen über Metaphysik und möglichst vollständiges Verzeichniss aller von ihm gehaltener oder auch nur angekündigter Vorlesungen," *Altpreußische Monatsschrift* 29 (1892): 400–46, 465–564), **Erdmann** (Benno Erdmann, "Eine unbeachtet gebliebene Quelle zur Entwicklungsgeschichte Kants," *Philosophische Monatshefte* 19 (1883): 129–44; "Mittheilungen über Kant's metaphysischen Standpunkt in der Zeit um 1774," *Philosophische Monatshefte* 20 (1884): 65–97), **Heinze** (Max Heinze, *Vorlesungen Kants über Metaphysik aus drei Semestern*, Leipzig, 1894), **Kowalewski** (Arnold Kowalewski, *Die philosophischen Hauptvorlesungen Immanuel Kants. Nach den aufgefundenen Kollegheften des Grafen Heinrich zu Dohna-Wundlacken*, Munich and Leipzig, 1924), **Pölitz** (Immanuel Kant, *Vorlesungen über Metaphysik*, ed. Karl Pölitz, Erfurt, 1821), **Schlapp** (Otto Schlapp, *Kants Lehre vom Genie und die Entstehung der "Kritik der Urteilskraft,"* Göttingen, 1901).

***Herder* (1762–4)** Johannn Gottfried Herder (1744–1803) wrote these notes, a collection of loose sheets of papers, sets of folded sheets forming signatures of varying length, and passages from two bound notebooks that also include poems and other miscellanea. These notes are grouped into thirteen sets based on similarity of format and content that range in length from one to forty-two pages, for a total of 138 manuscript pages. They are without question the closest to Kant's actual lectures, with some almost certainly written down in the classroom (all

other notes we have are clean copies prepared outside the classroom, and some of these are copies of copies). This is the third longest set of metaphysics notes (after *Mrongovius* and the *Pölitz 1* group). Apart from their importance as our only notes from the 1760s, they include strong discussions on ontology and psychology, and some discussion of each of the four parts of the Baumgarten text. Of all the notes, these hew most closely to Baumgarten (often with the relevant paragraph numbers inserted), and while it is important to be familiar with Baumgarten when using any of the notes, this is especially true with *Herder*, as one will otherwise not recognize when Kant paraphrases Baumgarten, when he silently emends him, and when he adds something altogether new.

***Pölitz 1* group (c. 1777–80)** These three sets of notes (*Pölitz 1*, *Korff*, *Rosenhagen*) appear to share a common ancestor and so are grouped together. *Pölitz 1*, so named because it was published by Pölitz (1821), lacked a prolegomena (what we have comes from *Rosenhagen*); the cosmology, psychology, and natural theology sections were published and the manuscript portion subsequently lost; the ontology section was still available for inspection by Heinze (1894) and Adickes (1926) before being lost during the Second World War. *Korff* was used by Erdmann (1883, 1884), Arnoldt (1892), and Heinze before it was destroyed during the bombing of Königsberg (August 29/30, 1944). *Rosenhagen* was studied by Heinze and then was lost in the bombing of Hamburg (July 1943).

The extant notes are second in length only to *Mrongovius*, and the original notes would have surpassed *Mrongovius* (about three-fourths of the ontology notes are lost). These notes are most valuable for their discussion of empirical and rational psychology and natural theology, and are of special interest as they originate from lectures just prior to the publication of the *Critique of Pure Reason*.

***Mrongovius* (1782/3)** Christoph Coelestin Mrongovius (1764–1855) wrote these notes, which were only recently discovered and published in the Academy edition (1983). They constitute our longest set of extant notes and are fairly complete, except there is no natural theology and the ontology suffers a few gaps. The notes closely parallel *Volckmann*.

***Volckmann* (1784/5)** Johann Wilhelm Volckmann (1766–1836) wrote these notes, which now consist of seven unbound signatures. They are neatly written and form an excellent discussion that often complements the gaps in *Mrongovius*. A number of signatures have gone missing, leaving gaps in the latter part of the ontology, all of the cosmology and empirical psychology, and perhaps the first page of the discussion on rational psychology; a second gap is at the very end of the notes, where the latter half of the natural theology is missing.

***Von Schön* (c. 1789–91)** Heinrich Theodor von Schön (1773–1856), the later president of Prussia, was the author of these notes, which are limited to the prolegomena and ontology.

***Pölitz 3.2* (c. 1790/1)** The (one-page) prolegomena and ontology of these notes were published by Pölitz (1821), and those pages have since gone missing, but the remainder of the manuscript is extant, bound in a volume with a set of notes from Kant's logic lectures. For whatever reason, the notes on cosmology concern only the beginning of that section, and the psychology notes are highly abbreviated (more complete accounts are available in *Königsberg* and *Dohna*). These notes are primarily on ontology, with a somewhat shorter section on natural theology.

***Königsberg* (c. 1791/2)** These notes were studied and copied – by Arnoldt (1892), Heinze (1894), Schlapp (1901), and Kowalewski (1924) – up until the Second World War, when they

were lost during the 1944 bombing of Königsberg. Their original length was comparable to *Mrongovius*, and about forty percent has been preserved in the above publications, primarily material from the rational psychology and natural theology, the latter being our best notes from the 1790s. There are close resemblances to passages in *Dohna*.

***Dohna* (1792/3)** Our most complete – although not the longest – set of notes comes from Count Heinrich Ludwig Adolph zu Dohna-Wundlacken (1777–1843), an aristocrat who likely had the help of a tutor in preparing the notes (he also left notes from Kant's lectures on anthropology, logic, and physical geography). These notes are unique in being divided by the lecture hour, and only rarely have content headings drawn from Baumgarten. Of particular interest is Kant's comment, at the end of the ontology section, that "we have up to now expounded the ontology dogmatically, i.e., without looking to see from where these a priori propositions arise – we now want to treat them critically" (MD, 28:650), followed by a six-page "Critical Treatise of Transcendental Philosophy."

***Vigilantius* (1794/5)** Johann Friedrich Vigilantius (1757–1823) was a nontraditional auditor – he was already serving as Kant's legal advisor and would have been in his mid thirties when he sat in on the lectures (he also took notes from the physical geography, logic, and moral philosophy lectures). The original set of notes was by far the longest of all the known sets, but all that remains now is a copy prepared in 1883 by Rudolf Reicke, and about two-thirds of that copy has been lost.

Metaphysics lectures at Königsberg

Kant lectured on metaphysics during his very first semester as a *Privatdozent* (the winter semester 1755/6), and with few exceptions lectured continuously every semester until his promotion to the chair of logic and metaphysics, which required that he lecture publicly (that is, free of charge to the students) on metaphysics every winter semester and on logic every summer semester. He appears to have given private lectures on metaphysics only twice more (during summer 1771 and winter 1771/2), after which he gave only the annual public lectures on that subject (he continued to give private lectures on other subjects, of course). Our data are not entirely firm, especially for the early years, but it appears that he lectured on metaphysics fifty-three times (second in frequency only to logic, which he gave fifty-six times).

Given Kant's stature in the history of ideas, it is easy to forget that he was just one instructor of many at the university in Königsberg, and that he taught his first fifteen years as an unsalaried lecturer (*Privatdozent*) alongside a fluctuating number of other lecturers, a few associate professors (Hahn, Watson, Buck), and the eight full professors that made up the philosophy faculty (what today might be called the "college of arts and sciences" – only two of which were assigned to lecture on philosophy: the professor of logic and metaphysics and the professor of practical philosophy). There were 250–350 students enrolled at the university at any given time in those years, and while many took courses on logic and metaphysics as part of their preparatory studies for theology, law, or medicine, Kant was by no means the only person offering lectures on metaphysics, and those he gave cost the students 4 *reichsthaler* per semester (the annual living expenses for a student were around 60 *reichsthaler*, so these lecture fees were not trivial). In these early years, Kant was competing with the free public lectures given by the full professor of logic and metaphysics (J. D. Kypke until 1759, and then F. J. Buck until the summer semester of 1770), as well as with the private lectures given by other instructors (Daniel Weymann during 1759–75 and A. W. Wlochatius during 1769–95) and by full professors who lectured privately

on subjects outside their salaried position, such as the full professor of practical philosophy K. A. Christiani, F. J. Buck (after he became the professor of mathematics in 1770), Christian Flottwell (who held a temporary professorship in German rhetoric), and M. F. Watson (an associate professor of poetry).

Everyone was required to lecture from an approved textbook, although the records only occasionally note the textbook used. Kant appears to have begun with A. G. Baumgarten's *Metaphysica* (1739/57), and then changed to a less-demanding textbook by F. C. Baumeister (*Institutiones metaphysicae*, 1738) for a few semesters before returning to Baumgarten, which he then used exclusively until his retirement in the middle of the summer semester of 1796, nearly forty years all told. Both Baumeister and Baumgarten were Wolffians, and their textbooks were written in the same rationalist metaphysical tradition and followed the same four-part order of content.

J. D. Kypke was using the Baumeister text when Kant began his lecturing career. Matthias Watson, the associate professor of poetry, lectured privately on Baumgarten's metaphysics during the summer of 1756, and then changed to Baumeister the same term as Kant. Buck (who possibly taught the heaviest load of all these professors) appears to have used a text by Knutzen (under whom both Buck and Kant had studied in the early 1740s) before adopting one by C. A. Crusius, a leading Pietist critic of Wolff. So much for the academic context of the lectures.

The order of Kant's lectures and their relation to the Baumgarten text

The organization of the metaphysics lectures follows Baumgarten's four-part structure, the content of which is divided into 1,000 paragraphs: ontology (§§4–350), followed by the "special metaphysics" of cosmology (§§351–500), psychology (§§501–2) – consisting of empirical (§§504–739) and rational psychology (§§740–99) – and natural theology (§§800–1000). These four parts are distinguished by their object of study: being in general, the world, the soul, and God. Baumgarten's brief three-paragraph prolegomena introducing the metaphysics (§§1–3) became in the notes a more expansive conceptual and historical introduction, and while Kant presumably always lectured on all four parts of the Baumgarten text, the notes vary considerably in how fully they represent these parts, and often they are incomplete (e.g., *von Schön* has notes only on the prolegomena and ontology; *Mrongovius* lacks notes on natural theology).

Kant introduced a rather different arrangement for his metaphysics lectures in his "Announcement of the Programme of His Lectures for the Winter Semester 1765–1766," where the sequence was to be: empirical psychology, cosmology, ontology, rational psychology, natural theology (Pr, 2:308–9 [1765]/CETP70:295). Presumably Kant followed this plan during that winter semester, and perhaps during other semesters as well, but we have no evidence of him following such a sequence in any of the extant notes. *Herder* preceded this announcement by a few years and appears to follow the sequence of topics as found in Baumgarten, as do all the notes that come later.

The Baumgarten ontology is divided into chapters on the internal general and disjunctive predicates of things, and on the external and relational predicates of things. The cosmology has three chapters on the concept, parts, and perfection of the world. The psychology is divided into empirical and rational psychology, with the former concerned with the existence of the soul, the cognitive and appetitive faculties, pleasure and displeasure, and spontaneity, will, and freedom, while rational psychology is concerned with the nature of the human soul, the three systems for understanding soul–body interaction, the origin of the human soul, its immortality, its state after death, and the nature of animal souls and disembodied spirits. The natural theology is divided

into chapters on the concept (existence, intellect, will) and actions (creation of the world, providence, divine decrees, and revelation) of God. Ameriks provides a useful overview of these topics and the extent to which they appear in the *Critique of Pure Reason* (CELM:xvii–xviii).

Kant lectured on these topics for the entirety of his philosophical career, and reading the notes reminds us of how deeply he was steeped in the German rationalist metaphysics of his day. That Kant continued lecturing on Baumgarten's textbook long after working out his own critical system suggests that he did not reject this metaphysics in its entirety (see, e.g., Ameriks 1992, 249–79; Watkins 2001, 70–89; Hogan 2010, 21–40; Dyck 2014). Certain doctrines he rejected from the earliest lectures, while others he retained in the critical philosophy as regulative or descriptive features of the phenomenal self and world. From the very earliest *Herder* notes, we find Kant modifying and otherwise arguing with Baumgarten, but there is also quite a lot that is simple paraphrase and elaboration.

Kant remarked at the end of his teaching career that his emerging critical system made its way into his lectures of the 1770s (Hippel, Ak. 12:361), and we do see this occurring in the notes, such as in the expanded prolegomena section that could constitute up to a fifth of the entire set of notes (as in *Mrongovius* and *Volckmann*), or in the introductions to the ontology that Kant included just before turning to the topics in Baumgarten (cf. *Pölitz 1*, ML1, 28:185–91, and also Kant's letter to Markus Herz from December 15, 1778: "I especially would like to procure for you the 'prolegomena' and 'ontology' of my metaphysics, following my new lectures, in which the nature of this knowing or reasoning is explained far better than before," C, 10:246). Kant could have written his own metaphysics textbook, one devoted entirely to expounding the new critical philosophy, or he could have used the 1784 commentary on the *Critique* by his colleague Johann Schultz, which would have made a perfectly serviceable textbook. Kant did neither of these, presumably because he still found much of the traditional metaphysics worth discussing. At the beginning of his career, Kant called Baumgarten's textbook the "most useful and thorough of all textbooks of its kind" (TW, 1:503 [1756]/CENS:385), and ten years later, he was still praising it for "the richness of its contents and the precision of its method" (Pr, 2:308/CETP70:295); even his later criticisms of the material were tempered by praise for the man, as when he referred to Baumgarten's ontology as "a hodgepodge, gathered up knowledge which is not a system, but instead rhapsodic – although otherwise he was one of the most acute philosophers" (MMr, 29:785/CELM:141) and among "our greatest analysts" (C, 10:198 [November 24, 1776]/CEC:159).

The relation of the metaphysics lectures to Kant's other lectures

Students of Kant's lectures on metaphysics should be aware of three areas of occasional overlap with notes from the logic, anthropology, and natural theology lectures.

Logic Kant began his lectures on both logic and metaphysics with a brief history of the discipline and a discussion on the nature of concepts and judgments. In the metaphysics notes, this was normally followed by similarly brief accounts on the use of philosophy and of metaphysics in particular. This similarity between the notes offers some explanation for why a section from the *Pölitz 3.1* logic notes ended up being published as part of the set of metaphysics notes (in Pölitz 1821; cf. ML1, 28:531–40/CELM:299–306).

Anthropology Kant began lecturing on anthropology with winter 1772/3, and continued every winter semester up to his retirement in 1796. The longer first half of this course was based on the empirical psychology section (§§504–739) of Baumgarten's *Metaphysica*, and this is also the textbook

normally mentioned in the official lecture catalog. Rather surprisingly, Kant continued to lecture on empirical psychology in his metaphysics lectures, although he claims in an October 20, 1778 letter to Herz that his "discussion of empirical psychology [in his metaphysics lectures] is now briefer, since I lecture on anthropology" (C, 10:242/CEC:170). A content comparison of the extant notes from the metaphysics lectures bears this out somewhat. Empirical psychology comprises a large percentage of *Herder* (1762–4), less so of *Pölitz 1* (late 1770s), and considerably less of notes from the 1780s, but then increases in two of the sets from the 1790s (*Königsberg* and *Vigilantius*). Yet it is odd that he did not drop empirical psychology from the metaphysics lectures altogether, given his many comments that it does not belong in metaphysics. In the 1772–3 *Anthropology Collins* notes, we read that "empirical psychology belongs just as little in metaphysics as does empirical physics" (AC, 25:8/CELA:15), and nearly the same words are used in the *Pölitz 1* metaphysics notes from a few years later (ML1, 28:175; ML1, 28:223/CELM:43–4). Kant claims in the *Critique of Pure Reason* that "empirical psychology must thus be entirely banned from metaphysics" (A848/B876 [1781/7] = CECPR:700; cf. MV0, 28:358, 366–7 [1784–5]; MvS, 28:470; ML2, 28:541/CELM:308; MD, 28:670/CELM:371; MMr, 29:757/CELM:119). And yet in the last set of metaphysics notes from 1794/5, about eighteen percent of the original notes still concern empirical psychology.

Natural theology Kant lectured on natural theology at least four times, although all the notes that we have stem from winter 1783/4 (except for an eight-page overview written by Mrongovius that may come from winter 1785/6). Baumgarten's *Metaphysica* is listed as a textbook for this course as well; part four concerns *theologia naturalis* (§§800–1000), and Wood finds that, as a whole, the notes read as a running commentary on §§815–982 (CERRT:337).

Kant presumably lectured on natural theology in all his metaphysics lectures, although it is understandable that he might often have run out of time at the end of the semester. There is some discussion of natural theology in *Herder* (1762–4), *Volckmann* (1784/5), *Pölitz 3.2* (c.1790–1), *Dohna* (1792/3), and *Vigilantius* (1794/5), with relatively extensive notes in *Pölitz 1* (c. 1777–80) and *Königsberg* (c. 1791/2). These notes discuss transcendental theology, physico-theology, moral-theology, God's attributes, and the divine actions.

One biographical point of interest here: The royal reprimand from Berlin that accused Kant of "distorting and disparaging" Christianity, and that promised him "unpleasant measures" if he persisted in such behavior, was issued on October 1, 1794. Kant responded on Sunday, October 12, the day before the beginning of the winter semester, that he would forego any further public discussion of religion, both in lecture and in writing, a pledge that he is said to have kept until the death of Friedrich Wilhelm II in 1797 (C, 11:525–6 [Oct. 1, 1794]/CEC:485; C, 11:530 [after Oct. 12, 1794]/CEC:488–9) – and yet we know from the Vigilantius notes from that semester that Kant did indeed lecture on natural theology, some thirty-six pages worth, although we unfortunately have only the very end of the discussion.

***Related terms*: *Anthropology from a Pragmatic Point of View*, Lectures on Anthropology, Reflections on Metaphysics, Metaphysics, Theology**

Note

1. For a much more detailed account of the notes (and of other matters surrounding the lectures) see the website Kant in the Classroom, http://users.manchester.edu/FacStaff/SSNaragon/Kant/home

Steve Naragon

Lectures on Natural Right (Ak. 27:1317–94 / Cambridge Edition, *Lectures and Drafts on Political Philosophy*, pp. 73–180) The Feyerabend natural right lecture transcription from the 1784 summer semester is the only surviving lecture on political philosophy from Kant's entire career and thus serves as a unique resource for tracing the development of his political philosophy prior to his major published works on the topics in the 1790s. The lecture also reflects the way Kant handled political philosophy in relation to the *Groundwork of the Metaphysics of Morals* that he was composing during the summer 1784 semester.

Kant lectured on *Naturrecht* (natural law or natural right) a dozen times between 1767 and 1788 and had announced the course eight other times as well. In this course, Kant used for his textbook *Jus naturae* by Gottfried Achenwall, a professor of philosophy and law at the University of Göttingen. Kant wrote his notes for the lectures in his own copy of the Achenwall text; that material appears as the *Reflexionen zur Rechtsphilosophie* (R7323–8080, 19:319–613; *see* **Reflections on Philosophy of Right**). Unfortunately, only the second of the two volumes survived long enough for the inclusion of Kant's notes in the Academy edition. It is likely that Kant owned and wrote notes in the first volume as well, but neither the catalog of Kant's personal library nor any later record confirms this possibility. The part of the lecture corresponding to Achenwall's first volume is thus the only source we have of Kant's views on key topics in political philosophy prior to the published works of the following decade.

While Kant used his notes in the book to lecture, on the other side of the podium students took their own notes of Kant's lectures. There was a widespread practice of preparing, copying, and selling these notes, but in the case of Kant's lectures on natural right, only one copy is known to have survived to be published in the Academy edition, one associated with the student Gottfried Feyerabend and representing the summer 1784 lecture course. The manuscript itself is now housed in the Academic Library of Gdansk in Poland. The transcription in the Academy edition (27:1317–94) is problematic and appears without editorial apparatus. A recent review of the manuscript forms the basis of a new critical German edition in the Kant Index series.[1] The translation into English in the Cambridge Edition (CELDPP:73–180) follows the Kant Index edition, with annotations.

The first section of the lecture, comprising just under one-fifth of the text, is an "Introduction" that discusses right very broadly and provides strong indication that Kant intended the *Groundwork* to apply to right as well as to virtue, corresponding to the two halves of his later work for which the *Groundwork* is the ground, *The Metaphysics of Morals* (1797). He does not state the categorical imperative as such, but in his discussion of the moral imperative and moral law it is clear that he intended the main aspects of the categorical imperative – its universality, the importance of humanity as an end in itself, and the giving of laws to oneself – to apply to right. Earlier in the lecture, in the second sentence, Kant had already declared that "Considered rationally, things in nature can be viewed only as means to ends but a human being alone can be viewed as himself an end" (NF, 27:1319 [1784]/CELDPP:81). Kant's examples of ends are nearly all drawn from legal relations, such as a homeowner and a contractor treating each other as ends as well as means, or the taking of property as using a person as a mere means. To show that there must be an end in itself, he makes the familiar argument that an endless series of contingent means has no value unless there is something that is an end in itself. Only rational beings are ends in themselves because they have freedom, not because they have reason (NF, 27:1321/CELDPP:84). Kant does not use the term "humanity" in this context, but it is clear that he is considering the same role that humanity plays in the *Groundwork*. He argues that

reason could be directed by nature, making humans no better than animals. Freedom, however, is the ground of dignity because it is the ability to act in accordance with our own will. Freedom must be a law to itself in contrast to the laws of nature.

Kant distinguishes the legality and morality of actions in that the former is just conformity with duty, while the latter also requires duty to be the determining ground of the action (NF, 27:1327/CELDPP:90–1). Ethics is then the science of judging an action in accordance with morality and right the same in accordance with its legality. There are only two ways in which we are necessitated to our duty: respect and coercion; right is limited to actions that are coercible. Equity, while part of right "in a broad sense," consists of rights that are not coercible (NF, 27:1328–9/CELDPP:92–3). Equity includes consideration of the intention of agents, while right concerns merely their freedom.

After this introductory section, Kant begins to discuss the Achenwall text more closely. Kant rejects Achenwall's definition of obligation in terms of necessitation by the greatest good, which Kant understands as happiness, arguing that this focus on the consequences of actions would make them contingent as means and rob them of necessity. Obligation instead is based on the lawfulness of actions in relation to universal law (NF, 27:1329–30/CELDPP:93–5). Right is defined as "**the limitation of the particular freedom of each by the conditions under which universal freedom can exist**" (NF, 27:1334/CELDPP:99, boldface original) and is as such negative. While Achenwall included in right a limitation on interfering with one's own and others' self-preservation, Kant insists that such a vague requirement would not help to specify laws. Kant does, however, claim that the greatest happiness is promoted where the laws of freedom are in effect, for each person can seek happiness their own way provided they do not interfere with the freedom of others.

The state of nature is contrasted not with the social condition, per Achenwall, but with the civil condition. Marriage, for example, could be a society in the state of nature. But all rights that one would enjoy in the state of nature are original natural rights, or innate (NF, 27:1338/CELDPP:105). Other rights are the result of rightful deeds that establish rightful relations. The innate rights are a right to one's own person, equality in rights, freedom, the right to a good reputation, the right to acquire things, and the right to declare one's intentions. Kant does not make freedom the sole innate right from which the others follow by analysis, as he later does in the *Metaphysics of Morals* (MM, 6:237 [1797]/CEPP:393–4).

Other rights are derived from rightful deeds. The lecture turns to matters related to property. Kant's discussion of property does not rise to the level of his treatment in the *Metaphysics of Morals*; he does not discuss the important distinction between intelligible and sensible possession, nor does he offer anything like a deduction of the concept of intelligible possession, nor does he insist that only an omnilateral will can guarantee property. He does, however, incorporate the distinctions between taking things, taking control over them, and owning them (NF, 27:1341–2/CELDPP:108–10). One person may unilaterally use a thing while still allowing others to use it later. It is a further step to declare that others are excluded from the use of the thing. Altering a thing by changing its form, e.g., cutting down a tree, makes it a product of one's freedom, and thus if another makes use of the resulting wood, the other is acting against one's freedom. Kant says Achenwall overlooks the role of the effect of freedom in altering a thing when Achenwall presupposes that mere taking is enough to justify a rightful exclusion of others. Kant notes the need for a juridical act in rightful acquisition and suggests that "the beginning of property is hard to comprehend" (NF, 27:1343/CELDPP:111). Kant continues following the

text in his discussion of more legalistic particular topics related to property, such as putative possession, the right of use or acceding to property, and the right to dispose of one's property.

The topic of contract is heavily weighted toward the details of the laws related to making, breaking, and fulfilling contracts (NF, 27:1349–50/CELDPP:121). Kant does tie contracts to the use of freedom. In his discussion of price and money, Kant notes that things are valued for their use, but dignity is an inner value. Virtue has no price but only dignity; the human body has dignity, as do persons in general. Some of the more mundane topics include inheritance, guarantees and deposits, oaths, legal agents, hiring for wages, and renting property. In his discussion of enforcement, which covers both legal and individual right (when lack of state presence puts the aggressor and the one harmed in a state of war), Kant notes that rightful coercion is so because it is a hindrance to a hindrance of freedom (NF, 27:1372/CELDPP:151).

At this point, the lecture turns to the second volume of the Achenwall text. The topic of rights in society independent of a civil condition involves the general nature of equality and inequality in society; in the former the sovereign is and in the latter is not a member of the society. Kant then turns to the same three domestic institutions that he covers in the *Metaphysics of Morals* (MM, 6:277–8/CEPP:426–7), namely marriage, parenthood, and the household, but without any attempt to classify them as a combination of the right to things (property) and the right of contract (persons) as he later does. The specific details he gives of the three, however, are quite similar to the specific details in the later text. Marriage is the only allowable context for sexual union; in it the man and woman each acquire one another and thus acquire themselves back (NF, 27:1379/CELDPP:160–1). Prostitution is wrong because it treats a woman as a thing, not a human being.

When examining public right, Kant argues that individuals must necessarily leave the state of nature for a civil society, and thus may coerce others to that end (NF, 27:1381–2/CELDPP:164). The aim Kant states is universal security, but he also recognizes the establishment of public justice as the purpose of the state. An original contract is only an idea that is used when representing laws in society as if they were given by the agreement of all. In this way, the will of all is seen as the supreme legislator, and the people are sovereign. In actual states, however, while genuine sovereignty rests with the people, actual legislative power can rest in a single person, in a group, or in a democracy in the whole people. Even a despot could promulgate laws that conform to this requirement and can rule justly. The people in a civil society may not judge that ruler.

Themes from Kant's 1784 essay "What is Enlightenment?" appear in his discussion of religion. The sovereign can neither command nor forbid any religion and should be unconcerned about religious dogma. The people must be free to examine religious tenets. A member of the clergy must be allowed to question the dogma, and if he accepts a different new insight, Kant says, he is obligated to conceal his insights but not to pretend that he still accepts the old ones; he is also not obligated to teach the old ones. The ruler must allow him freedom as a scholar because that has "nothing" to do with his role as a teacher employed by the government (NF, 27:1386/CELDPP:169).

Kant offers views on punishment consistent with his later published views, expressed here with more stress on security as a function of punishment (NF, 27:1390–1/CELDPP:175). Punishment requires desert, but the amount of punishment is determined by the right of retribution. Capital punishment is required in cases such as murder.

Kant also refuses to allow the people the authorization to disobey the ruler or to judge that the ruler is acting unjustly. The notes come close to allowing rebellion against a tyrant where the people are insecure in their goods, land, and lives (NF, 27:1391–2/CELDPP:176–7), but the note taker did not clarify that this reflects Achenwall's own views. Kant concludes that even in the case of a tyrant, there is still some justice and the people must obey.

Kant ends the course with a brief overview of the right of nations in war (NF, 27:1393/CELDPP:178–9). He appears to have run out of time in the semester for a fuller discussion of the right of nations in general. In the discussion of war, Kant stresses that custom plays a role in determining the rules. States are in a state of nature with one another. Wars to gain territory or over religion are unjust, but a war to prevent another state from becoming too powerful is legitimate. Kant ends the lecture with the warning that peace treaties that fail to settle all claims are always the source of another war.

Related terms: **Reflections on Philosophy of Right**, **Categorical imperative**, **Cosmopolitan**, **Cosmopolitan right**, **Democracy**, **Freedom**, **Humanity**, **Obligation**, **Republic**, **Right of nations**, **Rights**, **Sovereign**, **State**, **Tyrant**

Note

1. Heinrich P. Delfosse, Norbert Hinske, and Gianluca Sadun Bordoni, *Stellenindex und Konkordanz zum* '*Naturrecht Feyerabend*,' three parts, Forschungen und Materialien zur deutschen Aufklärung, part III, *Indices. Kant-Index*, section 2, *Indices zum Kantschen Ethikcorpus*, vols. 30.1, 30.2, and 30.3. (Stuttgart-Bad Cannstatt: frommann-holzboog, 2010 and 2014).

Frederick Rauscher

Lectures on Philosophical Encyclopedia (PE, Ak. 29:3–45) Kant lectured on *Philosophische Enzyklopädie* ten times over a period starting with the spring semester of 1767 and ending with the winter semester of 1781/2. Of three attested sets of student notes – Friedländer 4.1, Hippel 2, and Pillau 2 – only a large fragment of the Friedländer notes are extant. These appear as Lectures on Philosophical Encyclopedia in volume 29 of the Academy edition (pp. 3–45). The most likely date for these notes is the winter semester of 1777/8, but 1779/80 and 1781/2 are also considered possible. For the most part, the encyclopedia course would have been roughly equivalent in content, if not in its place in the standard philosophical curriculum of the day (which typically began with logic), to a present-day introduction to philosophy course. Kant lectured on this topic using J. G. Feder's *Grundriß der Philosophischen Wissenschaften* (1769) as a textbook. As might be expected from an introductory course in philosophy, Kant's discussions included abbreviated overviews of topics ranging from the history of philosophy and logic to metaphysics, epistemology, and empirical psychology.[1]

Introduction The *Friedländer* notes begin with considerations on philosophical method. The first discussion is notable for being roughly contemporaneous with the writing of the *Critique of Pure Reason* and concerns the nature of the sciences (*Wißenschaften*) as types of knowledge (*Kenntniß*). A science, Kant says, must be a *system*, in which "the idea of the whole precedes the parts" (in contrast to a mere *aggregate*, in which the reverse is the case) (PE, 29:5). Kant further subdivides sciences according to their form into historical and rational sciences (*Vernunft-Wißenschaften*), or, equivalently, into "sciences of learning" and "sciences of insight,"

respectively. To historical sciences belong all systems of knowledge concerning the a posteriori (Kant names history here, specifically); to rational sciences belong the philosophical and mathematical sciences, which, Kant says, emerge not from the empirically given but from the mind of the knower. Anticipating the first *Critique*, Kant says that "[p]hilosophy is a rational science of concepts, and mathematics is a rational science of construction" (PE, 29:6; cf. A713–38/B741–66 [1781/7] = CECPR:630–43). The goal of an encyclopedia of such a rational science is twofold: (1) to survey the entire system such that the one can see the whole, but also (2) to do so with a sufficient level of detail so that one gets a sense of its parts (PE, 29:6).

Despite the distinction between the historical and the rational sciences, the history of philosophy apparently plays an indispensable role in Kant's philosophical pedagogy. Continuous with his later deployment of historical figures as foils for the exegesis of his own views, Kant holds that the teacher of philosophy can invoke older philosophers not as examples for imitation (*Nachahmung*), but as relatively closer or more distant approximations of the archetype of the philosopher. Philosophy must be reason's lawgiver (*Gesetzgeber*), for philosophy "properly deals with the rules of the correct use of the understanding and of reason" (PE, 29:7). Thus, the archetype of the philosopher, qua "leader of reason," is the one who "leads the human being to its vocation [*Bestimmung*]" (PE, 29:8). Here, in his very brief survey of classical and Hellenistic Greek philosophy, Kant reveals his esteem for the ancients as teachers of wisdom and of ends, and he suggests that they are closer approximations to the archetypical philosopher than his contemporaries, Rousseau excepted (PE, 29:8–10).

The overview of the course is rounded out with an architectonic presentation of philosophy that invokes distinctions familiar to the student of the critical philosophy. Philosophy is divided into theoretical and practical (PE, 29:10). According to whether its principles are given a priori through the pure understanding or a posteriori through experience, the branches of philosophy can be further subdivided into pure (*pura*) or applied (*applicata*) or, alternatively, rational (*rationalem*) and empirical (*empiricam*). If the object (*Object*) of a science is an object (*Gegenstand*) of pure reason, it is transcendental philosophy, and if its object is an object of sense, it is physiology; the latter comes in two varieties, psychology and physics, respectively corresponding to inner and outer sense (PE, 29:11). Logic concerns the rules for thought at all (PE, 29:12). Before turning to a fuller discussion of logic, Kant makes some early remarks on the difference between genius and talent generally, calling the former an "original" (*ursprügliche*) and "purposeless" (*zweckfreye*) talent (PE, 29:12).

Logic Kant says that logic is "[t]he science that deals with thought in general without regard to the object [*ohn Ansehen des Objects*]" (PE, 29:13). It is not an organon but an analysis of common understanding (*gemeiner Verstand*), the rules of which are not drawn from experience but can be proven a priori (PE, 29:13–14). Logic is divided into analytic and dialectic (PE, 29:14).

The next major topic is logic in relation to epistemology, and Kant introduces this by way of an historical overview, framed by the debate over the sources of concepts (PE, 29:14–16). Among proponents of innate concepts, Kant places Pythagoras, Plato, and Leibniz; opposed to them are philosophers who argue for the empirical acquisition of concepts – Aristotle, Epicurus, and Locke. Kant strongly rebukes the innatists on methodological grounds, suggesting that to explain by way of invoking the innate is not really to explain at all but is instead "the cushion of the lazy" (PE, 29:16). The subsequent discussion is divided into three subjects: concepts, judgments, and inferences.

The overview of concepts is wide-ranging and touches on sensibility and the understanding as faculties (PE, 29:16), the relationship between concepts and judgments (PE, 29:17), a priori concepts and Platonic ideas (PE, 29:17), conceptual thought *in abstracto* and *in concreto* (PE, 29:18), and philosophy and conceptual analysis (PE, 29:18). A concept, Kant says, "is a representation in a potential rule"; that is, it is the potential predicate of a judgment (PE, 29:17). It is a representation through which what is common to two or more individual objects is thought (PE, 29:17). Kant mentions that not all concepts are derived from experience; some, called notions, are derived a priori, and Kant explicitly names the notions of necessity and *nous* as ones that derive "purely from the understanding" (PE, 29:17).

Judgments are "the first use we make of concepts," and can be exhaustively classified as categorical, hypothetical, or disjunctive (PE, 29:18). Each of these expresses a relationship between concepts: the first, the relationship of subject to predicate; the second, the relationship of ground to consequence; the third, the relationship of part to whole (PE, 29:18). An inference is a transition in thought between judgments, mediately or immediately (PE, 29:19). In the brief discussion of inference, Kant reviews some traditional distinctions between major, minor, and middle terms in syllogistic inferences (PE, 29:19–20).

The next substantive topic concerns a theory of truth and error in judgment, of interest for Kant's discussion on the interaction of the understanding with sensibility. Kant argues that a mere correspondence theory of truth as "correspondence of cognition with the object" gives an indeterminate answer to the question "What is truth?" Correspondence gives no general criterion for truth, for the nature of correspondence will vary with the nature of the object (PE, 29:20–1). Kant follows Descartes in restricting truth and falsity to judgments and not to concepts themselves. For the same reason, he will reject the claim that sensation contains either truth or falsity (PE, 29:21). On Kant's account, the salient correspondence that establishes truth in judgment is the correspondence of a judgment with the rules of the understanding; consequently, since Kant holds here that all judgments come from the understanding, error arises "when the understanding mixes with an alien [*fremd*] force" (PE, 29:21) and is thus induced to conflict with itself (PE, 29:22). In the case of human beings, this alien force is sensibility; thus, to avoid error, "we must 1) seek out the influence of the senses on the understanding [and] 2) isolate our understanding from sensibility" (PE, 29:22).

Kant hints here that to successfully do this will involve the project of the first *Critique*: to discover the bounds and rules of the human understanding. Doing so will allow us to see where the senses do and do not lead the understanding astray, and when we are justified in moving from a provisional, subjective judgment to a definite, objective one (PE, 29:23–4). This last point forms the basis of Kant's subsequent discussion of prejudice, which he characterizes as subjectively grounded, provisional judgments informed primarily by sensibility, which are taken to be objectively grounded judgments according to the rules of the understanding and reason (PE, 29:25). This section is rounded out by a discussion of the difference between dogmatic and skeptical methods. The dogmatic method of philosophizing makes apodictic claims, while the skeptical method antagonistically scrutinizes the apodictic nature of those claims (PE, 29:27). Skeptical method is out of place in physics, morality, and mathematics, but is indispensable in metaphysics, "where reason ignores the vocation [*Bestimmung*] of humanity, ignores the borders of the world and of experience" (PE, 29:28). In this context, Kant says, the skeptical method becomes critique (PE, 29:28).

The final discussions before Kant shifts to metaphysics contain scattered remarks about learning through instruction and reading (PE, 29:28), salutary reading habits (PE, 29:29–30), and the virtues and vices of lectures and erudition (PE, 29:30). Finally, Kant gives a brief history of logic and more fully fleshes out previous remarks on the divisions of logic. The first part of logic is autonomous and contains the form, canon, and basic rules for reason (PE, 29:31). The second part concerns any possible use of the understanding and of reason, and it is "the art of arbitrary [*beliebiger*] claims, the logic of illusion [*Schein*] in which we can, without regard to the differences of cognitions themselves, bring them under the form of the understanding" (PE, 29:31). The section concludes with an overview of historical developments of logic and the use of the understanding (PE, 29:32).

Metaphysics Kant begins his discussion of metaphysics by asking what its idea (*Idee*) is. It is natural, he says, to entertain the idea that we might be able to engage with objects through the understanding alone, independent of their sensible form. A highly abbreviated account of the a priori nature of space and time is given here: Kant says that space is the sensible form of outer, time of inner appearances; that we cognize these before we know the objects (*Gegenstände*) therein; and that the understanding is here employed a priori in relation to sensible form (PE, 29:33). In characterizing the ambitions of transcendental metaphysics, Kant employs the same example as in the first *Critique* and the *Groundwork*, of a bird wishing to fly freely in space (PE, 29:33–4; cf. A5/B9 = CECPR:140). Metaphysics, that is, is the use of reason in considering what objects may be brought under the "headings of thought" ("*Titel des Denkens*," what will be called "categories" in the *Critique*) without regard to whether they fall within or without the bounds of sensibility (PE, 29:34). To avoid "sophistry" (*Vernünftelei*) in metaphysics, "the critique of pure reason is essential" (PE, 29:35). Done right, metaphysics properly discusses "not how something appears to us, but how we should conceive of things" (PE, 29:35).

What follows thereupon is an outline of the *Critique of Pure Reason*. The *Critique* consists of an analytic and a dialectic of reason (PE, 29:36). The analytic Kant likens to "a lexicon [*Wörterbuch*] of pure reason," which "contains nothing other than the analysis [*Zergliederung*] of actions of our understanding" (PE, 29:36). The tables of judgments (A70/B95 = CECPR:206) and categories (A80/B106 = CECPR:212) of the *Critique* are here condensed into one, with the categories appearing under the nomenclature "*Titel des Denkens*" (PE, 29:37). The table here is significantly more developed than the sketch that appears in *Reflexion* 3063 (16:636–8 [1776–9? (1773–5?) 1780–9??]/CENF:60–2) and almost identical in content to the tables in the *Critique* with two differences. First, the order of appearance of "quantity" and "quality" is reversed, so that in the lecture notes, "quality" appears first. Second, missing from the table in the lecture notes is "infinite" judgment and the category of "limitation." The rest of the discussion covers the consequences of transcendental idealism for valid cognitions in most of its particulars, if not yet in name (PE, 29:38–42), and other features of both the analytic and the dialectic of the *Critique* too appear in developmental form. For example, Kant names "[t]he principles [*principia*] of discursive cognition in experience ... analogies of experience" (PE, 29:38). He also briefly presents a version of the fourth antinomy (PE, 29:40–1). Finally, Kant discusses the possibility and divisibility of an infinite magnitude (*Größe*; PE, 29:41–2).

Though the penultimate section of the lecture notes is titled "Of Monads," its primary concern is delineating the proper use of the objects of metaphysics, namely of God and another

world. To wit, metaphysics, Kant says, is of use only in giving us such metaphysical concepts by way of analogy with the world of experience, and these only for practical use (PE, 29:42–3). He raises the question – which he expresses as "What may I hope?' in other places – of the connection between happiness and worthiness to be happy through our conduct and answers it: "[t]here is no natural connection [*Zusammenhang*] between good behavior [*Wohlverhalten*] and happiness" (PE, 29:43). The assumption of a highest being, he says, is necessary to bind these two strands of practical existence together and to view the world purposively and as hospitable to moral aims (PE, 29:43–4).

The final, brief section of the notes is titled "Empirical Psychology." Kant maintains that consciousness (*Bewußt seyn*) is the characteristic that distinguishes human beings from other animals (PE, 29:44). The notes end with a breakdown of the basic powers of the human soul (PE, 29:45). There are three faculties of the human soul: cognition, the feeling of pleasure and displeasure, and desire. Each of these, he says, is divided into the sensitive and the intellectual. "Sensibility," he says, "consists in receptivity or the capacity [*Fähigkeit*] to be affected [*zu leiden*]; intellectuality consists in spontaneity" (PE, 29:45).

Related terms: **Analytic and synthetic judgments**, **Architectonic**, **Cognition**, **Critique**, **Faculty**, **Logic**, **Metaphysics**, **Prejudice**, **Reason**, **Receptivity**, **Understanding**

Note

1. For a more detailed overview of the physical history of the original manuscripts, see Steve Naragon's invaluable website Kant in the Classroom, http://users.manchester.edu/FacStaff/SSNaragon/Kant/home, in particular "Philosophical Encyclopedia Notes," January 25, 2015, and "Kant's Lectures: By Discipline," August 15, 2018.

Fiacha Heneghan

Lectures on Physics Kant's Lectures on Physics are published in volume 29.1,1 of the Academy edition. Under the titles "Physics," "Theoretical Physics," or "Theoretical Natural Science," Kant taught physics "21 times, primarily in the first decade, and beginning with his first semester of teaching: 1755/6."[1] The recorded lecture notes include (1) the so-called *Physik Herder* (Ak. 29:67–71), probably dating from the summer semester of 1763, (2) the so-called *Berliner Physik*, or *Physik Friedländer* (Ak. 29:73–92), dating from the summer semester of 1776, and (3) the so-called *Danziger Physik*, or *Physik Mrongovius* (Ak. 29:93–169), dating from the summer semester of 1785. The textbooks Kant used for these lectures include but are not limited to J. P. Eberhard's *Erste Gründe der Naturlehre* (Erfurt/Leipzig, 1753), J. C. Polykarp Erxleben's *Anfangsgründe der Naturlehre* (Göttingen: Dieterich, 1772), and W. J. G. Karsten's *Anleitung zur gemeinnützlichen Kenntniß der Natur, besonders für angehende Aerzte, Cameralisten und Oeconomen* (Halle, 1783).

Given the students' lack of mathematical background knowledge, Kant's Lectures on Physics (like any lecture on physics in eighteenth-century Europe)[2] employ very little mathematics. They are not so much concerned with mathematical notation and derivation, but rather give the results of some of the latest research in physics, explain a number of experiments, and draw connections to the metaphysics of nature.

Since the Herder notes[3] are very short and quite sketchy, there is not much insight to be gained from them, the exception being Kant's rejection of atomism. Herder notes, "It is *philosophia pigrorum* if one stops at elements – the atomistic philosophy dealing with shape has some instruments, but all the *forces* are missing: the parts of the composed atom leave the fundamental questions open" (Ak. 29:70; this and all other translations the author's). Even though these notes do not invoke Kant's own account in *Physical Monadology* (1756), they seem compatible with its central claims that physical or natural space is different in kind from its ideal geometrical counterpart (see PM, 1:478–9/CETP70:54–5), and that although monads are components of bodies, their spatiality is merely a contingent feature of them: simple elements do not merely exist in space, but they fill space by exerting the original force of impenetrability. Consequently, while the spatial spheres of physical monads are infinitely divisible, the simple element in itself is indivisible.

Concerning the object of natural scientific inquiry, the *Berliner Physik* anticipates one of the central claims of *Metaphysical Foundations of Natural Science* (cf. MNS, 4:476 [1786]/CETP81:189). Friedländer notes, "Since we cannot cognize any changes in the world and the bodies but through the movement of our organs, everything in physics must be reduced to motion. Any change that an object of the outer sense, as outer appearance, receives happens through motion" (Ak. 29:75). However, in contrast to the *Critique of Pure Reason*, but in line with the *Inaugural Dissertation*, we are given the following remark: "Substances that are cognized through the inner sense, are called *thinking beings* [*denkende Wesen*], and those that are cognized through the outer sense bodies" (Ak. 29:75; cf. ID, 2:397 [1770]/CETP70:389–90; A348–51 [1781]/CECPR:415–17; MNS, 4:471/CETP81:186). The bulk of the *Berliner Physik* consists of rather sketchy explanations of rectilinear and curved, simple and composite, progressive and rotational motions, of the communication of forces, of the laws of motion, as well as of different kinds of motions related to warmth, light, and sound. The definition of matter in the *Berliner Physik* is very similar to that in *Metaphysical Foundations of Natural Science*. We are told that the original (*ursprüngliche*) forces of repulsion and attraction are constitutive of matter, which is an impenetrable and divisible substance endowed with inertia. Inertia, however, is not a genuine force; rather, it "consists in lifelessness. The lifelessness of matter, however, consists in the fact that matter cannot generate motion by itself" (Ak. 29:79; cf. MNS, 4:544/CETP81:251–2). From the original forces of repulsion and attraction are derived the mechanical forces necessary to explain phenomena of collision and gravitation.

The *Danziger Physik* is less sketchy than the other two lectures, and it includes a lengthy introduction, called "Prolegomena." Here we are given some classifications that are familiar from the *Critique of Pure Reason* and *Metaphysical Foundations of Natural Science*, where Kant distinguishes between a material and a formal meaning of the concept of nature (B163–5 [1787]/CECPR:262–4; A418–19/B446 = CECPR:465–6; MNS, 4:467/CETP81:183; cf. Pro, 4:295–7 [1783]/CETP81:89–92). Furthermore, the empirical "description of nature" is distinguished from the "doctrine of nature," which is either based on a priori principles ("rational physics") or on a posteriori principles. Rational physics can be called "pure" or "applied physiology," the former exclusively dealing with a priori principles, while the latter invokes a priori and a posteriori principles. Pure physiology is either "mathematics of nature" or "metaphysics of nature." The former deals with the cognition of nature through the "construction of concepts," the latter with the cognition "from mere concepts." The metaphysics of nature deals with issues

related to the impenetrability of matter, its infinite divisibility, and empty space, among others. The mathematics of nature, or "*physica generalis*," is the "noblest part" of all cognition of nature and has the "greatest benefit" (Ak. 29:100–2; cf. A844–6/B872–4 = CECPR:697–9). The bulk of the *Danziger Physik* includes the same topics as the *Berliner Physik*,[4] but it goes into greater detail, for example, with respect to the physical, chemical, and organic modifications of matter, the weight of bodies, and the phenomena of gravitation. Given the proximity of time, the *Danziger Physik* is very close to the account of physics (excluding chemistry) and the metaphysics of nature that Kant argues for in *Metaphysical Foundations of Natural Science*.

Similarly reflecting Kant's account in his published works, the Lectures allow for different kinds of matter on the dynamistic assumption of different kinds of relationship between the fundamental forces of repulsion and attraction. Both the *Berliner* and the *Danziger Physik* deal with the phenomena of fire, heat, light, electricity, and magnetism. In line with *Metaphysical Foundations of Natural Science* (cf. MNS, 4:534, 564/CETP81:246, 268), but unlike the *Opus postumum* (cf. e.g., OP, 22:549–55 [1769–1803]/CEOP:85–90), the *Danziger Physik* (Ak. 29:119–20) is more agnostic about the existence of the ether or caloric (*Wärmestoff*). The *Berliner Physik* (Ak. 29:82–90; cf. NM, 2:184–5 [1763]/CETP70:222–4) is affirmative about the ether, though in a physical sense rather than the transcendental sense argued for in *Opus postumum*. Following the underlying textbooks, the Lectures close with these more concrete and applied issues that Kant also discusses in the *Metaphysical Foundations of Natural Science*, "General Remark to Dynamics." It is these concrete issues that kept Kant's attention beyond *Metaphysical Foundations of Natural Science* and the Lectures on Physics, and that are documented in *Opus postumum*, especially his draft of the "transition from the metaphysical foundations of science to physics" (OP, 21:373/CEOP:10).

Related terms: ***Metaphysical Foundations of Natural Science***, **Lectures on Mathematics**, **A posteriori**, **A priori**, **Mathematics**, **Metaphysics**

Notes

1. See Kant in the Classroom, http://users.manchester.edu/FacStaff/SSNaragon/Kant/home
2. Kant's reference authors Erxleben and Karsten are explicit about this point in the prefaces to their textbooks. On the international situation, see Waschkies 1987, 158–9 (especially n.135), 392–7 (especially n.58); and Pollok 2001, 21–6.
3. According to Naragon, it cannot be said with certainty that the Herder notes stem from Kant's physics lectures (rather than from J. G. Teske or F. J. Buck's lectures). See Kant in the Classroom, http://users.manchester.edu/FacStaff/SSNaragon/Kant/home
4. For some interesting differences, see Onof 2015, 469–79.

Konstantin Pollok

Lectures on Theology (Philosophical Theology According to Pölitz) (ThPö, Ak. 28:989–1126 / Cambridge Edition, *Religion and Rational Theology*, pp. 335–451) (*Vorlesungen über die Philosophische Religionslehre nach Pölitz*) By far the longest and most comprehensive of the transcriptions of Kant's lectures on rational theology is *Vorlesungen über die philosophische Religionslehre*, first published in 1817 by Karl Heinrich Pölitz (second edition, 1830). It was purchased by Pölitz in 1810 from the estate of Friedrich Theodor

Rink, who, still during Kant's lifetime, edited his lectures on physical geography (1802) and pedagogy (1803). Pölitz also edited Kant's *Vorlesungen über die Metaphysik* in 1821.

Both texts edited by Pölitz consist of lectures for which the *Metaphysica* of Alexander Gottlieb Baumgarten was the principal text. This was the leading (even required) text of Wolffian rationalism at the time, and Kant lectured nearly every year on it. The lectures on rational theology, however, were only on part four of the *Metaphysica*, and Kant did not lecture often on this part by itself. In places, these lectures also use as texts Johann August Eberhard, *Vorbereitung zu natürlichen Theologie* (1781), and Christoph Meiners, *Historia doctrinae de uno vero Deo* (1780). But the bulk of the lectures are commentary on Baumgarten, *Metaphysica*, §§815–982.

When did Kant deliver the lectures on which these transcriptions were based? According to the reports of Emil Arnoldt, Kant announced lectures on this topic only once after 1781, in the winter semester of 1785/6. But Johann Hamann reports that Kant lectured on theology to an "astonishing throng" in the winter semester of 1783/4. Internal evidence suggests Hamann's earlier date, but cannot entirely exclude the later one. Several passages paraphrase the first *Critique*, and the lectures exhibit knowledge of Hume's *Dialogues Concerning Natural Religion*, with which Kant became acquainted in Hamann's translation in 1781. Some formulations of the moral argument suggest a date prior to the *Groundwork* (1785). Also, the two shorter manuscripts on rational theology included in Academy edition volume 28 are dated November 13, 1783 and July 19, 1784. Erich Adickes dates the *Nachlass* material on Eberhard's *Vorbereitung* at 1783.

The lectures exhibit a degree of sympathy with the scholastic-rationalist tradition in metaphysical theology that one might not have expected from Kant's critical treatment of rational theology in the *Critique of Pure Reason*, or from his reputation as "world destroyer" in regard to the traditional theistic proofs. In the lectures, to be sure, Kant's position is very much that of his published writings: he remains skeptical of theoretical proofs for God's existence, and endorses assent to the existence of God only in a practical (or moral) respect. Kant does not hesitate to criticize Baumgarten on certain points, especially where he thinks moral issues are concerned. But he goes into far more detail regarding the concept of God as the "ideal of pure reason" than he does in his published works. Kant assumes an audience of orthodox Christian believers, and defends the coherence and plausibility of the concept of God as it was traditionally put forward in rationalist metaphysics (for example, by Baumgarten).

The text we have includes a fairly lengthy (twenty-page) introduction (ThPö, 28:993–1012 [1783–4]/CERRT:341–57), in which Kant introduces the concept of God as *ens realissimum* and sketches the structure of his lectures as they will unfold. He distinguishes "ontotheology," which develops the concept of God based entirely on a priori ontological concepts (the categories of the understanding) from "cosmotheology," which borrows the concepts of divine perfection from creatures (especially from the human intellect and will), while carefully avoiding anthropomorphism and insisting on the separation of all finite limitations from the concept of the highest being. He also remarks on the three traditional theoretical proofs for God's existence (ontological, cosmological, physicotheological) and ends with his own option: "moral theism" (respectively: ThPö, 28:1004–6, 1006–7, 1007–10, 1011–12/CERRT:350–1, 351–2, 352–5, 355–7).

The first part of the lectures (ThPö, 28:1012–70/CERRT:356–405) is devoted to transcendental theology, the development of the concept of God from a purely theoretical point of view.

It is divided into "Ontotheology," "Cosmotheology," and "Physicotheology," in accordance with the three traditional theoretical proofs.

Ontotheology proper (ThPö, 28:1013–47/CERRT:358–86) treats of God merely as a being, a supremely real or perfect being, a cause of both the possibility and reality of other things, and as necessarily existent, simple, immutable, eternal, and distinct from the world of creatures. But Kant includes in the section on ontotheology (perhaps a bit out of order, but following Eberhard's text) a discussion of the way perfections drawn from creatures may be ascribed to God, employing the *via negativa*, *via eminentiae*, and analogical predication (ThPö, 28:1020–3, 1046–8/CERRT:364–7, 385–7). Included here is Kant's critique of the ontological argument (ThPö, 28:1023–6/CERRT:366–9), and also a discussion of his own proof for God's existence from his early essay *The Only Possible Argument in Support of a Demonstration of the Existence of God* (OPA, 2:63–163 [1763]/CETP70:107–201). Although Kant no longer accepts that proof, he displays considerable sympathy with the line of thinking present in it (as he also does in the Ideal of Pure Reason in the first *Critique*). Kant concludes from this discussion that the concept of God as *ens realissimum*, and the traditional divine attributes flowing from this concept, represents a "hypothesis" for speculative reason, which can be used in constructing a theoretical system of metaphysics and guiding our organization of empirical knowledge of the world. There is also an anticipation of the next section, in the form of a critique of the cosmological proof (ThPö, 28:1030–3/CERRT:372–5). The ordering of Kant's presentation appears to be dictated by the order of topics in Eberhard (ThPö, 28:1033/CERRT:374–5). Kant concludes with a discussion, now following Baumgarten, of God's ontological predicates not involving activity (*perfections quiescentes*): simplicity, immutability, extramundaneity, eternity, and omnipotence (ThPö, 28:1037–45/CERRT:377–85).

The section on cosmotheology (ThPö, 28:1047–62/CERRT:386–98) presents Kant's critique of the cosmological argument, but then goes into considerable detail in developing the traditional divine predicates drawn from the human understanding and will. This includes Kant's conception of an intuitive understanding, but also discusses traditional conceptions (found in Baumgarten's text) associated with puzzles about divine knowledge and foreknowledge, such as the distinction between God's "simple science of understanding," his "free knowledge," and his "middle knowledge" (ThPö, 28:1053–6/CERRT:390–4). Kant concludes this section with a discussion of God's will and choice of the best finite good (or best possible world) (ThPö, 28:1059–62/CERRT:395–8). The relatively short section on physicotheology (ThPö, 28:1063–70/CERRT:398–405) offers a critique of the argument from design (including a discussion of certain points drawn from Hume's *Dialogues*), but expresses sympathy with this argument as the one best suited to common sense and ordinary human reason.

The second part of the lectures (ThPö, 28:1071–121/CERRT:406–46) deals with moral theology. It is divided into sections on (1) the moral attributes of God (ThPö, 28:1071–82/CERRT:406–14), (2) moral faith and the kind of certainty it involves (ThPö, 28:1082–91/CERRT:414–21), (3) the causality of God in the world (ThPö, 28:1091–117/CERRT:421–42), and (4) revelation (ThPö, 28:1117–21/CERRT:443–6). In the section on God's moral attributes, Kant argues that only morality, drawn from our reason, gives us a determinate concept of God usable in religion. Here Kant treats the problem of evil and attempts to answer objections to God's goodness (his holiness, benevolence and justice) (ThPö, 28:1075–82/CERRT:409–14). The second section offers us a version of Kant's moral argument for God's existence, whose details are closer to the first *Critique*, where hope for the happiness of which we have made

ourselves worthy is identified as a moral incentive, than to Kant's writings after the *Groundwork*, where duty, or the moral law itself, is regarded as the only authentic moral incentive. (This might be one reason for considering the lectures to date from 1783–4 rather than later.) But they also offer us a version of the moral argument not present (or at least not explicit) elsewhere, in which Kant argues that if we do not assent to the existence of God as a condition for the attainability of the highest good, we can be brought to a "practical absurdity" (*absurdum practicum*), analogous to but different from a logical absurdity found in apagogic proof (ThPö, 28:1083/CERRT:415). Kant also takes up here, again following the order of Baumgarten's paragraphs, some of God's moral attributes, especially his justice in apportioning happiness to worthiness (ThPö, 28:1084–91/CERRT:415–21). Perhaps surprisingly, he rejects Baumgarten's claims that God's punishments are retributive (or avenging), saying instead that divine justice is merely the limitation on divine benevolence imposed by divine holiness (ThPö, 28:1086/CERRT:417–18).

In the third section, Kant treats God as cause of the world (ThPö, 28:1092–3/CERRT:422–3), author of the world (ThPö, 28:1093–113/CERRT:423–40), and ruler of the world (ThPö, 28:1114–16/CERRT:440–2). He distinguishes the concept of God as merely architect of the world's order from God as creator of the materials so ordered, raising questions about the use of purposiveness in the investigation of nature that he had first treated in his essay of 1763 and about which his thinking continued to develop in the *Critique of the Power of Judgment* and even beyond. The section includes a discussion of divine providence (ThPö, 28:1104–13/CERRT:432–40), and issues relating to the divine concurrence with natural causes that were an important topic in Malebranche, Leibniz, and other modern philosophical theologians (ThPö, 28:1109–10/CERRT:436–7). The discussion of God as world ruler includes a critique of the doctrine of predestination (ThPö, 28:1116/CERRT:442). The fourth section, on revelation (ThPö, 28:1117/CERRT:443), argues that the touchstone of divine revelation in scripture or other empirical sources must be our own moral reason.

The lectures conclude with a brief appendix commenting on Christoph Meiners's Latin treatise on the history of religion (ThPö, 28:1122–6/CERRT:447–51). As we might expect, Kant judges the religions of different ancient peoples, as they are presented in Meiners's account, by the standards of rational morality. Although Kant was apparently acquainted with Hume's *Dialogues*, it seems a shame that he did not know Hume's excellent essay on the *Natural History of Religion*.

These lectures provide us with a valuable source for Kant's views on topics relating both to religion and to natural theology that is not available in his published writings. They shed considerable light on the issues discussed in the Ideal of Pure Reason and in the texts throughout Kant's career (including all three *Critique*s), in which he presents the so-called "moral argument" for God's existence; and they reveal Kant as far more accepting of traditional scholastic-rationalist metaphysical theology than we might have suspected.

Related terms: **A priori**, **Belief**, **Categories**, **Cosmology**, ***Ens realissimum***, **God**, **Ideal**, **Intuitive**, **Knowledge**, **Morality**, **Ontology**, **Reason**, **Theology**, **Understanding**, ***Wille***

Allen Wood

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